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The location selected for it in the province of Ontario, not far from Ottawa—the Dominion capital—was salubrious and beautiful The estate formed part of a tongue of land jutting out into lake and river It comprised 60 acres—providing ample space for drilling and sports purposes Contiguous to it were nearly 450 acres under federal proprietary, which could be utilized for training the cadets in tactics and strategy

The place had historic associations Fort Henry, situated on the estate, had figured in the making of the Canadian nation Kingston about a mile distant had, for a brief period, served as Canada's capital

IV

The arrangements made for the selection of young men to be trained at the college shows Mackenzie's independence of character He realized that conditions in Canada differed materially from those prevailing in Britain, and therefore the system in vogue there could not be adopted in its entirety

The higher rank in the British (and Indian) Army had been filled largely with men who have passed out from "public schools' For the benefit of readers who have no precise knowledge of these schools, I may add that they are public neither in the sense that they are supported from public funds—(local) rates or (national) taxes, or both—nor that the public in general can, as of right, demand—and actually obtains—admission for its children into any such schools Maintained, in some cases, from foundations and benefactions supplemented with fees (often high) and, in other instances conducted more or less as a purely business proposition, the persons in control can be as selective as they may like as to the class of boys or girls they admit and those they bar out. No one can say to them yea or nay Certainly no machinery exists for reversing their decision —for over-ruling them—even in the public interest.

Institutions supported from rates and taxes which children of the poorest of the poor, without any pretensions of "gentility" of birth, can attend, as of right, are known in England as "Board Schools," inasmuch as they are conducted by local (municipal) boards of one description or another Britons who consider themselves "gentlemen" fight shy of these schools, where their sons and daughters must inevitably mix with those they deem as belonging to the "lower orders" Some of them even make considerable sacrifices to find funds to give their progeny "public school' education I personally have come across instances that struck me as pathetic

The explanation generally made is that the "public school is conducted on lines that conduce to developing the whole man and not merely the brain that side by side with book learning the body is built up through sport and the character is formed The claim is, indeed, made that the system imparts discipline of a high order—develops the sense of intiative and responsibility A "public school boy" is, therefore, said to be fitted by the training he has received to rise to the top in any avocation he may adopt and become a leader of men in a moment of emergency

The battles of Waterloo and Trafalgar were won on the playing fields of Eton and Harrow So say the protagonists of the "public school'

Critics of the system are not wanting, however, even in Britain They condemn it because, in their opinion it produces boys and girls with a 'superiority complex' and thereby keeps up and even intensifies class consciousness

The system is also attacked because it is considered to be too wooden, too inelastic, to serve, with any degree of efficiency, the needs of modern society It makes a fetish of sports lays over-emphasis upon "dead" languages, removes boys and girls from healthy home influences sequesters them from the work-a-day world, and so on So it is claimed by the critics

V

In Canada, the "public school did not flourish This is a matter for wonderment, inasmuch as the British element predominates in her population With the exception of Quebec, where Canadians of French extraction have things pretty well their own way, persons of British descent outnumber Canadians sprung from other races, in all the other provinces

The Dominion, taken as a whole, preferred nevertheless to pin its faith to the "common" or "free' school, where children of all classes —rich and poor, so-called "genteel' or otherwise—may obtain education at public expense —instead of to the "public school' With the exception of certain areas—Quebec to all intents and purposes where there is credal clash accentuated by racial divergences, the school system in Canada is free from what we in India would call the "communal" taint I have visited institutions in the Dominion where children with the most diverse social and religious heritage sat side by side in the same class room and studied from the same textbooks under the guidance of the same teacher They could not be subjected to a more potent influence to level down difference of what ever kind

The "common" or "free' school is both the product of democracy and its parent. In this respect Canada had chosen to march with the United States of America rather than with Britain

VI

Mackenzie and his colleagues might, of course, have taken the view that unless Canada created the 'public school' type of education, it could not create officers for the Canadian Army, and might have set to work to establish a chain of "public schools" through the federated provinces, prior to founding the college for training cadets Had they done so their action would have been applauded in Britain They, however, saw no such need and trusted the educational institutions that then existed to furnish them the necessary raw material—of requisite quality and in ample quantity In so doing the federal authorities were exceedingly wise for even if this British institution could have been successfully transplanted, it would have greatly added to to cost of education in Canada and might have bred tendencies that out-and-out democrats would have condemned

Young men who have passed the "junior matriculation" (which involves approximately twelve years' study) or any examination considered the equivalent of it by the Department of National Defence at Ottawa, can enter the competitive examination held annuallly The medical examination to which candidates are subjected, is exceedingly rigid.

To extend the opportunity to all sections of the people, the cost of upkeep at the college is kept low I have heard it indeed estimated that a young man can get through Kingston with half the money he would need at a University In this matter, too, an important departure was made from the British system, which, broadly speaking, recruits the higher rank in the fighting services from opulent classes.

VII

The Royal Military College at Kingston, Ontario, can accommodate 200 cadets. The attendance is generally in the neighbourhood of that figure Since it began, some 2,500 young men have, in fact, been admitted.

At first sight it would appear that provision for training officers is made at much too lavish a scale The forces that Canada maintains are small The "permanent active militia' comprises only 3,771 officers and men and the "non permanent active militia" 134,751 effectives. There are, in addition, a small air force with 178 officers and 709 other ranks and a navy with an authorized complement of 104 officers and 792 ratings

What business has Canada with such a limited fighting establishment, to maintain so large a college ? It may well be asked.

The answer is that only by erring on the side of training too many rather than too few officers, can the Dominion feel safe as to its national defence By creating a strong reserve of officers capable of quickly training men in cases of emergency, and leading them creditably in action against any foe, no matter how scientifically equipped or how valorous, it ensures itself a measure of safety without incurring expenditure that would break its back

Canada's system of fighting reserves is its glory The "Active Militia" has its own reserve formations" They comprise

(1) the reserve of officers (general list) ,

(2) reserve units for each active unit , and

(3) reserve regimental depôts (cavalry and infantry)

In addition to these 'reserve formations" there is "Reserve Militia" designed to serve,

upon leaving the school, university or their apprenticeship joined the army of the jobless. All professions were overcrowded, and over-population made the unemployment situation even worse. Germany, in fact, is the most over-populated of the larger countries of the West. There are 134 inhabitants per square kilometer, as compared with (inclusive of colonies) 7 in Russia, 8 in France, 12 in the United States, 14 in Great Britain and 17 in Italy. What were the young people who found no work in the Fatherland to do? They could not migrate to less populated sections for the simple reason that the less populated parts of Eastern Germany, especially in the Corridor and in Posen, were alloted to Poland by the Treaty of Versailles. The colonies which could have furnished space and food for workless millions, were also taken away from Germany. Naturally therefore the burden of unemployment weighed more heavily and more perilously upon Germany than upon any other industrial country. She had relatively the most unemployed, her financial resources being the least able to support them and her productive system was most hampered by lack of operating capital. It is this appalling problem of bread and freedom that afforded the Nazi Movement its opportunity.

How Hitler Grappled with the Problem

Though no country is free today from this terrible problem of unemployment, yet no government has tackled the problem so systematically as the Nazi Government. Economic depression, of course, still lingers on, practically every national government in the West declares that it cannot go on supporting indefinitely the great number of jobless men and women. As business has gone deeper and deeper into depression, fear of the complete collapse of their economic institutions has forced many of the national governments to give up their comfortable prejudices and doctrines, and grapple with the real problem. Of the many great national leaders Herr Hitler really deserves praise for what he has done for millions of unemployed in Germany with the help of his various labour-creation projects. At present 16,000,000 wage-earners and salaried employees are engaged in "regular" and "substitute" employment, some 700,000 being assigned to the latter category. In the last fourteen months, over 1,700,000 persons have been re-employed in business and industry, while more than 3,000,000 have found work since the low point of employment reached about two years ago.

The present labour figures are now accepted as an indication that business is in about the same position as it was in the Autumn of 1930. Its successful battle against unemployment must be set down as the outstanding achievement of the National Socialist Government, and the perseverance with which that struggle has been waged has enabled the Nazi Government to reduce the army of unemployed men and women from 6,000,000 to 2,500,000 in the space of a year and three-quarters. Now, however, with the completion of various projects for direct employment and the exhaustion of the funds provided for their execution a more moderate tempo has set in virtually leaving the trend of the employment situation dependent upon a general revival of business. In the last eighteen or twenty months this has been influenced chiefly by the secondary effects of official employment creation schemes.

Creating Opportunities for Labour

The fundamental idea with which Adolf Hitler approached large scale solution of the work programme pre-supposed that an economic recovery which returns millions of unemployed to the economic process could be brought about in the end only through private business. This position of Herr Hitler went far to quiet fears of tendencies of National Bolshevism within the National Socialist movement. Greater emphasis was given to this idea by the new decrees issued by Hermann Wilhelm Goering and Dr Alfred Hugenberg against any interference in private business and banks, especially on the part of over zealous Nazis who seek to combine patriotism with private profits. In order to provide relief to the unemployed, the Nazi government's financial and economic policies have been definitely and consistently subordinated to the purpose of creating opportunities for labour.

On the one hand, the demand for labour was increased by direct employment creation through the medium of public works projects

and programmes, and indirect employment creation by providing public funds to stimulate private investment activities and enterprises On the other hand, the official programme has aimed at decreasing the supply of labour by withholding labour from industry, limiting women's labour to the household, restricting the mobility of labour through allocating workers into age groups, and regulating working hours These measures have been backed up by the policy of financing and subsidizing public works on an unprecedented scale of liberality The employment created with the aid of this government bounty has been largely devoted to repairing houses and public buildings, canal and harbour construction, bridge and road repairs and land reclamation, all of which has benefited the building trades almost exclusively In all these schemes, preference has been given only to German firms, German products and German labour

The centre piece of this public works programme is the Reich's auto highway project, which involves the construction of some 4,350 miles of motor roads at an estimated expense of 4,000,000,000 marks This work will absorb, it is reported, some 70,000 workers, and the project as such is one of Hitler's pet hobbies This network of special highspeed motor roads is to supplement the railroad lines, and is hailed as a revolution of the German transportation system Herr Hitler has put through an extensive programme of public works for the relief of unemployment. Under the new Law for the Reduction of Unemployment, the State agreed to issue 1,000,000,000 marks of treasury notes to finance public works The notes are to be redeemed, one fifth each year, from 1934 to 1938 Besides these public works, others, like suburban gardening, agrarian settlement, river regulation schemes and the like, are being utilized to provide jobs for the jobless

Farm Settlement Schemes

With the decline of industrial activity and the heavy cost of maintaining the unemployed, the Nazi Government has been giving special attention to agriculture not only as a means of feeding the nation in case of war, but as a possible source of livelihood for the surplus of industrial workers The present programme calls for a reduction of farm debts by 50 per cent In order to reinforce the position of large land-owners interest rates have also been greatly reduced This is not all The government is also putting through extensive schemes of new farm settlements, particularly in the North and in the East, where it is desired to strengthen and increase the German population in border regions The Nazi officials have asked for 1,500,000,000 marks in order to work out their agricultural programme And new agriculture is one of the specially favoured departments in the Nazi Government.

In carrying out its policy for decreasing the supply of labour, the Government has enforced a number of unique measures, primarily designed to give relief to the jobless and to further its educational, social and other cultural ends, and which, at the same time, have the effect of withdrawing part of the workers from business and industry Among these expedients is the voluntary labour service, which requires every young German to devote a certain period of his life to the service of the rural community Some 250,000 youths between the ages of 18 and 25 are continually enlisted in this voluntary service Another device for curtailing the supply is that known as "land help", which serves the purpose of bringing young workers from industrial areas to agricultural districts, where they are employed as farm hands For the fiscal year 1934 35, it is planned to mobilize 160,000 male and female workers on farms, but only persons between the ages of 18 and 25 will be allowed to enrol for such work In all these enterprises, the Nazi officials are aiming at bringing about a better balance between industry and agriculture by keeping down over-development of industry and giving every possible help for the expansion of agriculture

Labour and Industry

The revival of the employment situation is, however, not as uniform now as it was in the Spring and Summer months of last year, and the slowing down is the natural reaction to the earlier lively tempo The present recessional movement is partly due to the

than of the Hindu general. The perpetual dread lest his sons might emulate his own example haunted him It is well known that after death of Aurangzib the Mogul Empire rapidly broke into pieces, and we find that the Hindus rapidly gained the upper hand in the administration of the country, either, as independent chiefs or as military commanders under Muhammadan Princes

As an example of Hindu toleration I may allude to the history of the Parsis, who are the descendants of the ancient Persians who emigrated to India on the conquest of their country by the Arabs in the 8th century They first landed at Sanjan on the coast of Gujrat, where the Hindu rulers received them hospitably

Another amongst the numerous instances of Hindu chivalry is given below

Aurangzib's son, Muhammad Akbar rebelled against his father and attempted to seize the Crown with the help of the Rajputs The attempt signally failed but the Rajput leader Durgadas most chivalrously escorted the unhappy prince through every danger to the Court of the Marhatta King Shambhuji Aurangzib was anxious for the restoration of his grandson and grand-daughter and came to terms with Durgadas I quote below the graphic account of their restoration

> Akbar's infant son Buland Akhtar and daughter Safiyat un nissa had been left in Marwar with his Rathor allies as *the children were too tender to* bear the hardships of his flight from the country in 1681 Durgadas placed them in charge of Girdhar Joshi in an obscure place difficult of access. They were brought up [1681–96] with every care not only for their health and morals but also for their education in the Islamic religion —*J N* Sarkar *Aurangzib* V pp 281 82

Coming nearer home, we notice a complete absence of communalism in Bengal The independent Pathan Sultans of Bengal were the great patrons of the Bengali language, and Vidyapati sang the glories of one of them in his immortal verse In Bengal the *zemindars* were more or less like the feudal lords of the middle ages in Europe *The bara bhunyas or the twelve* semi independent barons were left severely alone on the payment of a fixed revenue to the Imperial coffer and even this was withheld when the Mogul or *the Pathan rule* was relaxed at the headquarters There was no interference in the administration of their internal affairs

Most of the legal disputes were settled by the awards of arbitrators chosen with the consent of the parties Petty cases were submitted to the *punchayets* or village arbitrators whose decisions were final.

Most of these *bara bhunyas* were Hindus and the reason for this preference can be gathered from the following extracts from *The Life of Robert Lord Clive* Ed 1836 Vol I by Major-General Sir John Malcolm

> But while they [the Muhammadan rulers] succeeded to the power which these [Hindu] potentates had held the management of the finance and revenue and all those minuter arrangements of internal policy on which the good *order of the machine of government must ever* depend remained very nearly in the same hands in which the Mahommedans had *found them* A Hindu under the denomination of minister or as Naib (or deputy) continued at the head of the exchequer, and in this office he was connected with the richest bankers and monied Hindus of the country
>
> A very quick and intelligent Mahommedan prince, on being asked why he gave so decided a preference to Hindu managers and renters over *those of his own religion replied that a Mahomdan* was like a sieve—much of what was poured in went through while a Hindu was like a sponge which retained all but on pressure gave back as required what it had absorbed.'
>
> 'But there were other reasons which prompted Mahommedan princes to employ and encourage Hindus both at their court and in their armies They formed a counterbalance to the ambition and *turbulence of their relatives and of the chiefs and* followers of their own race This feeling operated from the emperors on the throne of Delhi when in the very plentitude of their power down to the lowest chief and it is from its action combined with that influence which the wealth and qualities of the Hindus obtained that we are in a great measure to account for the easy establishment and long continuance of the Mahommedan power in *India. The new dominion was attended* with little of change except to the Hindu sovereign and his favourites *The lesser Rajas (or princes) gave their allegiance and paid tribute to a Mahom medan instead of a Hindu superior while their condition and local power continued nearly the sa e*
>
> *Hindu ministers and officers served* probably to greater profit the idle and dissipated Moghul than they could have done a master of their own tribe *and as there was complete religious toleration* and their ancient and revered usages were seldom or never outraged they were too divided a people upon other subjects to unite in any effort to expel *conquerors who, under the influence of various* motives left to them almost all except the name of power (Italics are mine)

During his Viceroyalty Murshid Kuli Khan *employed as his revenue officers and councillors* trusty Hindus and was entirely guided by their advice, *prominent among these were* Darpa narayan Bhupati Roy, Kishore Roy and Je want Roy* and Raghunandan Even high military posts were thrown open to the Hindus Lahory Mull and Dulip Singh, though Hindus, were employed as commandants against recalcitrant defying Hindus Among zemindars, Ramjivan and his right hand man Dayaram, as also Raghuram held at times important military posts.

During the Nawabship of Ali Verdy the Hindu Nandalal held the highest military command in the earlier portion of his reign

* Jeswant Roy, who had been one of the ministry of Murshid Kuli Khan was a wise ruler and an eminent financier He did everything in his power to foster trade (Bradley Part *I c*)

Raja Janakiram was his most trusty councillor his sons Raja Durlabhram and Raja Ramnarayan were equally the holders of the highest posts Chinmoy Roy, Virudatta, Kirtichand, Amrita Roy Chintamoni Das and Gokul Chand were the leading dignitaries in the revenue departments and later on Raja Rajballabh of Dacca from very humble beginning rose to be Naib-Subadar Rajaram was in a manner his plenipotentiary in negotiations Dewan Manikchand and Umedram occupied positions of importance Not only were the Hindus held in high esteem in fiscal affairs but often were entrusted with military commands Durlabhram Manikchand later on Mohunlal* and Syamsundar showed bravery on the battle field

In fact the real trouble of Nawab Ali Verdy Khan was owing to the defection and perfidy of the *Moslem* lieutenants they had not the least scruple in throwing off their allegiance to Ali Verdy and making common cause with the Marhattas Indeed not a trace of religious bigotry or communalism is discernible throughout. Self interest alone is the guiding motive

It will thus be seen that during the Moslem period from the 13th century uptil the battle of Plassey the Hindus of Bengal had never occasion to feel that they were under an alien rule The highest offices—civil and military—were thrown open to them It is again a remarkable fact that with the exception of the Raja of Birbhum all the big zemindars were Hindus Kali Prasanna Banerji the author of *Nawabi Amal* in Bengali asserts that only *one-sixteenth share of the zemindaries fell to the lot of the Moslems*

A casual reader of the history of India is apt to run away with the idea that it was Akbar alone who adopted a policy of religious toleration and sought the co-operation of the Hindus in the administration It has been pointed out that from the time of Ala ud din Khilji no Hindu ever laboured under any civil disabilities

It will also be abundantly clear that there was no such thing as Moslem solidarity The Moslem ruler enters into an alliance offensive and defensive with the Hindu chief against his own co religionist and the Hindu ruler in turn also does the same. The Moslem *as Moslem* is never found to show a jot of communalism

The Hindus had suffered from foreign invasions from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Scythians With Muhammadan conquerors however such absorption was not possible

The Muslim civilisation was distinct and individualistic and did not suffer absorption into the Hindu civilisation The Muslim kings considered their wars as holy *jihads* destroyed temples converted the Hindus and oppressed them But gradually between the two great communities the spirit of toleration sprang up The Muslim kings employed Hindu ministers took the help of Hindu chiefs married Hindu wives and patronised Hindu literature (especially the vernaculars) The Hindu kings of Vijaynagar employed Muslim soldiers gave them land built mosques for them and respected their faith The Muslim Sultans also employed Hindu soldiers The intercourse between the Hindus and Muslims in camp brought about a mixture in their language resulting in the origin of the Urdu language The Muslim king Zainul Abedin of Kashmir appointed Hindus to state offices and followed a policy of toleration Similarly Hussain Shah of Bengal was liberal Vernaculars were also patronised Bengali owes no small debt to Hussain Shah and Nasrat Shah for its free development unfettered by Sanskrit The Bengali *Ramayana* of Krittivasa and *Mahabharata* of Kasidasa are the household literature of the Bengalis The poets Vidyapati and Chandidasa sang their exquisite lyrics

Reformers of catholic ideas preached the essence of religions and rose superior to the dead forms of religion and hard caste rules and preached the equality and dignity of man as man Ramananda a follower of Ramanuja was a high caste Brahman and preached in Hindi the cult of Ram (and Sita) to all castes even Chamars or leather workers The most important of his disciples were Raidas and Kabir The latter was a weaver by caste He taught that the God of the Hindus and Muslims is the same, there is no distinction between Ram and Rahim, in fact, all religions were equal In Maharashtra Namadeva preached in Marathi that the God of the Hindus and Allah of the Muslims is the same One God Both he and the Brahman saint Eknatha mixed freely with the untouchables and taught dignity of man as a man The Bauls of Bengal were preaching that man is man and is above all caste or religion Chaitanya flooded Nadiya and Bengal with his Bhakti Cult taught equality and even had Muslim disciples Vallabhacharyya established a Vaishnava Cult in Northern India Nanak taught that truth is equally to be found in Islam and Hinduism levelled caste distinctions and preached universal toleration He had many Muslims as his disciples—K P Mitra *Indian History for Matriculation* pp *112 15*

The fact is the Hindu Moslem *disunion* is of recent manufacture or creation Three decades ago it was scarcely known In my days of boyhood during the Durga Pujah festival, my father grandfather and great-grandfather used to invite the Kazis of Gadaipur (near our native village) to attend the Jatras and they invariably responded to the invitation Such was the case everywhere in Bengal. Perfectly amicable and cordial relation existed between the two great communities.

Bradley Birt writes thus of the amicable relations between the two communities in 1906 in his *The Romance of an Eastern Capital*

* When Meer Jaffer agreed to separate himself with a large body of troops from the Nabob's army (Malcolm's *Clive* Vol. I p 204) it was the Bengali Hindu Mohun Lal and the Bengali Mussulman Mir Madan who did not desert the Nabob showed prowess on the battle field but could not of course retrieve the fortune of the day,

'Even the Hindus pay homage at the shrine of Sheik Muhammad Yasuf If the ryot is in fear for his crop he brings a handful of rice. If his child is ill or his cattle a prey to disease he says some small propitiatory offering on the tomb If the harvest has been plenteous he gives a bundle of rice straight from the field as a thank offering In joy or in sorrow the tomb of the Saint plays its appointed part in the inner life of the people.

"A short distance away across the fields there lies the tomb of Pagla Saheb (Mad man), so much venerated by both Hindus and Mahomedans that parents offer at it the coti or queue of their children when dangerously ill

Cf also

Religious quarrels between Hindus and Mahomedans are of rare occurence These two classes live in perfect peace and concord and majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same Hookah —Taylor *Topography of Dacca* (1840) p 257

The contrast between Europe and India in so far as it relates to religious toleration is illuminating

The history of Europe till lately is emphatically the history of religious persecution of the most revolting type Not only the crusaders, spurred on by the fiery anathemas and philippics of Peter the Hermit and the like, went through harrowing privations in their attempts to rescue the holy sepulchre from the 'infidels', but cruel long standing wars originating in religious dogmas decimated and disfigured Europe for centuries

Let me contrast the European crowned heads with their contemporaries in India

It was therefore, with reason that Charles V at the close of his career could boast that he had always preferred his creed to his country and that the first object of his ambition had been to maintain the interests of Christianity The zeal with which he struggled for the faith also appears in his exertions against heresy in the Low Countries According to contemporary and competent authorities from fifty thousand to a hundred thousand persons were put to death in the Netherlands during his reign on account of their religious opinions But we know that between 1520 and 1550 he published a series of laws to the effect that those who were convicted of heresy should be beheaded or burned alive or buried alive —Buckle *History of Civilization*

The Dutch wished to adopt, and in many instances did adopt the reformed doctrine therefore Philip (1555 1598) waged against them a cruel war which lasted thirty years and which he continued till his death, because he was resolved to extirpate the new creed He ordered that every heretic who refused to recant should be burned Of the number of those who actually suffered in the Low Countries, we have no precise information, but Alva triumphantly boasted that in the five or six years of his administration he had put to death in cold blood more than eighteen thousand.' —Ibid.

In comparison with this dismal episode India stands out in bright and bold relief Into the Malabar coast Mohammedan inroads could not penetrate In this region the Hindu kings enjoyed absolute immunity—but their spirit of toleration awakens our admiration The Syrian Christians obtained a footing in Cochin and Travancore as early as the 1st or 2nd century They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance, with the result that to-day we find that fully one-third of the population of Travancore profess the Christan faith When the Parsis, persecuted in the land of their birth, sailed to the Bombay coast, the Hindu Raja offered them safe asylum as shown above

It has been seen that the Hindus during the Moslem Period from the 14th century onwards never laboured under civil disabilities on account of their religion and that a spirit of catholicity and toleration pervaded the policy of the rulers whereas within recent times in England not only Catholics but even dissenting Protestants were subjected to vexatious exclusions Any student of the constitutional history of England is aware of this

The Test Act (under Charls II) was intended to exclude all Catholics from office by a test which could not be evaded and which would consequently compel all office-holders who were Catholics in secret to declare themselves.

More striking in the popular judgment and equally essential to future progress were the steps taken towards religious toleration

The Test Act was at last repealed in 1828. In the next year the even more important Catholic Emancipation Act was passed

The act of emancipation admitted Catholics to both houses of parliament and to all public offices local and national except a very few Comparatively little yet remained to be done in this direction But Jews were not admitted to Parliament until 1858 nor nonconformists on equal terms to the universities untill 1871 —Extract form the *Constitutional History of England by George Burton Adams* 1d 1933

The French philosopher very rightly observes

Such reigning over the greatest empire that has ever been, were those two admiral sovereigns Antoninus Pius and Marcus Aurelius History presents but one other example of this heredity of wisdom on the throne in the persons of the three great Mogul Emperors Baber Humaioun and Akbar the last of whom offers such striking points of resemblance to Marcus Aurelius *Marcus Aurelius*

[This article is substantially a chapter of the forthcoming second volume of the Author's *Life and Experiences*]

ISLAM ITS REAL SIGNIFICANCE

By WAHED HUSAIN

WHAT is Islam? It is the religion of resignation to the will of God It came to the world to do away with discord. Its chief aim is to establish peace on the earth and brotherhood of man It is, therefore called the religion of peace Islam literally means "peace', as well as "resignation" Edwin Arnold in the preface to his poem called "The Pearls of Faith, the ninety-nine names of Allah' says

> 'The soul of Islam is the declaration of unity of God, its heart is the inculcation of an absolute resignation to His will Not more sublime in religious history appears the figure of Paul the tent-maker proclaiming the unknown God at Athens than that of the camel-driver Muhammad abolishing all the idols of the Arabian Pantheon except their chief—*Allahtala* God the most high—and under that ancient and well received appellation establishing oneness of the origin, government and the life of the universe Thereby that marvellous and gifted teacher created a vast empire of new belief and new civilization and prepared a sixth part of the humanity for the development and reconciliations which later times will bring"

It may be pointed out that Islam should not be confounded with the *Muhammdanism of the present day*, which is but an ossified and degenerated form of Islam

The real significance of "Islam" is "submission", "making peace" "entering into peace with others"

This significance involves twofold idea (i) making peace with God and (ii) making peace with man So far as the first proposition is concerned, it implies that there should be no discord between man and his Maker, no conflict between his will and that of God *that is to say*, acting in perfect concordance with the will of God This can be attained, according to the Texts and Traditions, by self-control and self-discipline* , by subordinating one's desires† and living in contentment amidst trials and tribulations The self-discipline requires that one should refrain from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God. A lip-deep profession of resignation is not sufficient. The ideal of "resignation" must be realized and translated into action This realization, according to the teaching of the Quran, must be so vivid and perfect as to enable a Muslim to say without any reservation that

> My prayers and my sacrifices and my life and my death are solely for God —6 163

The second proposition implies that man must live in harmony and fellowship with others by making up differences if there be any, and show his good will by doing good to them This includes the duty of 'service to man'

This twofold idea is expressed in the Quran thus

> Yea, whoever *submits himself entirely to Allah* and he is the doer of good (to others) he has his reward from his Lord and there is no fear for him nor shall he be grieved —2 112

The import of the above text is clear When a man lives in harmony with God and man by subordinating his "self" (*nafs*=ego), he cannot but live in peace And when mankind, or for a matter of that the major portion of them, try to live in peace, such a course of conduct leads to the establishment of universal peace on the earth

It has, therefore, been aptly said that Islam is the religion of peace and that it has come to establish peace on the earth. Before its advent, history tells us that the various tribes in Arabia and the races in her neighbouring countries had been at constant wars and strifes and committed barbarities and excesses without much regard to human life and property Islam put an end to the barbarous acts of the jarring tribes and races by establishing peace and harmony, and proclaiming equality, freedom and fraternity This democratic doctrine, followed by the proclamations* of

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* *Tah ibun nafs*

† "The love of the world is the root of all evils —Saying of the Prophet

* Reference may be made to the two famous charters granted by the Prophet during his ministry

the Prophet, led to the establishment of peace Further, wherever the Islamic religion has been carried, brotherhood of Islam has been established Hence it is not euphemism or exaggeration to say that Islam is the religion of peace leading to the establishment of equality and fraternity

The Quran further says that "Islam is the religion acceptable to God" The passage may be interpreted in two ways Apparently it means Islam is the *only* religion acceptable to God But, it has a deeper significance which implies that the *religion of 'peace' and 'resignation'* is the only religion acceptable to God The verse quoted in translation above (2 12) clearly points out the inner meaning of Islam No other religion which does not aim at establishing peace on the earth, or does not inculcate "entire resignation to God", and "service to man", is acceptable to God This is the necessary corollary of the doctrine propounded in the above text. This corollary is thus stated

> And whoever desires a religion other than Islam, it shall not be accepted from him and hereafter he shall be one of the losers —3 84

The stand point of the Quran is that religion is *not a religion properly so called* if it is not founded on entire resignation to God and service to man Consequently, Islam which is the religion of peace and resignation, is said to be acceptable to God

It should be noted that *Salam* * is the ordinary mode of greeting among the Muslims It means "peace be on you" (*as-salam alaikum*) According to the Quranic view this mode of greeting will be in the heaven also The Quran says

> (1) 'And their greeting in it (Abode of Bliss) shall be peace —10 10
> (2) They shall not hear therein vain or sinful discourse except the word peace peace — 56 25 and 26

Paradise is another name for the "Abode of Peace' —10 25 Thus the goal of Islam is the attainment of peace both in this world and the next.

It should be borne in mind that when a man attains peace of mind, there is a cessation of his ungovernable desires and passions After conquering his "self", he lives in the tranquility of his soul This state is called the "soul at rest" (*nafs-i-mutmainna*) This is one of the mental states in which the tranquility of mind is attained

Islam—not a militant religion

There have been much misrepresentations regarding the attitude of Islam They have given rise to various misconceptions One of the misconceptions is to the effect that Islam is a *militant religion* Efforts have been made to paint it in an unfavourable colour by those who, having been unable to check its progress, adopted the tactics of minimizing its importance, and extolled the virtues of their respective religion It is, therefore, deemed necessary that the teachings of the Quran relating to the subject should be placed before the reader

I quote here a few verses showing the peaceful nature and the real spirit of Islam

Re *Brotherhood of Islam*, the Quran says

> (1) The believers are but brethren —49 10
> (2) And remember the bounty of God conferred on you Whereas you were enemies He inspired love in your hearts and it dawned upon you that you are brothers'
> (3) No man is a true believer unless he desires for his brother that which he desires for himself —*Saying of the Prophet*

Re Attitude of *non violence*

> (*a*) Turn away the word or deed which is evil with what is better and behold! the man between whom and thyself there was enmity become as it were thy warmest friend but none shall attain to this (perfection) except they who are patient nor shall anyone attain thereto except he who is endowed with a great sweetness of temper —41 34 35
> (*b*) 'Invite men unto the way of thy Lord by wisdom and mild exhortation and hold disputation with them in the most condescending manner for thy Lord knows him who strays from His path and He who are rightly directed'—16 125
> (*c*) Speak unto my servants (Muslims) that they speak mildly (unto the unbelievers lest you exasperate them) for Satan soweth discord among them and Satan is a declared enemy unto man'—17 53
> (*d*) Dispute not against those who have received the scripture but in the mildest manner, except against such of them as behave injuriously and say we believe in that which has been revealed to us and revealed to you and our God and your God is one and to Him do we submit'—29 46.

Vide Theory of Sovereignty in Islam p 111 112 (by the author) where the charters are quoted

* The root meaning of *Salam* and *Islam* is the same, viz, 'peace

As to the non Scriptural people, *i e*, who are not Jews and Christians, the Quran says

(*e*) Revile not those (the idols) which they invoke besides God lest they maliciously revile God without knowledge Thus we have prepared for every nation for their works hereafter they shall return unto God and He shall declare unto them what they have done —6 109

(*f*) Deal with them as ye deal with the People of the Book —*Saying of the Prophet*
(Vide Baladhuri p 26)

Re *Dealing justly with other races*

(*i*) "God does not forbid you respecting those who have not made war against you on account of your religion and who have not driven you out from your homes that *you show them kindness and deal with them justly* Surely God loves the doers of justice.

'God only forbids you respecting those who make war upon you on account of your religion and drove you out from your homes and backed up others in your expulsion that you make friends with them' —60 8 & 9

(*ii*) The blood of non Muslim (*Zimmi*) is like the blood of the Muslim —*Saying of Hazrat Ali*

Re *No Forcible Conversion*

(*i*) There is no compulsion in religion Verily the right and wrong are (now) distinguishable (*i e* Islam offers only an explanation of the difference between right and wrong)—2 256.

(*ii*) If thy Lord has pleased verily all who are in the earth would have believed in general Will you therefore forcibly compell men to be believers ? No soul can believe but by the permission of God and He shall show wrath to those who will not understand —10

(*iii*) Moreover whether We cause thee (the Prophet) to see any part of that (punishment) with which we have threatened them or whether We cause thee to die (before it is inflicted on them), verily *unto thee belongs preaching only but unto Us inquisition* —13 40

(*iv*) And if you (people) reject (the truth) nations before you did reject it and nothing is incumbent on the Apostle but a plain delivering (of the message) '—29 18.

(*v*) Invite them to this (to Islam) and be steadfast in the right path, as thou hast been commanded and follow not their vain desires and say I believe in the scriptures which God hath sent down, and I am commanded to *establish justice among you* God is our Lord and your Lord, unto us will our works be imputed and unto you your works, *let there be no wrangling between you and us*, for God will assemble us (at the last day) and unto Him shall we return —42 15

(*vi*) Say O unbelievers I will not worship that which ye worship nor will ye worship that which I worship Neither do I worship that which ye worship, neither do ye worship that which I worship Ye have your own religion and I my religion (*i e* our recompense is we shall bear the consequences of our acts performed in the name of religion)—109 1 6.

Many passages similar to those cited above, may be quoted They clearly show the peaceful attitude and the real spirit of Islam On the face of the army of the Quranic Texts and Traditions, it will be a sheer perversion of truth to say that Islam is a militant religion

JEHAD OR RELIGIOUS WARFARE

It may be asked, what about the *Jehad* ? I may briefly state here the purports of the texts relating to Jehad

Permission for Jehad is granted only under the following circumstances, *i e*

(1) When Muslims are *unjustly* persecuted or are turned out of their homes *injuriously* for their belief and mode of worship—(22 40)

(2) When any people oppress "the poor—men women and children" of a town and the inhabitants cry for help—(4 77)

(3) When rebels attack, or conspire to expel the Muslims for their country—(8 30, and 9 13)

(4) When any nation attacks *first* the Muslim territory and violate the sanctity of their home and hearth

(5) When any people interfere with the due observance of their religious rites and worship.

The Quran assigns the following reasons for *Jehad*

(1) If violence is not repelled 'verily monasteries and churches and synagogues (oratories) and mosques wherein the name of God is frequently commemorated would be utterly demolished —(22 41)

(2) If wicked people are not kept under control the earth would have been utterly corrupted —2 251

(3) If you be afraid of fighting or be negligent in defending yourselves your possession will be taken away and the sanctity of your home and hearth will be violated

In the *Sahih* Bukhari we find the following tradition recorded

Once Abdur Rahman bin Auf with a number of Muslims came to the Prophet and said O Prophet of God when we used to worship the idols we were respected and honoured among our people but after our acceptance of Islam we have become powerless and lowered in the estimation of our tribesmen Will you not therefore permit us to defend ourselves with sword and fight the Quraish ? The Prophet replied I have been sent to show mercy and forgiveness I cannot therefore, permit you to take up sword and fight'

To avoid violence and bloodshed the Prophet issued proclamations and granted charters two of which are still extant They throw a flood of light on the subject of religious warfare, as well as on the recognition of the civil rights and religious

freedom of the non Muslim races I quote here the relevant portions only

First Charter—This Charter given by Muhammad the Prophet to the believers and *all individuals of whatever origin* all these shall constitute *one nation* The state of peace and war shall be common to all Muslims, no one amongst them shall have the right of concluding peace with or declaring war against the enemies of his co religionists The Jews who attach themselves to our Commonwealth shall be protected from all insults and vexations *they shall have equal right* The Jews of various branches and all others domiciled in Medina *shall form with the Muslims one composite nation* They shall *practise their religion as freely as the Muslims*, the *clients* (i, e the protected) and *allies* of the Jews shall enjoy the *same security and freedom* The clients and allies of the Muslims and the Jews shall be as respected as the patrons *

This Charter confers freedom, equality and religious liberty on Muslims and non Muslims alike As the Prophet was conscious that the Commonwealth he founded, contained and would contain peoples belonging to different nationalities, he distinctly stipulated in the charter that *they all together would form one composite nation* This is an index to the ideal of nationhood in Islam Hence the Muslim nation is not an *exclusive* nation of one race or tribe, but a congeries of diverse nationalities There is no exclusivism in Islam, not does it recognize Geographical limits

The second Charter granted to the Christians belonging to different nationalities brings out more clearly the basic principles on which the Islamic Commonwealth was founded It runs thus

> To the Christians of Najran and the neighbouring territories—the security of God and the pledge of the Prophet are extended—for their lives religion and their property—to the present and absent and *others besides* There shall be *no interference* with their *faith* or their *observances* nor any change in their *rights* and *privileges* no bishop shall be removed from his bishopric nor any monk from his monastery nor any priest from his priesthood and they continue to enjoy everything great and small as heretofore *no image or cross shall be destroyed* they shall not oppress nor shall be oppressed they shall not practise the right of blood vengeance as in the Day of Ignorance no tithes shall be levied from them nor shall they be required to furnish provisions for the troops

The importance of the second Charter lies in the fact that the Prophet granted not only the full security of life, property, and personal freedom, but declared religious neutrality. Such Charters were also granted by the successors of the Prophet. But I refrain from quoting them to avoid repetitions

I shall quote here one proclamation relating to the rules of religious warfare The language in which it is couched is rather terse, but very clear and illuminating This proclamation was issued by the first Calip (Abu Bakr) just after the death of the Prophet when he despatched an expedition under the command of Osama. He addressed the troops and charged the Commander thus

> See that thou avoidest treachery Depart not anywise from the path of rectitude. Thou shalt *mutilate none* neither shall thou *killed any child or aged man nor any woman* Injure not the date palm neither burn it with fire and cut not down any tree wherein there is food for man or beast (i e, their cultivation) Slay not the flocks or herds or camels saving for needful sustenance. Ye may eat of the meat which the men of the land shall bring unto you in their vessels making mention thereon the name of the Lord And the monks with shaven heads if they submit, leave them unmolested Now march forward in the name of the Lord and may He protect you from sword and pestilence

The Quran also says

> And fight in the way (for the religion) of God *against those who fight against you* but transgress not *by attacking them first* for God loveth not the transgressors —2 109

Such are the injunctions of Islam regarding Islamic Jehad

Now it may be asked how the acts of depredation, pillage and plunder of the invaders and the conquerors belonging to the Islamic faith, are to be reconciled with the teachings of the Quran and preachings of the Prophet? In order to solve this enigma we have to look to the Ethnology and ascertain who were those invaders and conquerors History tells us that they belonged to the nomadic and sanguinary races known as Moors, Berbers, Tartars, Mongols, Kurds, Turks, Afghans &c., who can hardly boast of high culture and civilization in the Medieval Age They lived in sandy deserts of north Africa, the wilds of Central Asia and the fatnesses of the mountainous regions of Afghanistan They burst forth from their ethnic cells, invaded territories and established kingdoms some of which became the centre

* I have quoted in extenso the two Charters in my book called *The Theory of Sovereignty in Islam* pp 111 113 Both the Charters are to be found in the *Recension* of Ibn Hisham pp 341 343 and *Futuh ul Buldan* (Baladhari) p 55

of culture and civilization such as Bagdad, Cairo, Cordova (in Spain) and Delhi.

In the beginning of the twelfth century there were irruptions of Tartars and Mongol hordes.

These hordes led by Hulaku, Chengiz Khan and their lieutenants sacked Bagdad and destroyed the splendid civilization of Islam.* After the conversion of their descendants, they retained their fierce temperament and the savage instinct of the semi barbarous races. Their *invasions and conquests were not Jehad*, but the wars of aggression and aggrandisement. They committed atrocities and barbarities according to their racial habit and personal predilections. Can it be expected that the descendants of the destroyers of Islamic kingdoms and Islamic culture and civilization, would have acted otherwise? Islam is no more responsible for their misdeeds than Christianity is responsible for the massacres and pillages of the marauding Crusaders,† for the extirpation of the Red Indians, or for the lynching of the Negroes in America.

But when the influence of the teaching of Islam worked in their nature, their temperament was softened, rudeness and savage instinct worn out and they became much more civilized than before. Their plundering invasions ceased, and the Kings, Sultans and Emperors from those races built up prosperous kingdom and established stable Government. The Turks became the "polite gentlemen" of Europe and the Mongols became "the polished Mughals in India". No doubt some foreign adventurers committed excesses and destroyed the peace of the Islamic kingdoms from time to time. But Islam as a religion had nothing to do with the excesses of the desperadoes.

From the strain of my writing it should not be understood that my object is to defend the indefensible conduct of those who committed acts of barbarities or indulged in excesses. My object is to place before the reader the Texts of Quran and the teaching of the Prophet, so that the misconception regarding Islam, which have given rise to various prejudices and racial hatred, may be removed, and the true teaching of Islam may be known to Muslims and non-Muslims alike.

* *Vide* Account of the sack of Bagdad and the fate of the Arab Empire in "*The History of the Saracens*," pp. 397-99

† Gibbon's *History of the Rise and Fall of the Roman Empire* re: accounts of Right Crusades

* "Administration of Justice during Muslim Rule in India," p. vi (Preface)

RAJENDRA LALA MITRA: SOME PERSONAL REMINISCENCES

By THE LATE JOGINDRANATH BOSE OF BAIDYANATH-DEOGHAR

In His Villa "Arcadia"

IN quest of health Rajendra Lala came to this place (Baidyanath-Deoghar) in the autumn of 1880. Deoghar had then just bloomed into a fashionable sanitarium and great was the benefit to his health that the savant derived from a short stay here. He at once conceived the idea of building a villa in the lovely environs of the town, and the idea became an accomplished fact in less than two years. It is a decent moderate-sized house with extensive grounds, having a pleasant situation and commanding to the east and the west beautiful scenery of green hills, undulating woods and meandering hill streams. Rajendra Lala came to cherish a fondness for this retreat in this romantic spot and half endearingly and half admiringly called it "Arcadia." During the last decade of his life he used to spend the Puja season and some of the cold months almost every year in this lovely villa, which was, thus the scene of a part of his literary labours. The oxygen of the Baidyanath air never failed to add strength to his nerves and vigour to his brain. Whenever he came here, after a brief stay, the palor of his cheeks would vanish, giving place to a ruddiness unusual in a man of his age, and he would gain flesh, weighing a few pounds more when he left it than when he entered it,—a fact that testified to the natural vitality of his constitution. It was here that I had frequent opportunities of meeting the Doctor and came to know him closely.

His Physique

Physically Rajendra Lala formed an honourable exception to the general run of literary Bengalees who ignorantly or, what is more true, indolently sacrifice their health and strength to

inordinate brain culture, He was by nature endowed with a superb physique, which was quite unlike that of an ordinary Bengalee He was taller, broader, brawnier and sinewier than many of that class of Bengalees one sees at political or literary gatherings. Even in his old age when attired in trousers and chapkan and a brimless cap, worn *a la militari*, Rajendra Lala strode the public streets, he commanded the attention and admiration of the passers-by by the very imposing character of his person To a majestic figure was joined a head leonine in its structure, and having a cast that was eminently intellectual, and what was particularly striking was that the head and the figure were proportionate to each other—a rare combination in intellectual Indians in general. Rajendra Lala's person was as grand and impressive as his *intellectual character His physical* and *mental development might be said to have been* harmonized in an admirable way

His Culture

To know something of everything and everything of something is culture says Lord Brougham Rajendra Lala was a bright example of this ideal of a cultured man He knew everything of one thing, that is Indian antiquities and something of every other thing under the sun His friends and companions were taken aback by his knowledge on subject quite out of his province He seemed to take a keen delight in surprising his friends by putting them questions on the different branches of learning of which he knew they knew nothing and then answering his own questions This seemed to afford the Doctor much intellectual amusement, and I suspect that it served to feed that intellectual pride in him which is natural to every man of extraordinary powers and attainments.

His intellectual sportiveness showed itself in another way Whenever he came into contact with a man of recognized position in any of the learned professions or a man who is regarded as an authority on any special branch of knowledge, he would open conversation with him on his own subject and bring forward some of its most difficult or intricate questions as the special topic to be discussed between them In such encounters, he fought hard to establish the truth or reasonableness of his own contentions Once when an eminent judicial officers came to see him in his villa at Budyanath and became his guest for a day, Rajendra Lala broached some complicated points of civil law as the topic of the evening and took the breath out of the legal luminary by learned and acute argumentation Rajendra Lala had a friend whose forte was religion and theology and who was a theist in faith To talk with him on theological matters was a great pleasure to him but it was always with the view of convincing him of what he thought to be the weak points of natural religion and theistic theology Not to agree but to disagree with others was the normal tendency of his mind and he revelled in it. His strong individuality would not let him identify himself with any man on any subject. An old friend of his used sometimes to taunt him with the remark, 'If the crowd perchance go right, you purposely go wrong" and I would not say that there was not a grain of truth in those upbraiding words

A man of such wide culture could not but be endowed with a strong memory And indeed Rajendra Lala's memory was quite phenomenal "What once enters into your head through your ears can never escape, but is there imprisoned for ever,' said a friend of his to Rajendra Lala, and this friend was one who had life-long experience of him That this was far from being a mere figurative compliment was felt by all who knew him intimately

As a Politician

Rajendra Lala was as deep and enthusiastic as a politician as he was erudite and keen as an antiquarian, as a leading member for a good many years and latterly as president of the British Indian Association as a member of the Bengal Legislative Council, as a commissioner of the Calcutta Municipality as a leading contributor to the pages of the *Hindoo Patriot* during the life time of Kristo Das Pal and as its editor in chief after his death Rajendra Lala had an intimate connection with Indian politics that lasted for about half a century He was held in the highest respect by Kristo Das Pal and it was a known fact that many a time the credit of the wisdom of his political views belonged primarily to Rajendra Lala. Kristo Das Pal and Rajendra Lala Mitra formed the two complements, were, as it were, the brain of the British Indian Association the most powerful political body in all India in those days, and if that Association frequently guided the Government, it was Rajendra Lala and Kristo Das Pal who guided that Association Rajendra Lala's politics however, were not always of a liberal character He was rather anti democratic in many of his predilections and tendencies. But he was never to be found in the same boat with the Indian Government, which is notorious for its antagonism to democratic ideas Almost a world separated Rajendra Lala's conservatism from that of the British Indian Government. Necessarily he was on many an occasion found to be differing widely from the progressive section of Indian politicians on the one hand and the Government on the other What he valued very highly was independence in thought, and if I studied him aright, he rather felt proud of the absolute splendid isolation in political attitude to which he was led by his loyal devotion to the strong spirit of independence in him, an isolation which possessed in his eyes a glory of its own

and which was its own reward a reward far more precious to him than any praise, however high, which agreement with the popular party could have brought to him As a remarkable instance of his isolated position in politics I may mention the fact that he was nothing of an eulogist of Lord Ripon In the course of a hot discussion with a friend on the viceroyalty of Lord Ripon, the gentleman happened to observe that his lordship had at any rate good intentions, whereupon Rajendra Lala thundered out, "then go to— The allusion of course was to the common proverb which described a nameless region as being "paved with good intentions.

His Views on Social Reform

Rajendra Lala was not a social reformer nor was he one of those English educated hypocritical characters so plentiful in Bengal two or three decades ago, who posed as preachers of social reform in public but in private in actual practice were as orthodox in social matters as any of their illiterate countrymen Rajendra Lala made no secret of his conservative views on such subjects as the remarriage of widows abolition of the caste system and woman's emancipation So in matters of social reform he came to occupy among the educated a position of splendid isolation When educated Bengal was running at break neck speed in the path of social reform Rajendra Lala was crying halt. He came to be in effect one of the earliest leaders of the social reactionary movement in this province. It seemed to me that the learned Doctor regarded certain Indian social questions, not so much as an Indian or a Hindu as a cosmopolitan and that is why he was not much influenced by considerations of compassion or pity for Hindu women Neither was it impossible that much of the strength of his antagonism to social reform was derived from his extreme dislike of the growing tendency of the time among his educated countrymen to ape the Europeans

His Religion

A sincere idolater among the English-educated Bengalees is a plant of recent growth, nurtured only in the hot-house of a blend of revivalism An English-educated Bengalee Hindu of the past generation who did not embrace Brahmoism or Christianity, but stuck to the prevailing creed of Hindu idolatry was seldom thought to be sincere in his faith A very incarnation of heterodoxy in his habits and an avowed disbeliever in everything connected with the Hindu religion the educated Bengalee Hindu was looked upon as only playing the trick ofa hypocrite when he was found to prostrate himself before the image of Durga. So nobody could persuade himself to accept the proposition that Rajendra Lala, a flower of the young Bengal of his time could be at heart an idolater And I believe he was not really a worshipper of idols, although he conformed to some of the religious or socio-religious practices of the orthodox Bengalee Hindu. I accompanied the Doctor in one of his visits to the temple of Baidyanath in the autumn of 1880 The visit was paid primarily on an antiquarian research mission, but he did not forget on the occasion to show whatever of the pilgrim was in him It had been previously arranged that he should take transcriptions of the inscriptions in the temples which he required to prepare his paper or thesis After this work had been gone through, Rajendra Lala applied himself to the pujah business and it was a unique pujah that he offered, the panda or the priest came and put a garland of some flowers round his neck and then the Doctor walked from the entrance of one temple to that of another, never entering into any one of the temples, throwing as he passed on silver pieces to the gods and goddesses within and making a curt namaskar to each of them Pranam or prostrating the body was the just due of the deities, but from Rajendra Lala they could get only namaskar or bowing of the head This singularly looked like a process of levelling down the gods and goddesses, for you namaskar to your equal.

As a Conversationalist

Rajendra Lala was a brilliant conversationalist He possessed conversational powers of a transcendental character Almost inexhaustible information, refined wit and humour, and a superior power of acute criticism were some of the great qualities that rendered his conversation a high intellectual treat. To argue with Rajendra Lala was not so pleasant, for then you could not escape the fear, however wideawake you might be, of being caught napping and being ultimately vanquished for he kept all the weapons of wordy combat always by his side, sharp and ready for use But to hear him talk in the usual way, without the spirit and unhampered by the excitement of a discussion, was a rare enjoyment. He illumined the mind by the information he poured out, rich, fresh, novel and enthralling, he exhilarated the spirit by the bright flashes of his unfailing wit and mild gleams of his innate humour and he deepened the insight of his listeners by his searching and relentless analysis of the question he dwelt upon Physically, in the cast of his face and the configuration of his large head, Rajendra Lala appeared to me to resemble Dr Johnson, as we find him in some of his common portraits, and intellectually, too, he was a facsimile of the great English litterateur in the wide range of his learning and the versatility of his attainments Like Dr Johnson, Dr Mitra had, in the course of his usual conversations with friends and disciples something peculiar, original and novel, but weighty to say on a subject or a point of subject. If Rajendra Lala had a Boswell of his own I doubt not his conversations would have proved as edifying as those recorded in that incomparable piece of biography that occupies a permanent place in English literature, and to the author of which Lord Macaulay pays

seriously with his popularity But he did not prize popularity much What he valued highly was the maintenance of self respect and of the royal dignity of absolute independence As a prominent member of Calcutta society, Rajendra Lala came across many Europeans from the Viceroy downwards, and they all held him in high esteem, though many of them harboured a secret dislike for his most pronounced independence He was on visiting terms with many high European officials and many prominent members of the non official European community, many of whom had the candour to acknowledge his intellectual superiority Not a few of these thought it an honour to themselves to pay visits to Rajendra Lala in his house or to lift their hats to him in the street. Distinguished orientalists and scholars coming from Europe did not omit to pay their respects to him at his residence in Manicktolah

His Encounter with a Mofussil Huzoor

A robust courageous commanding spirit was Rajendra Lala's Sheepishness was never a part of his nature. He knew not how to flatter or to fawn Even to Viceroys and Governors he would not cringe Rajendra Lala, who was respected by the highest European officials in the capital of the Empire, could not surely be subservient to a mofussil huzoor The following incident would show that he was quite a match for a specimen of that rampant Anglo Indian (old style) who rules over a Bengal district. Rajendra Lala was spending the Puja holidays at a certain mofussil station He was not there for many days when the Deputy Commissioner became his next-door neighbour This official sent in his card to the Doctor by his liveried chaprasi with the message, evidently ironical, "Sahib sends his salam to you and enquires when it will be convenient for you to receive a visit from him" Rajendra Lala did not or would not care to look at the irony of the message, and as was the message, so was his reply "I shall be at home tomorrow morning at 10 o'clock to receive the Sahib," was his reply There was an unusual manliness in the tone of the message No mofussilite ever before was known to give such a reply to such a message from a high European official in the mofussil The right customary reply should have been, "Sahib Bahadur need not take the trouble to come over to my place I shall take the earliest opportunity to pay my respects to him" But Rajendra Lala was above such a sentiment or act of subserviency I cannot imagine what was the effect of the Doctor's reply on the official in question It no doubt came as a surprise on him but it must have been exasperating too since for a 'native' to command the presence of the Huzoor of the district in his lodging or house was to an Anglo-Indian (old style) Civilian in Bengal insolent beyond measure It is comforting to know that now and then we come across Indians of the type of Rajendra Lala, who have always in command a sense of self respect, consistent with their position in society or the learned world

Some Personal Habits

Rajendra Lala was one of the few intellectual Bengalees I have known who paid ample respect to the teachings of hygiene that physical exercise was a sine qua non to the brain worker

Rajendra Lala preserved his health sufficiently to keep his brain in working order almost to the close of his life He stuck to the habit of taking a long walk in the morning and a short one in the evening to his last days It was a habit which he formed early in his life and never thought of giving up Anyone who had seen him during his walk or after it must have felt that he enjoyed the exercise immensely Never was he in better form than when back from his early pedestrian exercise in open air There was then vivacity and sprightliness in his talk and manner which delighted his audience. He was one of that small band of Bengalee celebrities of the last century who lived comparatively long although vigorous brain workers all through their lives from youth to old age. With regard to Rajendra Lala it may be said that the secret lay in his strict adherence to certain hygienic rules, one of which was of course the regular walking exercise he took. From the time he began to feel the debility of old age coming upon him he abstained from every thing in the way of reading and writing after nightfall, except under exceptional circumstances He began to work after the morning constitutional, and continued at his desk till about noon After a cold bath and a meal in the orthodox style he gave himself complete rest of body and mind for a while Then he indulged in a refreshing siesta of an hour or so, for nothing recuperates the fatigued brain better than good sleep In the afternoon he was again to be seen at his desk The evenings he spent in intellectual conversation with friends and often played cards or chess with them

In the days when Rajendra Lala was a young man, wine-drinking was in high favour among English-educated Bengalees, it being considered a source of health and strength and also a sign of moral courage and of freedom from prejudice It was no wonder then that Rajendra Lala became addicted to the habit in his youth, and though at times he indulged in it immoderately, in his maturer years he took wine only in medical doses and that only during dinner which was always a la Anglaise There cannot be the least doubt that had he never poisoned his system by the imbibition of intoxicating liquors he would have lived longer and done more brilliant work It was, I believe, owing more to this injurious habit and less to brain work that he suffered from torpid liver for many a year during his manhood and old age

But he fought pretty successfully against his liver troubles by heroically quaffing every morning several ounces of fresh lemon juice and a tumbler of sharbet of old tamarind, one after the other, with but half an hour's interval The acid of the lemon and the tamarind were found beautifully to make up in the Doctor's case for the deficiency of acids in his stomach necessary for digestion A German physician not long ago declared that a judicious use of lemon juice had the effect of a veritable elixir of life during the years of decline As for tamarind Hindu or Muhammadan physicians who practise according to what is known as the Unani system, consider *sharbet* made of the fruit after it has been preserved for years, so beneficial to the human system as to believe that the country where grows the tamarind tree does not much require the aid of physicians

Pride of Caste

Rajendra Lala had in him much of the pride of caste of the high born Hindu and evidently believed in the inherent and inalienable characteristic of the different castes Once a friend of his was trying to persuade him to take a course of action to which Rajendra Lala had great objection The friend went on arguing with him, but could not make him yield to his view Then suddenly remembering that Kristo Das Pal under similar circumstances acted in the way he was suggesting to Rajendra Lala, he flung upon him what was the forlorn hope of his contention and it was couched in the following words "But Kristo Das did so" His friend believed this would bring Rajendra Lala to his knees But what was his surprise when he saw quite opposite was the effect, for Rajendra Lala instantly warmed up and with a blazing face and eyes flinging fire thundered out, 'may be may be, but Kristo Da is a *Teli* and I am a Kulin Kayastha (Kayastha of the nobler pedigree) The friend was then absolutely silenced and retired amazed and crest-fallen

His Rajahship

Rajendra Lala was a son of Rajah Janmenjay Mitra, who held the title as a hereditary distinction It was conferred, I was told, on Rajendra Lala's grand father by the then Muhammadan Emperor of Delhi Rajendra Lala evidently felt the loss of the title by the family, under the rules on the subject followed by the British Government. Though Rajendra Lala was not the eldest son of his father, he was the only one among his brothers who had distinguished himself, and he was said to have been rather eager that the Government should confer the title on him In a man of such intellectual tastes, culture and independence as Rajendra Lala, it could hardly be considered anything better than a whim to covet a Rajahship It seemed to me to be highly inconsistent with his character and career A spirit so grandly independent as Rajendra Lala's ought to have been above any hankering after a title that was meaningless in his case, for he had no landed property befitting him for the rank of a Rajah Raja Rajendra Lala sounded as strange and incongruous as Lord Tennyson The title suited him not, and his countrymen have ever preferred to call him Doctor Rajendra Lala

His last days

Brain workers, when they are old, are said to be prone to attacks of apoplexy more than others. It was therefore, no wonder that an indefatigable and unremitting brain worker like Rajendra Lala should fall a victim to apoplexy He survived the first stroke, which was not severe, but the second attack carried him away During the interval of the two strokes which lasted more than a year, he paid a visit to his favourite residence 'Arcadia' in Baidyanath, Deoghar It was sad to see the Doctor once vigorous and erect, now enfeebled and tottering He could still take his walks in the street and on the field but they were short and his movement slow and languid There was also a slight faltering in his speech but his old animation was still there and his conversation was still as informing and thoughtful as before After a short time he fell ill of high fever and when he was removed to Calcutta on the advice of his Doctors, he was quite unconscious and we sorrowfully felt that we had seen the last of him And so it proved to be. The news of his demise came only after a few months.

Rajendra Lala was a lofty and soaring spirit. He was an ardent lover and seeker of truth True knowledge he prized above all, and his was a life devoted to the pursuit and dissemination of knowledge Believing in a future life, we can well sing of him with the poet

> The great intelligences fair
> That range above our mortal state
> In circle round the blessed gate
> Received and gave him welcome there
> And led him thro' blissful climes
> And showed him in the fountain fresh,
> All knowledge that the sons of flesh,
> Shall gather in the cycled times"

EARLY DAYS OF THE ASSAM TEA INDUSTRY

By L. N. PHOOKAN

TO Mr. Robert Bruce is ascribed the discovery of tea in Assam. In 1823, he visited for trading purposes the Ahom capital near the present town of Nazira, the business headquarters of the oldest tea company of the world, and there learned of the existence of the tea plant from a Singpho chief. Unhonoured and unsung it grew wild in the upper part of the Brahmaputra valley, and meanwhile the consumption of Chinese tea in Great Britain had averaged 1.4 pounds per head. Not only did the chief give Mr. Bruce the information but promised to obtain for him some specimens of Assam tea, and in the following year the promise was made good. The specimens were entrusted to Captain C. A. Bruce, a brother of Mr. Robert Bruce, who commanded a division of gun-boats in Upper Assam during the first Burmese war.

For ten years no advantage was taken of this discovery. The Report of the Botanist of the Calcutta Botanical Gardens, to whom the specimens had been sent for examination, was discouraging, though less discouraging than his dismissal as leaves other than tea of a collection from the tea plant growing wild in the Rangpur district which were submitted to him in 1821 by Mr. David Scott, Agent to the Governor-General of the North-East Frontier of Bengal. The Botanist declared that the Assam specimens were not of the same species from which tea was manufactured in China, the implication being that they were inferior to the Chinese variety. It was not the opinion of the Botanist but the attitude of the Directors of the East India Company, which held the Chinese tea monopoly, that really mattered. They adhered to their Chinese sources of supply and tea growing in India was thought out of the question.

Experimental Plantation

Assam came under the British rule in 1826. Its administration was entrusted to Mr. David Scott along with North-Eastern Bengal, and on his death in 1831 Captain Francis Jenkins became his successor. One of his early acts was to elicit a statement from the Botanist referred to above by a further examination of specimens of Rangpur tea, the existence of which had been made known to the Directors of the East India Company by Sir Joseph Banks as far back as 1788, that he was wrong in previously turning them down as leaves of some other plant. Latterly he wrote warmly about the possibilities of tea cultivation in his Report on the resources of the Province and, as stated in Mr. Robinson's *Descriptive Account of Assam*, advocated its cause in a "spirited manner." In 1834, on the termination by Parliament of the East India Company's monopoly for Far Eastern trade, Lord William Bentinck, Governor-General of India, enthusiastically responded by appointing a Committee for the purpose of introducing tea culture in India.

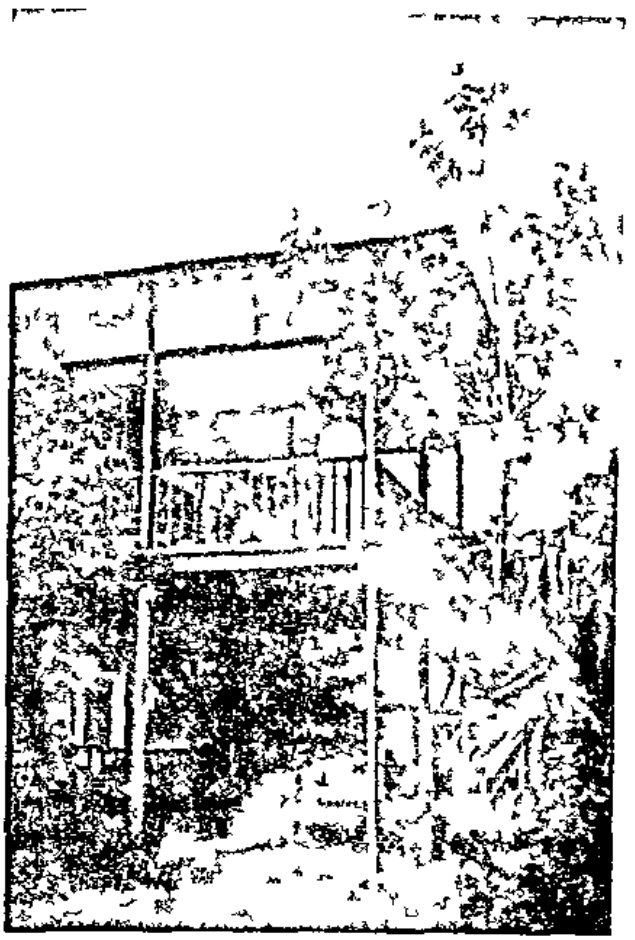
The Committee's Report was favourable, plants from China were procured, Chinese overseers imported, and in the following year the first attempt was made by Government to establish an experimental plantation in the Lakhimpur district. According to Sir Edward Gait this plantation was made on very porous soil totally unsuitable for tea near the confluence of the Brahmaputra and the Kundil rivers. The experiment failed and the plants which survived were removed to more suitable soil at Jaipur where a new garden was opened. The plants were of poor quality, as they had been originally imported from the southern provinces of China where inferior tea only grew, and the operations carried out by the Chinese overseers in strict accordance with the practices prevailing in their country were not suitable under the altered conditions of Assam. Nevertheless, the Jaipur experiment proved a success, and very soon Assam tea found its way to England.

In 1836, one pound of tea manufactured

in India reached London and in the following year five pounds The improvement in 1838, when 458 pounds were disposed of at the first public sale of Indian tea, was remarkable These were in all probability Assam consignments, for it was only in later years that tea cultivation spread to other parts of India, in Darjeeling in 1841 and in the Nilgiris in 1862 The average price obtained at this sale was nine shillings and five pence per pound, in 1839, sixteen to thirty-four shillings a pound were realized Although about this time the London Society of Arts observed that Indian tea possessed all the richness, strength and flavour of the very finest kind imported from China," the decision of the public was not unanimous Referring to the sales the *Asiatic Journal* remarked 'Ladies, particularly those of mature age and judgment, whose jurisdiction in all matters connected with the tea table ought not to be disputed, were enthusiastic in their praises of the new tea, but many of the lords of the creation especially stout gentlemen, whose previous habits had better qualified them for discussing the merits of port wine and bottled porter, compared it somewhat irrelevantly to chopped straw, and some pleased to display their facetiousness by observing that a mixture of gunpowder was wanted to make it go off' But there came a time when in some instances the Chinese had recourse to the device of calling their tea by the name of 'Assam Pekoe Souchong" with the object of obtaining Assam prices for Chinse tea

Private Enterprise

The East India Company soon decided to entrust the development of the young industry to private enterprise In 1839, the Assam Company was floated in London, and in the following year the Government plantation at Jaipur was sold to this Company which stands out today as the premier tea company not only of the British Empire but of the world Tea cultivation on industrial lines now commenced Gardens sprang up, and the lead given by the Assam Company was taken up by others Factories were constructed in every garden Chinese methods of manufacture were generally adopted but some of the implements brought from China were not found suitable Rolling by hand however produced good results, and it was continued for several decades until replaced by



The Manager's bunglow in a tea garden

machinery In no long time the importation of Chinese seeds was discontinued, experiments with the indigenous seed having established *beyond a shadow of doubt the superiority* of the wild tea of Assam both in quality and in productive capacity

The Assam Company was not very prosperous during its early years, and in 1846-47 the shares became almost unsaleable It paid its first dividend in 1852 in which year it had fifteen gardens in the Sibsagar district, the out-turn of manufactured tea being 267,000 pounds of an estimated value of £23,362 In 1859, it was reported officially to have a cultivated area of 3,967 acres with an estimated out turn of over 760,000 pounds of tea Meanwhile, the Jorhat and other companies had been formed and gardens

opened in many other districts In 1850, a garden was started by Colonel Hannay, Commandant of the 1st Assam Light Infantry, near Dibrugarh, and in 1853, when Mr Moffat Mills, a Judge of the Calcutta Sudder Court, visited Assam he found three private gardens in Sibsagar and six in Lakhimpur In 1854, the first gardens were started in Darrang, Nowgong and Kamrup, and in the following year in Cachar Indigenous tea was discovered in Sylhet in 1856, and cultivation commenced in 1857 By 1860, a fair number of tea gardens often managed by their owners came into being in every suitable district of the Province Professional men, soldiers and even pensionable Civil Servants took to the tea industry

Reckless Speculation

The next four years were periods of reckless speculation in Assam tea From the good results obtained by a few private gardens exaggerated pictures were drawn of the enormous profits to be made by working with large capital Companies were hurriedly formed, and there was an eager rush for shares in the new companies The chief object of the speculators, observed a writer in 1874, was to get possession of one or more lots of waste land, and the suspension of the clauses of the waste land rules providing for demarcation and survey previous to sale, made it very easy of attainment. The next step taken by the more honest among them was to try and bring portions of their lots under some sort of resemblance to tea cultivation in as short a time as practicable Local labour was hired at any rate which the labourers chose to ask for Tea seed was purchased at extravagant prices The earth was scratched up, and the seed being laid down the speculator considered himself free to form a company which was started by buying the lands he had scarcely finished clearing and sowing on, as accomplished gardens and what still remained of undesirable waste at a cost out of all proportion to the amount he had contracted to pay for it to the State and to what it was worth But in time even such a pretence of cultivation as has been described in the previous lines was thought too slow, and more enterprising traders found their account in persuading shareholders to invest in tea gardens that were actually not in existence at all A remarkable instance of this occurred in the Nowgong district where the Indian manager of a promoter of companies in London was advised by his employer to clear and plant a certain area of waste land for delivery to a company to whom he had just sold it as a tea garden

Then the crash came It was confidently predicted by all those whose opinion was worth anything More often than not the Directors of the new companies were men 'of little or none of the knowledge and experience indispensable for success The Government in its eagerness to foster the industry gave vast tracts of land to any one choosing to ask for them without inquiry and without precaution of any kind It was a mistaken policy Difficulties about surveys, boundaries title deeds and the like arose, and all was not well with the labourers imported from other parts of India to supplement the scanty local supply An Act for the regulation of the transport of emigrant labourers was passed in 1863 According to a memorandum written in 1873 by Sir John Edgar, it was expected 'to remedy many hideous evils which were discovered to exist in their importation, but it soon came to light that the condition of these labourers on many gardens "was most deplorable, while the mortality among them was appalling' The absence of any organization in Assam for recruitment of suitable labour was also a factor in the crisis of 1865

The First Crisis

About this the first crisis of the Assam tea industry Mr Montfort Chamney, who was for nearly twenty five years a planter in Assam writes in his *The Story of the Tea Leaf* that many of the small privately owned properties were absorbed by the speculative ventures and when the crash came in 1865 the land passed into possession of the banks which had been financing on security of fee simple title deeds Some of the private owners however held grimly on through all the hardships of the ensuing crisis, with unshaken confidence in the future of Assam tea In some localities

these men were able to form little communities, encamped where water was plentiful, and by pooling their resources lived on the simple rations supplied by the natives, who treated them kindly although taking ponies and other live-stock as security banks having in such cases ceased all finance In more isolated positions the planter lived, and sometimes died, alone in his rough hut constructed of bamboo and sun-grass seldom meeting any of his own race The late Mr F Henderson for more than fifty years Manager Superintendent and Director of the Salonah Tea Company's gardens in the Nowgong district, when riding across country one day was surprised to find a jungle clearance partly planted with tea on which a solitary figure was at work This lone hand a retired army officer, explained that the little garden was his property but the bank having discontinued remittances the coolies had left and he was carrying on by himself Save for this chance meeting the plucky old pioneer might have remained there to the end and like many another in the same plight, gone down in harness and alone

It was inevitable that the crisis should be followed by collapse of nearly all the mushroom companies and a strong reaction against the tea industry Gardens which had been sold for enormous sums now went a begging at a few hundred rupees Tea shares which had been run up to heavy premiums were pressed at the market for mere nominal values the shares of the Assam Company which had been eagerly taken up at the beginning at £20 were hawked about the market at half a crown each Vast plots under tea were abandoned the area in Nowgong alone being 1,500 acres The depression of the industry was intensified by the ignorance of the general body of proprietors who showed as much folly in their hurry to get out of tea as they had done a few years before in their eagerness to undertake the speculation Failing to sell the plantations which had come into their possession the banks in some cases were themselves obliged to undertake the management

Decided Improvement

The depreciation of tea property continued during the years 1866 1867 and 1868, but about 1869 things began to look brighter In the following year there was a decided improvement People who had worked steadily for years with a view to make gardens that would yield a profit were rewarded, while much of the property of the collapsed companies turned out well



Plucking tea leaves shade trees are in the background

average price realized during 1873 74 was 1s 9 64d a pound

According to Sir William Hunter's *Statistical Account of Assam* the total area under tea in 1874, in which year Assam was separated from Bengal and formed into a Chief Commissionership, was 78,937 acres with an out turn of 14,599,769 pounds The following are the figures district by district

District	Area Under Tea		Out turn	
Sibsagar	29 573	acres	4 598 799	lbs
Lakhimpur	11 680		1 811 990	
Darrang	3 836		1 008 077	
Nowgong	2 878		387 080	
Kamrup	2 687		321 962	
Sylhet	5.297		567 567	
Cachar	30 066		5 974 899	
Total	78 937	,	14 599 769	lbs

The number of imported labourers had already exceeded the local supply in several districts The difference was most marked in Sibsagar where in 1869 there were 13 399 imported and 790 local labourers divided among 110 gardens In 1874, the tea gardens of Cachar employed 23,749 imported and 11,882 local labourers, the figures for Lakhimpur being 7,946 imported and 2,726 local and for Darrang 2,571 imported and 2,419 local Sylhet with only 462 imported labourers out of a total of 3,109 afforded a striking contrast A labourer got Rs. 5 a month, at least in the Sibsagar district, and if he cared he could increase his earnings by extra work Many of the labourers, who were now imported under an organized system of recruiting, had their families with them and at the expiration of their term of agreement settled down permanently in Assam

European Population

Naturally the European population became considerable with the expansion of the industry Excluding Nowgong and Kamrup there were 250 Europeans in 1874 engaged in it, Cachar alone accounting for 118 The Assam Bengal Railway had not yet been opened, not even a daily mail and passenger steamer service, which was a development of 1883, although cargo steamers plied weekly on the Brahmaputra forming the only link between Assam and the outside world Life in the tea gardens in those days unquestionably meant complete isolation from the currents of civilization Road communications were bad, and it was not always easy for the planter to break the monotony even by a visit to a friend Amidst such disadvantages and in unhealthy climatic conditions they lived and worked, often exposed to dangers from wild animals and in some places from the savage people of the hills

The Lushais attacked several tea gardens in Cachar during the years 1869 1871 The Noarband and Monierkhal gardens were plundered and burnt in January, 1869, several coolies being killed Two years after these outrages Mr Winchester, Manager of Alexandrapur garden, and a number of coolies were killed, while his daughter, a girl of about seven and several other captives besides much plunder were carried off Another planter Mr Seller fortunately succeeded in making his escape A subsequent attack on a neighbouring garden Katalcherra was however, repulsed Although in the cold weather of 1871 72 a thoroughly effective expedition succeeded in recovering Mary Winchester and the other captives and in procuring the submission of fifteen Lushai chiefs the planters and the coolies of Cachar gardens could not for some time to come absolutely feel secure about their life and property

Among the planters of this period, both European and Indian, two outstanding names are Moniram Dewan and Mr Williamson Moniram Dewan, described by Mr Samuel Baildon in his *Tea in Assam* as the 'first native next to the then Rajah of Assam—a very rich man with plenty of local influence,' was the first Assamese to open a tea garden During the troublous days of 1857 he was arrested in Calcutta and sent up to Assam where he was convicted of treason and executed in February, 1858 Mr Williamson, who died in February, 1863, left £10 000 to the Government for the encouragement of technical education and for the diffusion of useful knowledge among the people of the Province through the establishment of small libraries, besides leaving sums to his garden sirdars and servants. His name is still held in Assam in great esteem

IDENTIFICATION OF SIGIRIYA PAINTINGS

By MARTIN WICKRAMASINGHE

In the identification of the Sigiriya paintings archæologists or Eastern art critics are not unanimous in their opinions. Mr H C P Bell, archæological commissioner of Ceylon (now retired), identified them as ladies of the king's harem on pilgrimage to Pidurāgala temple, lying about a mile north of Sigirigala.

> The scene intended to be painted would seem to be a procession of the queens and princesses of King Kasyapa's court to worship at Buddhist vihara of Pidurangala the hill about a mile north of Sigirigala. The figures are manifestly all walking in that direction and the flowers held in their hands by the ladies and carried for them by servant maids can hardly bear any other signification (*ASC* XX 1909 pp 16 17)

Dr Ananda K Coomaraswamy (*Mediæval Sinhalese Art*) rejects Mr Bell's theory on the following grounds:

> The fact that the figures are cut off at half length by conventional clouds suggests that they represent divine beings who are always so represented in modern work. (IX 1 8)

Mr Bell's explanation is that the figures are cut off at half length by cloud effects to economize space and not because they are *apsaras*. E B Havell in rejecting Bell's explanation as 'unconvincing' suggested an ingenious theory:

> No satisfactory explanation has been given of the reason why the queens and their handmaidens appear as if half immersed in clouds the usual convention of heavenly spheres. The suggestion that this was merely a device to make up for the cramped space which the painters had to fill is very unconvincing. But if we imagine that one of the royal ladies dreamed of a visit to the Tusita heavens and that the court painters or those attached to the monastery took this for their subject as an everyday event in Buddhist religious life the difficulty would be removed. (*Indian Sculpture and Painting* P 175)

Later Dr Coomaraswamy, in his Introduction to Indian Art, perhaps accepting Havell's suggestion, has modified *apsara* theory thus:

> Contemporary with some of the Ajanta paintings are the similar (fifth century) frescoes in a rock pocket at Sigiriya fortress in Ceylon representing apsaras (the lower part of the body in each case is concealed by clouds that celestial beings are intended) in the likeness of princesses accompanied by maid servants carrying trays of flowers. (VII 71)

H W Codrington, an authority on Ceylon history, and A M Hocart, another retired archæological commissioner, accept the *apsara* theory (*Short History of Ceylon*, Chapter XII on archæology).



Fig I

Though the above theories are mere guesses, no attempt has been made to produce evidence from classical Sinhalese literature, either in support or against them. In this article, it is my intention to produce some indirect evidence from one of the oldest Sinhalese poems in support of Mr Bell's identification, that they represent ladies of

Kāśyapa's Court, not on the way to worship at a Buddhist vihāra as he suggests, but taking part in an erotic festival. According to Dr Coomaraswamy, "the Sigiriya paintings are somewhat sensuous not markedly religious in feeling." Mr Bell is more emphatic on the secular nature of these figures. "If by their humming' says he, "females were ever overwhelmingly self declared 'of the earth, earthy' each of these well-favoured Court beauties and her attendants stand confessed veritable *woman in the flesh*—'an angel ready made for heaven' in Moore's sense only.

They are quite different to the figures of *apsaras* in the Ajanta paintings. Therefore the identification of Sigiriya figures as *apsaras* entirely rests on the fact that they are cut off at the waist by cloud effects, which is the conventional mode of representing divine beings.

An ancient Sanskrit text on art called Maya Śastra, giving details on the art of making smaller images of family gods to be kept in the shrine room attached to the house, says,

> The image up to navel is the best the one up to the breast is *madhya* and the one up to the naval is the worst.* [Prof. P. N. Bose. *Principles of Indian Silpa Sastra*. IV. 43.]

Sigiriya is not a temple. It has been a *fortress residence of the king*. Some of the figures painted here, are nearly up to the end of the arm in length. Sigiriya frescoes are anterior or contemporary with the *Silpa Sastra* text, but the instructions embodied therein are traditional lore of very ancient artists.

Kavsilumina, a thirteenth century Sinhalese poem, composed by king Parākramabāhu II, has an elaborate description of an erotic festival in which a king and his harem have taken part. In Sinhalese it is called Uyan dyakeliya (Sanskrit, Udyāna Yātrā-Jalakrīdā) description of which is a conventional feature of many Sanskrit and Sinhalese poems. This annual royal festival, elaborately described by poets, seems to be a remnant of the very ancient magical and erotic rituals performed to increase the fertility of the earth trees and animals, in connection with the Mother Goddess cult. Description of the Sinhalese poem is an imitation of that of the same festival found in Sanskrit books of much earlier date. However, there is an originality and realism of its own, which may be due to the fact that the author of the Sinhalese *poem himself being a king has had first hand* knowledge of the festival. At the beginning of autumnal season, on an auspicious day, the king, accompanied by the ladies of the harem with music and dancing, proceeds to the royal garden where they indulge in an orgy. The festival ends in aquatic sport in the lake of the palace garden.

If the word pictures of queens, their jewellery and dress, their gestures, erotic looks and different poses as described by the Sinhalese poet is translated on canvas with paint and brush they would not very much *differ from the figures and scenes depicted* in the rock pokets at Sigiriya. A translation of a few verses from Kavsilumina, chapter X, appears below. Figures indicate the *number of the verses as appearing in the* printed edition published by the Ceylon Government Printer.

> 47. Arbour swarming with humming bees where pretty women had entered looked like clouds with streaks of lightning.
>
> 481. A comely woman bends over a bush laden with full blown flowers and thrusts her hands in. *The swarm of bees that rush out frightened her* to assume the shape of the unstrung bow of cupid.
>
> 482. The woman who was in the arbour exposing her (uncovered) body up to the waist looked as if she had been transformed into a kinduru woman (mermaid of the forest).
>
> 497. Na flowers (mesua ferrea) that shone on the red palms of women resembled the moon bathed in her effulgent rays. 505. Women on the pearly white sand bank having their hair arranged with young leaves and flowers of the asoka tree (Saraca Indica) and made into knots *on the top of the head and dressed in garments* of red scented with unguents looked like corals floating on the Milky Ocean.

The poet similizes the arbour where the ladies of the harem are enjoying, with clouds and streaks of lightning. Again a woman in the arbour is similized to a *kinnara* woman. [*Kinnara woman is represented in Eastern* art with a nude upper body and a bushy or feathery lower, below the waist.] As mentioned previously, if a painter were to reproduce the above word pictures of the poet on canvas

*Rupanirupakartatu kartavyā syadvimiscayah athava bahusimantam stanantam nābhisimakam śresthaih madhyam kanisthan ca kubjam vimanakam tyajet II—II. 8.

with paint and brush, he would have to paint a scene with figures cut off at the waist with cloud effects similar to those found in rock pockets of Sigiriya

> A woman frightened by the rush of a swarm of bees from a bush assumed the likeness of bow the string of which had been broken

This allusion irresistibly suggests to mind the figure of a woman like that of a queen represented in the rock pocket of Sigiriya Verse 492 alludes to women having an flowers on their palms painted red Another Sinhalese poet, who lived in the sixth century de cribing the same festival in his Sanscrit poem Janaki harana (III, verse 57) depicts a woman wh was engaged in aquatic sports thus

> In the evening one of the women taking a half closed lotus with bees tipsy by drinking nectar imprisoned inside held it to the king ear and caused them to buzz

Some of the fresco figures of Sigiriya holding lotuses in their hands perhaps represent Court ladies engaged in aquatic sport, which is the *finale* of the king's Udyāna Yātrā or the garden festival All the figures that represent queens at Sigiriya hold lotuses and other flowers in their hands as if to throw at somebody One figure is depicted in the act of throwing a handful of flowers *[Fig 1]*

I believe it is not necessary to produce much evidence to show the untenability of Mr Bell's suggestion that the scene depicted at Sigiriya is that of ladies on the way to a Vihāra Women never hold flowers in the attitude shown at Sigiriya when they are worshipping or on the way to worship Throwing flowers at an altar was regarded as an act of desecration Dhammapada Commentary (5th century) narrates several legends of the great Buddhist lay woman in Visākhā The following is culled from a dialogue between her and her maid servant, found in one of the legends about her

> Lassie it is not becoming for us to go to the Buddha adorned with jewellery from head to foot as a minstrel's daughter who goes to the dancing master for practice

Ancient Sanscrit writers on law and custom and poets seemed to have regarded red as an erotic colour *Matsyapurana* says women with husbands should put on clothes of red colour or with a red border Widows are forbidden to wear them and maidens are enjoined to put on white clothes An allusion in Sandawata, 'the oldest poetical work now extant [Geiger and Jayatilaka] reads thus

> Women after eating hot food apply yellow ochre to their bodies and dressed in red garments they pleased their husbands in embrace

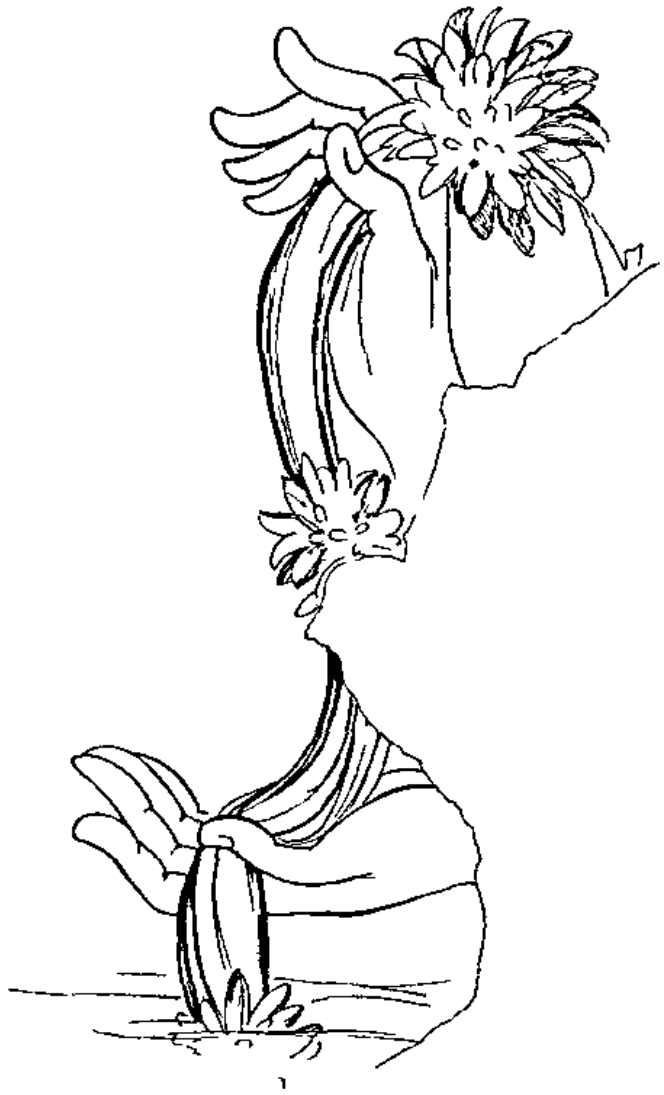


Fig II

Many of the Sigiriya women wear red garments and there is a streak of red in the background of almost every figure Father J A Dubois describing an annual festival held by the Oriens, a primitive hill tribe of Bengal, to celebrate the marriage of the Sun and the Earth (Mother goddess and her consort) writes

> The marriage service is performed over the two fowls before they are hurried into eternity Amongst other things both birds are marked with vermilion just as a bride and bridegroom are

marked at a human marriage and the earth is also smeared with vermilion as if it were a real bride on the spot where the sacrifice is offered (Quoted by Sir J G Frazer Adonis Ch III 34)

One of the maid servants depicted in rock-pocket B of Sigiriya holds in her hands an instrument or a vessel, which according to Mr Bell represents a musical instrument, according to others an ola book These guesses seem to be far from the truth



Figs III & IV

Every Sinhalese poet alludes to an instrument or a vessel used by royal ladies and lovers in aquatic sports to deliver water spouts at rivals Kavsilumina (verse 513) alluding to the handling of this instrument by a lover at the aquatic sports says,

A woman's breast, which became a traget of a water spout released from the hand instrument of a lover looked like a golden pot decorated with a cocoanut frond at king's coronation

Mayurasandesa, a fifteenth century poem (verse 96), refers to this instrument as made of silver studded with gems According to Rev Velipatanvila Dipamkara, a commentator on the above poem, the vessel referred to is ovular in shape The instrument held in one of the hands of a figure of an attendant woman at Sigiriya is ovular in shape and is studded with a large gem and looks like a thing made of silver The figure in front of the maid suggests that she is wading through water, though the shading looks like clouds Another figure, I believe, supplies some positive evidence to identify some of these figures as those of women engaged in aquatic sports. In the figure of the woman holding a garland of flowers in both the hands, the flowers of the upper end are painted quite distinctly but those of the lower end are not shown so distinctly as if to indicate that they are immersed in water [Fig II]

The illustration of the garland (herewith) is not a faithful reproduction of the original copy at the Colombo Museum but a rough sketch merely to indicate that the lower end is shown through something transparent

NEW OPENINGS FOR OUR TRADE WITH THE DANUBIAN COUNTRIES



Mr Subhas Chandra Bose (1) and Otto Ch Faltis Councillor of Commerce (2) Vice presidents of the Indian Central European Society in Vienna while visiting a State Welfare Institution

We reprint the half yearly report of the Indian Central European Society in Vienna.

The Society can give an ample testimony of its current work already and was able to provide new trade connections for our country Many of our merchants have informed the Viennese Society about their offers and demands and through the efforts of the Society our merchants have found new channels outlets and sources for their requirements on the Continent.

Most of the Indian Chambers of Commerce have promised to further the aims of the Society

In spite of the present world wide depression and economic tension our great country must be able to surmount to a certain extent the immediate difficulties and our countryman Subhas Chandra Bose indicates one of the ways for doing so through the formation of this Society in Vienna.

The Society does not want to supplant existing relations but endeavours to find possibilities of direct cultural exchange and commercial intercourse

Some time ago the Society installed also a *Scientific and Practical Information Service* to procure exhaustive and authoritative information about all significant discoveries in science (Information about the latest technical patents inventions and innovations about health resorts famous medical men etc) With the Society are connected many well known scientists physicians chemists inventors and technical experts and on that account the work will be done thoroughly

It is up to us to assist the aims and efforts of this Institution We shall be very glad if the Society will continue the work of developing *direct* relations between India and Central Europe and we ask our countrymen to help the Society in its work and to communicate with the

INDIAN CENTRAL EUROPEAN SOCIETY
a 19 Tuchlauben Vienna I (Austria)

WHAT THE WEST CAN LEARN FROM THE EAST IN HYGIENE

BY S L BHANDARI, M I P S, F C M S

DURING my fourteen months stay in Europe I was greatly impressed by the high standard of life and general cleanliness in the West There is no denying the fact that the East has been left far behind by the West in modern science and invention Consequently there is a big lot of things which the East can learn from the West Nevertheless there are a precious few things which West can still learn from the East. I will not talk of *Yoga* of which even the name is not known to many in the West. I will not talk of Philosophy, of which it is said that Eastern Philosophy begins where Western Philosophy ends But I shall say a few words about Hygiene which the West can so much boast of Out of Hygiene, too I shall take only personal Hygiene It will be surprising to note, how minutely the ideas of personal cleanliness had been developed by the ancients in the East in spite of total ignorance of modern Bacteriology It will also be interesting to note how through independent evolution one is likely to miss certain very simple and important things, whereas one could make tremendous strides in other subtle inventions For example, the West could invent an aeroplane to fly 200 miles an hour, but could not discover a tooth brush to match our "tooth-stick', made from a fresh twig of a tree as will be presently shown They could discover Tubercular Bacilli but could not discover the simple idea how important it was to wash one's mouth before and after meals. I may point out at the outset that no insult or injury to anybody's feelings is desired by this article But it is written with a view to general good of humanity and as a possible step to advancement towards the common and ideal civilization

Now I shall take the points I want to mention *ad seriatum*

1 HYGIENE OF THE MOUTH

(a) Cleansing of the teeth twice a day, first thing in the morning and last thing before going to bed with a piece of fresh twig from a tree This may be called the Hygiene of "Datuna or 'tooth stick" This was the simplest and most wonderful invention of the ancients This principle is mentioned in the earliest book on medicine, I mean 'Charak", written about 400 B C, and is followed even by the most illiterate of the descendants of Aryas, the so called Hindus of today Not only the name of the "tooth stick" is mentioned but also its length (1¼ extended hand) and thickness (that of the little finger) is given in that book The people in the West are now coming round to this principle in the way of cleaning their teeth with brush and powder, but they have not yet been able to invent a tooth brush to match a 'Datuna' for the following reasons

(i) It is next to impossible to keep a tooth brush aseptic, and the idea of using the same thing over and over again is very repugnant. A "Datuna" is made and used fresh every day

(ii) In tooth-brush the bristles are either too hard and irritant to the gums, or too soft and useless for cleaning purposes In "Datura" the bristles are soft and tough, ideal for cleaning

(iii) The surface of bristles in tooth brush is glazed and hence useless for cleaning In "Datura' it is rough and porous, ideal for friction

(iv) The fresh juice of the tree has medicinal properties useful for the gums in a fresh twig, which is not the case in a tooth brush

(v) Last but not the least, there is a danger of contraction of fatal infections such as Tetanus, Anthrax, and Erysipelas, from hair used in making brushes as it is very difficult to sterilize brushes, and eggs of bacilli of these diseases are known to resist even boiling There have been instances on record of deaths from such diseases even from a shaving brush

(b) *Rinsing mouth with water before and after meals*

People in the West are not in the habit of rinsing their mouths before or after taking meals In the East a man is considered un clean and unfit to touch any eatables unless and until he has thoroughly rinsed his mouth with water and properly washed his hands Similarly people in the West take their tea in bed with out washing their mouths Nobody does so in the East, where none will think of eating anything before answering the call of nature and washing themselves properly That the practice in the West is harmful for the teeth and health will be evident from the following simple experiment

On getting up in the moring take a mouth ful of clean water, keep it in the mouth for five minutes rinsing thoroughly Then spit it out in a clean glass tumbler One will be simply surprised to note the yellowish fluid full of muck and debries that comes out If a man will take anything without washing his mouth, all these poisonous substances will go into his stomach and get absorbed into the blood, making it poisonous The same simple experiment will show how much more muck and debries of food come out on rinsing the mouth after meals If the mouth is not cleaned at once after taking food, all the food particles will decompose there and produce caries and other diseases of the teeth Both these factors play a very important part in the preservation of the teeth and keeping them shiny white like pearls It is a well known fact that whereas a good set of 32 teeth is a common thing in the East, it is rare to find this in the West, where rotten teeth with yellow film and eaten by caries is a common sight

2 The Hygiene of the Commode

Sitting with naked buttocks on the same commode that has been used times over again by hundreds of people is not only disagreeable but also a dangerous practice I have noticed that seats become sticky But the greatest danger lies in the liability of contraction of contagions, such as ring worm, eczema and veneriel diseases I am pretty sure as medical science advances, people in the West will be able to evolve a different form of commode or follow the East and adopt the squatting posture, which is also advantage ous in two other ways

(a) The lower abdominal wall is supported by the thighs, that act like a truss, and there is no likelihood of developing 'rupture (Hernia)

(b) The abdominal muscles thus supported are at a great advantage in straining down and thus helping in easier evacuation

3 Hygiene of Washing Buttock after Use of Commode

This most Hygienic practice has fallen to the lot of Hindus and Hindus alone even in the East. They invariably wash their buttocks after answering call of nature, and have been taught so from their infancy from times immemorial Even a child will consider him self unclean and not fit to touch anything till he has washed himself In the West they wipe themselves with paper and think it is sufficient No argument is required to prove that it is not After thorough wiping with paper, one look at the parts is sufficient to convince one of its drawbacks During the Great War, I had once an opportunity to medically examine a batch of British soldiers As water was scarce on field service and could not be had daily for a bath, it was not

a very pleasant sight to see dried up faecal matter sticking to the hair of private parts God knows since when One such sight is sufficient to convince that water used for washing after easing oneself is not wasted

Yet another advantage of using water is that the lower half of the anal canal can be thoroughly washed away which cannot be done with paper It is a matter of common experience that matter sticking to the mucus membrance of this region of the anal canal dries up there and is likely to produce diseases like Anal Fissure On the other hand the softest known toilet paper can cause irritation to this delicate membrane and help in causing disease

4 The Hygiene of the Bath

In the west the people bathe themselves in a tub The water that washes their feet and buttocks washes their face and mouth as well In almost all cases the buttocks have not been washed after answering call of nature It is evident that this practice is most repugnant Whether a bath in a tub is taken daily or after a week a fairly saturated emulsion of soap, dirt and faecal matter is made and whole of it comes to the surface of water in a thin film As soon as one gets out of bath, a thin coat of this film is made on whole of the body and one gets back all the dirt that one has just now washed away with compound interest Thus the entire trouble of taking bath gets null and void However one may try it is impossible to avoid getting this coat of dirt on leaving the tub

Another method is to follow Japan, where they have a thorough wash up under a tap before entering the bath In this case too if the body has been thoroughly cleaned under a tap, the bath in the tub seems to be superfluous and absolutely unnecessary Doctor Jaquard of Switzerland an authority on Tuberculosis says that overbathing is as harmful for health as underbathing or not bathing at all As Science advances, people will find out ways for bathing more hygienically In the East they sit under a current of water or pour water on their body and head with a jug filled from a tub This is a primitive way, but is surely more hygienic

5 Hygiene of Face and Feet

Feet are a very important factor in the human machinery, both in preservation of health and contraction of diseases It is needless to say that cleanliness of feet is of no less importance than that of the face In the East when they don't take their bath, they wash their hands, face and feet under a tap In the West they use a basin and wash their hands and face in it, using the same water repeatedly, which is again unhygienic The emulsion of soap thus formed cannot thoroughly wash away soap from the face thus leaving behind a portion that will decompose and prove harmful But there is no arrangement for washing feet, unless they take their bath, which they usually do about once a week It is evident that this practice is not commendable The feet do get sordid with daily sweat, and surely in going to lavatory and urinal etc. feet do get soiled with dirt and require daily cleaning Washing of feet is also useful, as it removes fatigue and gives a good appetite after a day's hard work On the continent in certain hotels they have started some arrangement of washing feet, but it is not yet universal I hope it will become more so in the near future, and extend all over the West, including England and America

In the end I conclude with the words that in spite of Kipling, East and West combined can bring about the salvation of the world much quicker than either of them could do with lonely efforts One great conquest already achieved by the East consists in the adoption of cremation for disposal of the dead by advanced sections in the West. It will be again surprising to note that this most scientific method for the disposal of human remains has so far been the monopoly of the Hindus alone even in the East. I am fully confident that interchange of other good things will soon follow to bring peace and prosperity in both Hemispheres of this troubled world

THE PARSIS : THEIR RELIGION AND RACE

By NAGENDRANATH GUPTA

[Dr M N Dhalla the High Priest of the Zoroastrian community of Karachi a scholar and writer of European reputation presided In introducing the lecturer he said

We have the privilege this evening to welcome in our midst a publicist and scholar of note Mr N Gupta In his young days he was the classmate of that illustrious ambassador of Indian culture, Swami Vivekananda who forty years ago revealed the soul of our great country to the people of the West Mr Gupta has known and worked with great men of all shades of opinion throughout his useful life He does not come to our city as a stranger for he lived and worked here fifty years ago He knows more of young Karachi than any of us in this hall During the last month he has spoken under the auspices of a score of our local societies on various subjects of great importance We have great pleasure now in asking Mr Gupta to favour us with his discourse on Zoroastrianism

The lecturer said]

Dastoor Dhalla Daughters and Sons of an ancient Faith

In the course of the slow evolution of the human race some time in the dim and distant past somewhere perhaps in the primeval wild regions of Central Asia flourished a large pastoral and agricultural tribe which was destined at a later age to play a great part in the affairs of men and to leave an indelible impress upon human thought human endeavour and human achievement The men were virile tall and broad of shoulder big boned and brawny, fair of complexion, with the light tan of the sun on their faces and limbs men with clear, keen eyes as befitting an outdoor life and tawny beard From this race came the mighty Bhima and Rustam heroes whose powers rivalled those of Hercules and Samson The women were supple of limb and movement, full of grace and comely to the eye industrious working in the house and out of it. The men had herds of cattle large and small, and watch dogs that shepherded the flocks of sheep and goats and kept the wolf from the fold and were greatly prized Roaming over the pasture grounds with their herds, climbing over mountains and sauntering in the valleys, or while engaged in ploughing their fields these men cast their eyes around and beheld the marvels of creation Lifting up their heads they saw the eternal luminaries of the firmament, the great dazzling orb before which all other lights vanish during the day the multitudinous stars at night, the moon that waxed and waned They wondered, then admired, finally adored They gave names to the heavenly bodies their vivid and virgin imagination endowed everything they saw with life With advancing thought even abstractions became instinct with life, possessed of a personality with power to influence the lives of men, to confer blessings and prosperity As their hearts were filled with devotion they lifted their voices and broke out into chants of praise, hosannas of adoration It was not singing but an intoning a solemn chant in a cadenced voice, rising and falling with the surge of emotion and the fullness of the heart This praise chant is maintained unchanged to this day

As will happen in the best regulated families there was a difference of opinion in the tribe, an intense religious schism which created great bitterness of feeling and the people of the tribe divided into two sections and parted company, one section coming down to India the other section marching south west to Iran

Of historical evidence for such a statement there is not a shred Compared with the antiquity of this people history is a thing of yesterday and history is not always truthful There is however the overwhelming evidence of comparative mythology common legends and traditions a close analogy of language From India to Iran is a far cry and yet for the accurate understanding of the Avesta with its mythological lore a knowledge of Vedic and later Sanskrit is essential The bitterness of the schism may be traced in the gods of the Vedas the Devas, being degraded to demons in the Avesta Asura Ahura in Avesta, means a good spirit in the early portion of the Vedas but in the latter portions and in the Puranas Asura means a demon The first part of the Avesta, the Vandidad is the Law against the Devas In one instance a Vedic Deva has been only partially demonized in the Avesta and the incident is not devoid of humour Indra who occupies in Vedic and Puranic mythology the same place as Zeus and Jupiter in Greek and Roman mythology, is specially named in the Avesta as one to be combated with as the opponent of Asha Vahishta, who ranks second among the Amesha Spentas but the same divinity, under the name of Verethraghna (Sanskrit, Vritraghna the slayer of Vritra, Vritrahan is an appellation of Indra) is highly praised and the Behram Yashta is dedicated to him Except in the invocation which is in Persian, the name throughout the Yashta is Verethraghna In the Vendidad Fargard 9 there is a verse I praise Verethraghna created by Ahura-Mazda, the carrier of light created by Ahura Mazda' In

the first chapter of the Vispered he is not named but is called Victory, the Victory created by Ahura the stroke which comes from above the pure the lord of purity The stroke which comes from above is the thunderbolt the stroke of lightning In Puranic mythology Indra is the wielder of the thunderbolt, the *Vajra* fashioned out of the ribs of the Rishi Dadhichi The prolonged battle between Indra and Vritra the powerful demon is described at length in Sanskrit scripture and an eminent Bengali poet has written an epic poem called Vritra-samhar on it In the Tir Yasht of the Khordeh Avesta the description of the battle between the star Tishtriya (Sirius) and the demon Apaosha is based on the legend of the Indra Vritra fight Tishtriya is the dispenser of rain and Apaosha is the demon of heat, or drought The word *Paosh* is the same as the Sanskrit *Pavri* meaning rain the prefix a denoting negation The Hindi and Marathi word for rain is *paoo* The advance of the monsoon is really a battle of the elements the roar and rush of the storm driving the rain laden cloud the roll of thunder corresponding to the throbbing of the battle drums the lightning flashing like a scimitar followed by the swift stroke of death Beheram Yazata the Persianized name of Verethraghna Atash Beheram is in reality Atarsh Verethra hna The homage to the Daevas forms part of the credo or confession of faith repeated many times in various parts of the Avesta I profess myself as a Mazdayasnian a follower of Zarathushtra, an adversary of the Daeva a worshipper of Ahura A much later confession of faith which is called *Din no Kalmo* in the Khordeh Avesta, omits the reference to the Daevas and is in Persian The good righteous right Religion which the Lord has sent to the creature is that which Zartusht has brought The religion is the religion of Zartusht the religion of Orumzd given to Zartusht.'

The Buddhist formula of the confession of faith is *Buddham saranam gachhami Dhammam saranam gachhami Sangham saranam gachhami* I seek refuge in the Buddha I seek refuge in the Faith I seek refuge in the Brotherhood of monks' The *Kalma* or the confession of faith of Islam is brief *La Ilah Illallah Muhammad Rasulallah* There is no God but God Muhammad is the messenger of God The different notes struck in these three articles of faith are easily distinguished The early Mazdayasnian is devout and militant, devout as regards Ahura and Zarathushtra, militant as regards the power of evil The Buddhist is meek and humble seeking and finding a safe shelter for the troubled spirit. The Islamic is like a short powerful trumpet blast a rallying call for the faithful

We follow in a spirit of reverence and wonder the chants of praise in the Avesta Throughout them runs a golden thread of intense feeling, an unfathomable depth of thankfulness a firm religious conviction a rich vein of imagination and the joy of living The sense of the beautiful is always present In the Yasna Haptanghaiti Ha 37 there is a verse The flowing of water praise we, the flight of the birds praise we In the 17th Ha of the Yasna there is a summary of various forms of praise

All waters the fountains as well as those flowing down in streams praise we
All trees the growing adorned with tops praise we
The whole earth praise we
The whole heaven praise we
The stars the Moon and Sun praise we
All lights without beginning praise we

Elsewhere

Thee, the fire the son of Ahura Mazda the pure the lord of purity we praise
I praise the Star Tistar the shining brilliant who has the body of a bull and golden hoofs

From the visible the poems of praise pass to the invisible, from the objective to the subjective

I do homage to you Ameshaspentas a singer of praises as Zaota as speaker of praises as praiser as speaker as glorifier
The right spoken words praise we.
The Fravashis of the pure praise we

The Gathas are like the chanted psalms of the Sama Veda and contain hymns of exquisite beauty The word Gatha is the same as in Sanskrit

As the mind grows and the power of thinking is strengthened the thinker turns from phenomena to noumena and seeks to penetrate the mystery behind the wonders visible to the eye Then come questionings and doubts

That will I ask Thee tell me the right O Ahura
Who was the father of the pure creation at the beginning?
Who has created the way of the Sun of the Stars?
Who (other than) Those (causes) that the Moon waxes and wanes?
That Mazda and other things I desire to know
That will I ask Thee tell me the right O Ahura
Who upholds the earth and the unsupported
So that they fall not—who the waters and trees?
Who has united swiftness with the winds and the clouds?
Who O Mazda is the creator of Vohu mano (mankind)?
That will I ask Thee tell me the right O Ahura
Who working good has made light as well as darkness?
Who working good sleep and waking?
Who the morning dawns the noons the nights?

In another Gatha the question is more pointed

How shall I know whether ye rule over something
Mazda and Asha whereof a doubt comes to me?

The 129th sukta of the tenth *Mandala* of the Rig Veda has been universally admired by the scholars of all countries for its sublimity and depth of thought. It is a hymn couched in the

most beautiful and solemn words set to a stately measure It begins with a description of the void that existed before the Creation 'There was neither Existence nor Non existence There was no atmosphere, nor the sky beyond it There was no Death nor Immortality There was no distinction of Day and Night Then there was only That resting within Itself Apart from it there was not anything' Towards the end of the hymn the Rishi is suddenly assailed by doubt and questions the omniscience of the Ruler of the highest heaven

को अद्धा वेद क इह प्रवोचत् । कुत आजाता इयम् विसृष्टि ॥
अर्वाग् देवा अस्य विसर्जनेन । अथ को वेद यत आबभूव ॥
इयम् विसृष्टिर्यत आबभूव । यदि वा दधे यदि वा न ॥
यो अस्याध्यक्ष परमे व्योमन् । स अग वेद यदि वा न वेद ॥

Who verily knows, who can here declare whence this creation was born whence it came into being? The gods are later than the production of the world Who knows then whence it came into being? From what source this creation arose whether anyone produced it or not? He who is the Ruler in the highest heaven knows it or (even) He knows it not

This may be regarded as the beginning of the spirit of enquiry and the ceaseless and untiring quest for the truth the prolonged spells of self communion and meditation In the Upanishads the diffused carbon of thought was concentrated and crystallized into the scintillating diamond of expression So terse, pithy and difficult of comprehension, so compressed in their brevity are these writings that they are studied and understood by only a select minority of students

So continuous, constant and close are the parallelisms between Mazdaism and Brahmanism that a comparative study of the scriptures of these two ancient faiths will be found wonderfully revealing and profoundly instructive. I have deliberately avoided using the word Hinduism because it is not a Sanskrit word Hindu is either the Avestan or Persian form of the Sanskrit word Sindhu Hapta Hindu in the first Fargard of the Vendidad means India or, rather Aryavarta afterwards called the Punjab The Persian word *Hind* means black Punjab is a Persian word and Hindustan is also a Persian word At the best, the word Hindu is a corruption of a Sanskrit word originally meaning a river and now meaning the sea At the worst, it is a term of opprobrium meaning the black people Of course the words Hindu and Hinduism are universally accepted and any protest would be futile, but at the present moment we are aiming at precision of terms

The first and most important coincidence between these two religions is in a particular mystic name of God In the Ormazd Yashta Zarathushtra asks Ahura Mazda his best names

Tell me the Name O pure Ahura Mazda which is Thy greatest best and fairest which is most efficacious for prayers' *'Ayat mraot Ahuro Mazdao frakeltya nam Ahmi ashaoom Zarathushtra resanstemo Ufmi yat Ahmi Mazdao nam* Then replied Ahura Mazda my first name is *Ahmi—I am* O pure Zarathushtra My twentieth name is *I am that I am Mazdao*

In the Isavasya or Isa Upanishad, reputed to be the oldest of all the Upanishads the sixteenth mantra is,

O All full O Sole wise! O All Judge! O Goal of the wise! O Lord of the Prajapati! expand my knowledge of the Self and increase my knowledge of the Non self so that through Thy grace I may see that form of Thine which is the most auspicious —*Yosavasau purushah sohamasmi*—that yonder person who dwells in Asu (Life) *I am He*

Zarathushtra wanted to know the best name of Ahura Mazda, the Rishi wanted to see the most auspicious form of Brahman The Ahmi of the Avesta is the *Asmi* of Sanskrit the *s* in Sanskrit being invariably changed into *h* in Avesta, except in the third person singular of the verb to be, the word *Asti* being the same in Sanskrit and Avesta. The Persian word is *ast*

In the Old Testament, Exodus Chapter 3 verses 13 and 14 are the following

And Moses said unto God Behold when I come unto the children of Israel and shall say unto them The God of your fathers hath sent me unto you and they shall say to me What is his name? What shall I say unto them?
And God said unto Moses *I am that I am*; and he said Thus shalt thou say unto the children of Israel *I am* hath sent me unto you

Thus in Israel also these names were well known—God is called *I am* or *ahmi* of the Avesta and *Asmi* of the Upanishad, and also *I am that I am*, the same, word for word as *Ahmi Yat ahmi* of the Ormazd Yashta.* How is this to be accounted for that the same names of God in the same words are to be found in India Iran and Israel? And the name is merely the first person singular of the verb to be The words in the Isa Upanishad have had the result of establishing the doctrine of Advaitavada the identity of the human soul with the All soul that particular form of monism known as pantheism and of which Sankaracharya is the great exponent. The mantra in the Isa Upanishad is fortified by another expression in the Chhandogya Upanishad, *Tattwamasi* That thou art and the definite announcement elsewhere *Aham Brahma* I am Brahman God Mansur al Hallaj the great Sufi said the same thing when he declared *Un al Huq*, an Arabic sentence meaning I am the Truth, or, I am God and for which he suffered martyrdom Jalaluddin Rumi says,

* Srisa Chandra Vasu's Introduction to the Isa Upanishad

Mansur Hallaj said I am the Truth and escaped free Mansur s I am He was a deep mystic saying Expressing union with the Light not mere incarnation

No interpretation has been placed upon the name announced by God to Moses but an illuminating light is thrown upon it by a passage in the Gospel of St. John Jesus Christ said to the Jews

Your father Abraham rejoiced to see my day and he saw it and was glad

Then said the Jews unto him Thou art not fifty years old and hast thou seen Abraham ?

Jesus said unto them Verily verily I say unto you Before Abraham was I am

Then took they up stones to cast at him but Jesus hid himself and went out of the temple going through the midst of them and so passed by'

It is to be noted that Jesus did not say before Abraham was I was, but I am He does not call himself the Son of God or the Son of man or even the Messiah that he announced himself for whom the Jews are still waiting but the God who spoke to Moses using the same words In effect, it was the same declaration as that of the Advaitavadis and Mansur Kavasji Edulji Kanga explains the word *Ahuna* as meaning I live for ever and ever (*Hoon Immesh ne hamesh sudhi jivato chu*). *Himalwalo hamahast o hamabad*—always was and always is and always will be Wise seers and Rishis in ancient times in India had the gift of being able to see the three periods of time *Trikalajarsi*, the seers of the three aspects of time the past, the present and the future. Life and the divisions of time are for the created Death walks hand in hand with life. Even immortality has a beginning Everything created is and again is not. For God, who is uncreate, there is neither mortality nor immortality neither life nor death, neither a beginning nor an end He is timeless, hourless, spaceless, measureless *Ahuna* is the perversion of existence as distinguished from living the immanence which is a fundamental conception of pantheism The verb to be has only a single tense the present. The partitions of time fall away Time stands still and has no movement The one supreme Existence faces time all ways time cannot recede from it, time cannot get past it. Jesus unravelled the mystery of this Existence when he declared Before Abraham was I am.

In that same chapter of the Gospel according to St. John Jesus said to the Jews I am the Light of the world he that followeth me shall not walk in darkness but shall have the light of life' Among the lights of the world was Spitama Zarathushtra He came of the race of which the Buddha spoke When Siddhartha went forth in the night from his father's palace as a prince and came back, after several years as a pauper clothed in the rough, yellow garb of a monk with the right arm bare from the finger tips to the shoulder joint, with his head shaven and the beggar's bowl in his hand, and yet full of a refulgence and a splendour that no crowned king ever possessed, King Suddhodana, his father was scandalized and grieved and broke forth in words of indignation and pain

Ends it in this
That great Siddhartha steals into his realm
Wrapt in a clout shorn sandalled craving food
Of low borns he whose life was as a God's ?
My son heir of this spacious power and heir
Of kings who did but clap their palms to have
What earth could give or eager service bring ?
Thou should'st have come apparelled in thy rank
With shining spears and tramp of horse and foot
Lo! all my soldiers camped upon the road
And all my city waited at the gates
Where hast thou sojourned through these evil years
Whilst thy crowned father mourned ?
* * *
Son why is this ?
My father came reply
It is the custom of my race.
'Thy race
Answered the King, counteth a hundred throes
From Maha Sammat, but no deed like this
Not of a mortal line', the Master said
I spake but of descent invisible
The Buddhas who have been and who shall be
Of these am I and what they did I do *

Of this descent invisible came Zarathushtra of the race of the Enlightened Ones the Blessed Ones It makes not the slightest difference whether such a one is born in a king's palace or at a roadside inn where the new born babe wrapped in swaddling clothes is laid in a manger for want of room or of a traditional royal family whence Zarathushtra is said to have derived the designation of Spitama These teachers of humanity come of a race of their own One may be a prince another a carpenter's son a third may come of a noble family, but still they are men apart, the lights of the world Of Buddha's life there is a fairly reliable account The Book of the Great Decease or Mahaparinibbana Sutta giving an account of the last days of the Master and his death is considered one of the finest prose works in all literature That last scene in which the great Teacher lay between the twin *sal* trees, teaching until almost his last breath and his last injunction to his faithful disciple and attendant, Ananda, Be a lamp unto yourselves can never be forgotten Of Jesus Christ outside his brief ministry of three years very little is known The thousands of statues of Buddha the innumerable pictures of Jesus Christ are the works of gifted sculptors and artists who have brought to their art imagination and faith but the images are not likenesses by any manner or means. Zarathushtra lived several centuries earlier than the other two Teachers and the pictures of the Prophet now seen are the o

* The Light of Asia.

of the imagination of the artists, and yet in the Avesta itself we have a glimpse even if only figuratively, of the Prophet of Iran Asi Vanghui, the female *Yazata* of Piety, is first praised in the 19th Fargard of the *Vendidad* as 'the rightful wisdom' Again in the Farvardin Yashta we find Ashi in the dwelling of Karesna, whose Frashi is praised 'Ashi, the fair, with the body of a maiden, the healing, pure with her shining wheel is invoked in the Ashi Yashta—Ashi, the daughter of Ahura Mazda the sister of Sraosha, Rashnu and Mithra To her prayed Zarathushtra

> *Ashi thou art fair Ashi thou art beaming with* pleasure comest thou hither out of the beams Ashi thou art the *giver of much brightness to the men* whom thou the sweet smelling followest Attach thyself to me thou manifold strong!
>
> Look on me Come to me with charitableness Ashis Hugh! Well created art thou created for the bodies
>
> Thy father is Ahura Mazda, the greatest of the Yazatas the best of the Yazatas Thy mother is Spenta Armaiti Thy sister is the Mazdayasnian law!
>
> 'Ashi Vanghui the high placed herself on a chariot saying thus with words who art thou who offerest to me whose speech I have heard as by far *the fairest of the praying*"

Zarathushtra said he was the first man who had praised Asha Vahishta and offered to Ahura Mazda, and 'at whose birth and growth away ran Angre-Mainyus *from the earth the broad round* far to wander through

> Then spake thus Ashis Vanghui the high Place thyself near to me, right created, pure holy approach my chariot Then came nigh to her the holy Zarathushtra he approached her chariot
>
> She stroked him with her left hand and the right with the right hand and the left speaking thus with words Fair art thou O Zarathushtra well created art thou O holy with fair calves and long arms *To thee is given majesty for the* body great purity for the soul

Before the mind's eye rises a vision of a stately figure, with great length of limbs a smooth fair skin features refined delicate and reposeful, a fine head with thick hair and beard an unwrinkled wide breadth of forehead, large, clear calm eyes with infinite depths in them, and the spirit within in constant communion with God—a vision of radiant splendour moving in majesty through the long vista of the ages The long arms prove him unmistakably an ancient Aryan of a distinguished lineage In the great epics of the Ramayana and the Mahabharata the heroes the Rishis and the great men are all long armed—*ajanulamitavahu*—arms reaching down to the knees Probably this expression was an exaggeration, but it is certain that a long reach of the arms was admired

And through the silence of the ages come to our ears clear, vibrant, deep and musical the words addressed by Zarathushtra to Ahura-Mazda

> 'To *him belongs the kingdom the might the* power'
>
> We *praise Him first among the adorable beings* *
>
> Manifest thyself O Holiest Heavenly Mazda
>
> Thou who *createdst O Pure, the good things of* Vohu mano'†
>
> He who first *conceived the thought with stars* may *the effulgent space be clothed!*
>
> He through his insight created the Law (the system of the would whereby he supports the poor)
>
> Thou allowest it to thrive O Spirit Mazda who art the same even now'‡

Fire was looked upon as sacred by the entire Aryan race In early times it was extremely difficult to procure it whenever wanted The use of flint and steel was not known till much later Fire could not be produced as now instantly by striking a match, or from the sun by using a lens, nor was electricity a *servant of man* and the pressing down of a switch would illuminate a *room Fire could only be preserved by being* constantly fed and watching that it was not *extinguished In the Avesta fire is a son of* Ahura Mazda—*Ahurahe Ma dao puthra* this is *the fire of lightning* that appears in the heavens in the Rigveda it is stated *agni asurasya jutharat ajayata*—fire was born from the womb of Asura (Ahura) the Avestan word *Atar Atarsh* corresponds to the Sanskrit word *Athar* fire in the Vedas Agni fire is a god *devata* Both among the Vedic Indians and the Avestan Iranian Atharvan or Athravan is a fire priest. In the *Rig Veda Atharvan is a mythical being the* Indian Prometheus who brings down the fire of the gods from the heavenly regions The fire temple or the *Agiary* is the same as the *Agni griha* of the Rig Veda *Agnihotra* was the daily rite of *Homa* performed by the *Sagnik* the Brahmin who always kept the fire burning *Agnihotras* are still to be found in northern and southern India. Far away in another continent another offshoot of the Aryan race the ancient Romans, considered fire an essential part of religion Vesta was the chaste goddess who presided over the family and in her temple the sacred fire was kept continually burning Rome was the centre of her worship and in the Eternal City six Vestal virgins maidens of patrician families kept alight the holy fire day and night. Vesta is now a synonym for a virgin a woman of spotless chastity and it also means a match or waxlight.

In the sixty first Ha of the Yasna there is a prayer to fire For beauty of expression and an admirable balance it can scarcely be surpassed

> Give me O Fire son of Ahura Mazda
> Swift brightness swift nourishment
> swift blessings of life
> *Greatness in holiness fluency for the*
> tongue but for the soul sense and
> understanding which afterwards
> increases not diminishes then
> manly courage *(To be concluded)*

An address delivered in November 1934 to the Zoroastrian community of Karachi

* Yasna XXXVIII † Yasna XLI ‡ Yasna XXXI

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER VIII

Forewarned and Forearmed

MATANGINI stopped at an open veranda and desired Karuna to awaken her sister and bring her thither In a few minutes Hemangini, who had not been asleep, came with utter astonishment depicted in her face and enquired in an eager tone the object of her unexpected and untimely visit.

"I come to warn,' said Matangini, ' there will be a dacoity in your house"

"Dacoity!" half screamed, half muttered the astounded girl

"Hem!" shrieked Karuna.

"Softly, Karuna" said Matangini, "gently Hem, why stand you here? Go warn your husband and bid him be prepared"

But Hemangini was then utterly unfit for the task. She stood pale and trembling, unable either to answer or move Matangini was perplexed, she saw that her sister was lost in fear and time could not be spared The loquacious zeal of Karuna, who could not for the world forego this opportunity of being the first to carry such dreadful tidings, as well as the salutary effect that had been produced upon her fears by the unexpected intelligence, relieved Matangini of her anxiety, and the mortal enemy of the finny tribe, big with the importance of being the messenger of evil, flew to Madhav's chamber to discharge the mission which legitimately belonged to Hemangini

She soon returned and informed Matangini that Madhav did not feel disposed to give weight to her (Karuna's) words and seemed particularly incredulous when she said that Matangini was in the house and that it was she who had brought the intelligence "If she is here," Madhav had said, "I can hear the news from herself, bring her to me that I may learn from my sister in law how much there is to fear Ask her to come hither"

"Go Hem," said Matangini to her sister, "You go—tell your husband that I am here and that what I say is true He will believe you."

"No, no" said the girl, "you must go yourself How can I answer all the questions that he may ask? Go—answer all the questions that he may ask Go and lose no time, for if it be as you say,—"

"I had better not go Tell him that I say it, and that it is true"

"No—you go," again urged the reluctant girl with sweet child like obstinacy

"I *cannot* go, I must not," said Matangini in the most serious tone and in an agitated voice

"O Luck!" shouted Karuna laughingly, "it is nothing then? Your sister wants to frighten you only, mother"

"Ah! sister, do you want to frighten me only,' said Hemangini her face brightening "I confess I am frightened—now tell me what is your errand"

Matangini mused in deep silence for a minute, then taking her resolution, she said, "Yes, I will go to him You come with me, Hem"

But the modest girl positively refused to appear before her husband in the presence of her sister, though she did not say as much in words, "Stay then and speak not a word about me or my errand till I come back," said Matangini and darted away through the veranda, for she saw the moon's disk sinking on the tops of the trees But as Matangini neared the door of Madhav's apartment, her feet trembled more violently than even when she had stood eying the glaring light in the mango-grove She drew her *sari* over her forehead and proceeded softly and with seeming reluctance She receded advanced stopped short, pushed aside the door stopped again, and at length entered A single lamp illuminated the gaily decorated apartment and the young Babu reclined on a rich sofa. Matangini stationed herself close to a wall with downcast head as befitted the modesty of her sex and age her face scarcely turned towards that of her brother in law Madhav gave a start and then only half rose from his reclining posture

Neither, however, spoke, although one was as anxious to impart the fearful tidings she bore as the other to receive them and a silence ensued which evidently embarrassed both. At length Madhav spoke jestingly, as the connection between them authorized

"I wish you were an English Memsahib, sister in law," said he with a smile, "that I

offer you a seat But why not sit down on—on—"

Matangini relieved him from his embarrassment by saying almost in a whisper, "Have you heard what I have to say?"

"Yes," said Madhav seriously, "is it true?"

"It is true," she said in the same half audible tone

"To night you say?"

"To night, even now they will make their attack as soon as the moon sinks and the moon will sink in half a *danda*"

"Is it? Then I am lost But how do you know all this sister in law?"

"That," replied Matangini in a more distinct voice, slightly lifting the cloth which covered her forehead, "That you must not ask me?"

"You perplex me," rejoined he, "I scarcely know what to think" Matangini now completely uncovered her face and looking steadily into his, spoke in a yet bolder tone "Do you not know me, Madhav? Can I deceive you? And do you think I would come to your house, at this hour, and unattended—"

"Sure—I was wrong" he answered, "wait here with your sister while I go and rouse my men"

Matangini arrested him with a look as he was rising and asked him to give her one word more

"What is it?" he asked

"Where is your uncle's will— take care of it—they mean to carry it off"

'Humph" ejaculated Madhav, a sudden light flashing upon him as he called to mind his aunt's lawsuit, 'They shall not have it"

"Do you not keep it in an ivory box in this room?"

"Yes—how do you know it?" he enquired in fresh amazement

"Why I? they know it,"—she replied

"Now I see it!" he answered, "you must be too well informed," and he rose to depart

"I have something to beg of you—will you grant it?"

"Ask it and it will be yours"

"Then say not a word to a human being that I have been your informant or even that I have been here to night, my life depends on it"

"How your life? Who dares threaten it?" exclaimed he with a flash of indignation

"Hush!" said she

"Yes, I forget!" said he checking himself, "I promise you silence"

"And impose the same on Karuna and my sister as you go"

"With Karuna, it will be rather difficult, but I shall frighten the wench into dumbness You stop with your sister, with closed doors and you will remain here unperceived by the household When I come back I shall lead you to a place of greater security and privacy"

So saying he passed by his wife and Karuna, each of whom he desired or commanded to be strictly silent regarding Matangini Then darting swiftly into the outer department, he was at once in the midst of his darwans

Madhav knew Matangini to be a woman of too clear a mind to have been greatly deceived, and he knew her also too well to think she would ever be at so much pains to deceive him. He therefore set himself to the work of preparation in earnest Before total darkness had covered the face of the earth, the house top might be seen full of human forms flitting against the sky. These were select men from the tenantry who lived close to the house and from among whom a little *lattial* force could be collected at any time at a moment's notice These were mostly armed with *latties*, spears, bricks and other missiles ready to be hurled at the doomed invader that durst approach the walls or enter the house. We do not pretend to say that all these midnight warriors bore a heart as sturdy as the *latties* that they clasped in their hands, and many doubtless there were who thought this untimely interruption of their repose very unwelcome, and who would have gladly beat a retreat did not the stern voice of their landlords, as it rolled forth command after command, convince them that it would be safer to stay and trust to chance than risk his displeasure Most however felt secure in their position there was but little [in the] house on the top, to tempt the steps of robbers, and with this comfortable assurance the bold defenders stood boldly by their posts Five or six men of the sturdier race from the North west protected the entrance, well accoutred with sword, shield spear and musket Four or five others could be seen walking round with orders to be on the alert, and to give the warning when necessary to the rest Inside the house, the boxes and chests which contained the most valuable things, jewels cash, plate and other articles of small bulk and great value, as also the coveted ivory box were nowhere to be seen They were removed to obscure hiding places which among the endless apartments of the ample edifice could never be [discovered] by one who had never seen them, and it was not every one of the inmates of the house that had a knowledge of their existence Madhav was everywhere mild and easily yielding

by nature under ordinary circumstances, his energy and activity in the moment of excitement was feverish and held in awe the timid and the hesitating. Nevertheless not few were the women, who dragging naked children in one arm and holding large wallets under the other, stealthily left the threatened house to seek shelter in the neighbouring huts, whose humble pretensions protected them from the chance of spoliation Among the fleetest and foremost might be seen the conscientious cook who had signalized herself by victory in the preceding evening, and who now conducted a most dexterous retreat with bag and baggage, not forgetting the famous ghee pot which formed the glorious trophy of her evening triumph

The hum and bustle of preparation subsided as all [was] completed and the expectant crowd awaited the issue in silence The moon had already set and Madhav began half to doubt the truth of Matangini's suspicions Just as his thoughts were taking that direction a darwan came up to him and informed him in Hindi that one of the men appointed to keep a look out, had seen a light in the direction of the "old garden" (as the mango grove where Matangini had nearly encountered the robbers was called) and that venturing in that direction very close to the grove he had observed [several] armed men assembled in that place "What is [your command,]" asked the man, "shall we go and attack [them]?"

["Hurry] not, Bhup Sing," replied Madhav, "it is unnecessary, and besides if you go in insufficient numbers, you will be overpowered, but if on the other hand many of you go, you leave the house unprotected, and who knows but there may be another company?"

"Is it Maharaj's pleasure, then, we remain as we are?" asked the darwan

"Yes—but set up a shout all of you together, and let the rascals perceive how well prepared we are"

No sooner had he spoken than a long loud shout rent the midnight air The females trembled in their apartments as they listened in awe and thought the danger near A dismal silence succeeded the noise

"Another shout—once more," said Madhav

Again a similar sound shook the night No sooner had its echoes died away, than out rose a terrific yell from the wilderness, as if uttered by midnight demons who revelled in the dark The blood ran cold in the veins of the listeners as the horrible sound fell on their ears

"Again, again, my men, once more [raise] your voices, and louder than ever," shouted Madhav, apprehensive lest the appalling sound chilled the courage of his retainers Again was the order obeyed with zeal and promptness, and again arose a responsive cry from the direction of the "old garden" But this time it was the cooing cry known among robbers as the signal of retreat

"They fly, they fly, they fly," shouted several voices, "that is the cry of flight'

"Yes, but do not be too sure," said Madhav, "it may have been uttered to deceive you. Remain as you are"

Long did Madhav and his men wait, but nothing occurred After another injunction to his retainers not to relax their vigilance and to keep up all night, Madhav turned his steps towards the inner apartments to thank the brave woman who had saved him from imminent danger

CHAPTER IX

We Meet to Part

"Can I ever forget what you have done for me?" said Madhav to Matangini, after he had rejoined his wife and his sister in law The former, as soon as her heart was relieved of its load of apprehensions, lightly tripped out of the room leaving her sister alone with him "Can I ever forget what you have done?" said Madhav looking more gratitude than he expressed in words

"If you cannot, let it be for Hem's sake that you remember it Should she ever fall under your displeasure, which Heavens forbid! may the memory of her sister's sufferings obtain her pardon! As for myself, I could not do otherwise than I have done it—I will take leave of you"

"Why, sister in law?" returned Madhav, "your sister has not seen you long—she will be overjoyed to be with you for a few hours more When it is day, my *palki* will convey you to your home, if you cannot longer remain Why depart to night and on foot?"

"Fate rules it otherwise That happiness I must forego," returned she sadly, "I must go"

"Why sister in law, why so?" asked Madhav again, "cannot your sister's husband know the reason?"

"*He!*" said she, as much with shame as with sorrow "You know *him* well He will be angry if I remain"

"Angry if you remain with your sister?" again inquired Madhav, "did you promise him to return so soon? Does he know where you are?"

"No," said she, "I did not promise him anything, nor does he know where I am"

"Strange," said Madhav "I don't understand how then you could come Was he at home when you left?'

"Ask not such questions," replied she

A dark suspicion crossed Madhav's mind at this reply, but he soon abandoned it as groundless He sat musing in deep silence for moments during which Matangini kept fixed on him her large, blue, sorrowful eyes

"Why do I linger?" she said at length, "I go, Karuna will go with me Farewell,' added she sadly, her voice growing thick, "Fare you well! Be you happy, Madhav" Madhav looked up to her face—it was wet, Matangini was weeping! "and be my Hem happy with you"

"You weep!" said Madhav, "you are unhappy"

Matangini replied not, but sobbed Then, as if under the influence of a maddening agony of soul, she grasped his hands in her own and bending over them her lily face so that Madhav trembled under the thrilling touch of the delicate curls that fringed her spotless brow, she bathed them in a flood of warm and gushing tears

"Ah, hate me not, despise me not,' cried she with an intensity of feeling which shook her delicate frame. "Spurn me not for this last weakness, this, Madhav, this, may be our last meeting, it must be so, and too, too deeply have I loved you—too deeply do I love you still, to part with you for ever without a struggle"

Did Madhav chide her? Ah, no! He covered his eyes with his palm and his palm became wet with tears There was a deep silence for some moments but their hearts beat loud Matangini, recovering her presence of mind as speedily as she had lost it, first broke the heart rending silence

The distant and reserved demeanour, the air of dejection and broken heartedness which had marked her from the first, had disappeared, the impetuosity and fervour of the first burst of a deep and burning love had subsided, and Matangini now stood calm and serene, her usually melancholy features beaming with the light of an unutterable feeling A sweet and sober pensiveness still mantled her tender features, but it was not the pensiveness of deep felt enjoyment, for the wild current of passion had hurried her to that region where naught but the present was visible and in which all knowledge of right and wrong is whirled and merged in the vortex of intense present felicity Was not Matangini now in Madhav's presence? And had not her long pent up tears fallen on his hands? Had he not wept with her? That was all Matangini remembered, and for a moment the memory of duty, virtue, principle ceased to fling its sombre shadow on the brightness of the impure felicity in which her heart [revelled] There was a fire in that voluptuous eye,—there was a glow on that moonbeam brow, and as she stood leaning with her well rounded arm on the damask-covered back of the sofa, her beautiful head resting on the palm of her hand over which, as over the heaving bosom, strayed the luxuriant tresses of raven hue,—as thus she stood, Madhav might well have felt sure earth had not to show a more dazzling vision of female loveliness

"I had thought," she cried at length in a voice which trembled from emotion, "I had thought that never again would human ears, not even your own, hear from my lips the language I breathed to night, ah! I know not what I felt."

'Matangini," said Madhav, speaking for the first time since the storm of passion had burst, "I too had thought we could part without a struggle, but you have—you see what you have done But," continued he, his eyes again suffused with tears, "you have made many sacrifices, make one last sacrifice Root out the feeling from a heart on which no impurity should leave a spot Forget."

"Blame me not," she said, and then interrupting herself, she bent down her head to hide the tear that gushed again with the current of feeling 'Yes reproach me Madhav," she continued, "censure me, teach me, for I have been sinful, sinful in the eyes of my God, and I must say it, Madhav, of my God on earth, of yourself But you cannot hate me more than I hate myself Heaven alone knows what I have felt—felt for the long long years that have past, could I rip open this heart you could then and then only know how it beats"

Madhav wept again "Matangini dear, beloved Matangini,"—he began but his voice thickened, and he could not proceed

Oh say again again say those words words that my heart has yearned to hear—say Madhav, do you then love me still? Oh! say but once again and tonight I shall meet death with happiness"

"Listen to me, Matangini" replied Madhav scarcely cool himself "listen and spare both of us this sore affliction At your father's house the flame was kindled which seems fated to consume us both and which then we were too young to quench by desperate efforts, but if even then we never flinched from the path of duty, shall we

not, now that years of affliction have schooled our hearts, eradicate from them the evil which corrodes and blisters them? Oh! Matangini, let us forget each other Let us separate" And Madhav heaved a sigh

Matangini rose and stood erect in the splendour of new flushed beauty, "Yes," said she with desperate effort, "if the human mind can be taught to forget, I will forget you We part now and for ever," and there was desperate calmness in her voice

Pulling her veil over her face to hide the stream that again welled forth from her eyes in spite of her efforts Matangini hurriedly left the room

CHAPTER X

The Return

It wanted an hour to the first streaks of day break, when Matangini with sad heart and heavy steps again threaded the wild foot path Karuna silently followed her homeward footsteps The paling blue of the starry heavens was now half covered by numbers of driving clouds, while one dense and settled mass of black hovered over the distant horizon and shed a sombre grey over the dimly seen outlines of the far off tree tops on its verge A wild and fitful breeze occasionally moaned over the dark woods with an ominous sound and a few drops of pattering rain fell on the earth, on the leafy trees and on the luxuriant shrubbery Matangini was too deeply absorbed in her own thoughts to heed the appearance of external nature, though lowering and gloomy looked the scene around her The remembrance of the forbidden and fond interview she had just stolen, engrossed all her soul, not even the thoughts of the reception which might await her at home not even the risk and danger of discovery by her husband, obliterated the faintest tint of the vivid picture which memory of fancy successfully traced before her mental view, now in the darkest, now in the most radiant colours She had promised to forget, the first thing she did after leaving Madhav was to remember, to remember and hang with rapture on each word he had uttered — on each tear he had shed, and often would the rapture vanish and be succeeded by the thought that god and man abhorred her impurity of heart

A part of their journey had been accomplished when the growing blackness of the skies announced that a storm was near

"Thakuran, hasten your footsteps," said Karuna, breaking the long silence, "there will be a storm, let us reach your house before it commences'

"Yes," said Matangini unconsciously, "go on"

Karuna increased her speed and Matangini imitated her, more from example than from any sense of necessity

"There—hear,—bigger drops are falling on the leaves," said Karuna speaking once more

Yes?" said Matangini, then awaking for the first time from her abstraction, and, stopping to listen, continued, "Ah it is not the sound of rain drops—it seems to be—what? perhaps the sound of human feet treading over the leaves and stumps of trees"

'Is it so, Thakuran?" ejaculated Karuna and increased her speed, apprehensive lest she should fall into the hands of some loiterer from among the dacoit band

But they had not proceeded far when the wind rose in fury, the lightning flashed, the thunder growled, and big drops of rain poured down too unmistakably

"We shall be drenched to death" said Karuna "can we not shelter ourselves beneath this tree?"

"Come then," said Matangini, as she led the way to the covert afforded by the overspreading boughs of a large tamarind Just then a sudden flash of light illuminated the earth and revealed by its momentary gleam a human figure standing at the foot of the tree, within speaking distance of themselves

"Fly, O fly!" shrieked Karuna, and waiting not for an answer, ran with all her might, dragging the nerveless Matangini after her as she sped away "Fly, fly, fly," she kept on crying and ran on amidst the storm and rain and stopped not to take breath till she had reached the house which fortunately was nigh

"Stay here not" said Matangini after they had arrived there "although it is cruel to turn you out at this hour—it will be more dangerous for you to stay, cross over to Kanak's, and remain there in the veranda, when the storm abates a little and the daylight comes you can leave the house before the family arise from their beds"

So saying Matangini proceeded to open the door of her sleeping apartment, and Karuna left the house Matangini found the door still shut, and unbarring it by the same artifice which Rajmohan had used a few hours before, she gently entered the apartment. She was in the act of shutting the door again when another figure glided into the room after her and drew the massive bar The very sound of the tread of his feet told Matangini that it was her dreaded husband

Rajmohan said nothing, but by feeling in the dark he brought out a tinder box and with flint and steel struck a light and placed it on its accustomed seat Still he spoke not but sat on the *taktapos* or bedstead, eying his wife with a savage glance Matangini read her fate in his looks and stood, not pale and trembling but firmly and proudly, with all the dignity and courage which had that very evening awed into silence the fury of her brutal oppressor The howling of the wind and the clatter of the rain without, and the angry growl in the clouds above were the only sounds that disturbed the appalling silence

At length Rajmohan spoke, "Accursed woman," he said in a bitter tone which had in it nothing of the unusual savage impetuosity of his temper, "did you not go to your paramour?" Matangini did not answer "Speak," he said in a low voice of fearful imperiousness, stamping his foot on the ground

"I shall not answer to questions which I ought not to be asked," replied the half guilty and half innocent woman

"Wretch," exclaimed Rajmohan, gnashing his teeth and growing furious, but again assuming a forced calmness, he added "Did you or did you not go to Madhav Ghose's home this night?"

"Yes, I did," she said, suddenly excited beyond herself by the sound of the name, 'I did —to save him from the robbery you had planned'

Rajmohan sprang from the bed with clenched fists.

"Woman," he said fiercely, "deceive me not Canst thou? Thou little knowest how I have watched thee, how from the earliest day that thy beauty became thy curse, I have followed every footstep of thine—caught every look that shot from thine eyes Brute though I be," continued he again becoming gentle, "I was proud of my beautiful wife and as the tigress watches over her whelp, I watched over thee Did I not perceive how before thou wert a woman, thou didst already become fond of that cursed wretch? Did I not see how time ripened thy fondness into sin? Doubt thou what I say? Know then that this very afternoon, when won by the poisoned words of that harlot, thy friend, thou didst leave the house unbidden, thou didst not leave unwatched Then too I was behind thee—I was behind thee—deny it woman, if thou canst, when before the garden thou didst wilfully, yea most wickedly—most treacherously, let go thy veil, why? that your eyes might meet—and be blasted! Once and once only I missed thee—and I rue the hour when I did so But returning at night to my untenanted chamber could I not guess the serpent's hole into which the vile worm had crept? I did and watched thee again at his *khirki* gate Knowest not that in the moaning wind and amidst the howling storm I have dogged thy steps even but now?—knowest thou, harlot, why I have whetted my knife tonight? You answer not and I ask not for answer I will kill you" He ceased and his eyes darted fire as he cast a last glance of scrutiny over her petrified features A momentary pause ensued during which the howling storm without was alone heard At length Matangini spoke and desperate calmness was in her voice

"You are right," she said "I love him—deeply do I love him, long loved I and I love him so I will also tell you that words have I uttered which, but for the uncontrolled—uncontrollable madness of a love you cannot understand, would never have passed these lips But beyond this I have not been guilty to you Do you believe me?"

No," said he, rising from his seat, 'I will kill you" And he unsheathed a small dagger that hung from his waist concealed in his clothes

"My mother, O mother! and you father! where are you now?" were the only sounds that escaped the lips of the doomed girl as she sunk about lifeless on the floor The ruthless weapon gleamed high, as it was about to descend on the lovely bosom of the trembling victim when the purpose was suddenly arrested by a violent noise at the window Rajmohan turned round to see the cause of the unexpected noise The *jhamp* flew open and two dark and athletic forms sprang one after another into the chamber, dripping with rain and bespattered with mud but shooting sparks of fire from their red and fierce glances

CHAPTER XI

When Thieves Fall Out

In which is discussed the physical possibility of a robber being robbed and an assassin assassinated

"You think of killing your wife, ruffian?" said one of the new comers, who, however, had not come with any peaceful intentions himself as his heavy arms and gleaming dagger showed

"Who are you?' roared Rajmohan turning all his fury towards the intruders, and brandishing his knife with fearful rapidity "Burglary in my house!"

"Softly, the inmates in the other rooms will be aroused No thieves friend Look well and possibly you may recognize me," responded one of the new-comers with a contemptuous smile.

"Lass," continued he addressing Matangini, 'bring that lamp here that your husband may have a look at the face of a friend"

But Matangini, though not absolutely senseless, had fallen into a stupor—so bewildering had been the attack on her life and so strange the scarcely less fearful interruption that followed it

"Friend or foe," said Rajmohan, "go out of my house"

"That you may murder your wife in quiet?" said the intrepid stranger with a sarcastic laugh

"And who will prevent me from doing it if I choose?" exclaimed the furious husband and dagger in hand rushed to plunge it in the audacious visitor's breast But quick as lightning the latter parried the blow, and then with one stroke of his own gleaming sabre he made that tiny weapon in Rajmohan's hand fly off to a distance of several feet Losing not a moment, he seized Rajmohan's arms in an iron grasp 'Now Bhiku," said he to his hitherto silent companion, "will you hold the lamp and let this fellow see my face It is a moon face, Raju, and will please you as much as your golden moon of a wife there" Bhiku brought the lamp and as bid held it close to his face

"Sardar!" exclaimed Rajmohan in amazement, as he recognized his fellow plotter of the night

"Yes, sardar," replied the other, "I see you recognized me, friends never forget each other so soon"

'What brings you here?" said he in the same angry tone as before, "what do you want by breaking into my house?'

"First tell me," replied the other "what were you going to murder your wife for'

'That concerns you not," returned Rajmohan, "leave me alone, or sardar or no sardar I will kick you out of the house"

"Ah! Let me see your kick prisoner as you are," said the other sneeringly

"My legs are free yet," roared Rajmohan, dealing a tremendous kick at his antagonist beneath which even the sturdy frame of the robber chief staggered some paces back involuntarily letting go his hold of the agile antagonist's arms

"Pin him Bhiku, pin him down" roared the bandit as he saw Rajmohan running to regain his lost dagger, and before the sounds were uttered the vigorous arm of the second robber felled their opponent to the ground

The sardar now sprang to the fallen man's breast with the agility and fierceness of a tiger, and while he thus held him down, the other bound Rajmohan's hands and feet with a piece of rope which, fastened to two bamboo sticks on two of the walls, had formed a sort of rude cloth stand for Matangini

"Now, traitor!" said the sardar, "you are at our mercy"

'Yes, because you are two to one—but what have I done," asked Rajmohan, "that you should do thus to me?"

"What have you done? You have been a traitor, know [that]! Did you not send warning to the house and save your brother in law? You, hypocrite, you," he added fiercely, his eyes gleaming in rage, "you did it, you deserve to die"

"I! I give notice to him! I would sooner tear open his eyes," returned Rajmohan gnashing his teeth

"Have done with your hypocrisy," said the sardar threateningly, "Fool that I was to believe that you would serve us against your own brother in law Yet such a rascally tongue is yours, so deeply and smoothly does it lie—so often have you cursed him in our presence, that I thought I could trust you"

"I tell you, sardar, it was not I," returned Rajmohan with vehemence as he began to grow apprehensive for his life, for he knew well the desperate character he had to deal with "I tell you it was not I Do you not remember that I left the house in your company and till your purpose failed have been in your company only? Have I left you for the twinkling of an eye since we went?"

"Ah! don't hope to deceive me again, no snatching of a child's sweetmeat with me You knew your wife was awake when you brought me to your mat wall here, perhaps when you came round under the pretence of assuring yourself that she was asleep, you gave her a hint of what to do Deny that if you can If it was not she, can you tell me who else in the world did it?"

"*She* did it, I confess but I can swear to you it was without my knowledge When I came round I assure you I found her asleep Propose the oath and I will swear that it was so"

"You have lived long" said the other sternly, "it is useless now We know you now Do you think I would mistake the meaning of the haste with which you left as soon as the shouts from the house told us that your end had been gained? Believe me comrade, I am too old a sinner to be deceived so easily Prepare then to die"

"For Heaven's sake descend from my bosom," said Rajmohan gasping for breath The heavy burden of the bandit's body was pressing on his chest and at length became unsupportable

to his strength and iron frame "Release me I swear to you by my patron God it was not so I swear to you by my mother I did not know it"

"How did your wife do it then?" enquired the bandit chief in the same tone as before

With this question he alighted from the breast of the other, but kept a hold on his throat by a light grasp prepared to tighten at the least hostile movement from his prisoner

"Could it not be" said Rajmohan, now breathing free, "that she had only counterfeited sleep when I saw her?"

"Ha! ha! you take me for a fool" said the sardar with a gurgling laugh "I wanted to stand off from the wall, you made me come to the wall, why was that? Why, but for this treachery? You have betrayed us to Madhav Ghose, who can say you will [not] betray [us] to the police also, for that man will protect you? You must die or there is no safety for [us You] gave us the slip very smartly or you would not live till now"

"And what?" exclaimed Rajmohan with a sudden vehemence, "what did you see when you came in? Was I not going to murder the very woman whom [you] say I employed as my agent? But for your interference [she] would have been a corpse now"

"*Han*" exclaimed the sardar in an altered [voice, as he] gazed steadily on his silent comrade as if [to ask] what he thought of the [matter]

"Yes, sardar, he speaks truth," said Bhiku, [breaking] silence for the first time "why else should he [kill] the woman"

"I was going to kill her," said Rajmohan with a shudder, "for having done the very deed you charge me with"

"The woman! the woman! Kill the woman" said the sardar as he sprang to the spot where he had seen Rajmohan's wife sink at her husband's uplifted blade

He alighted on a heap of clothes which he had mistaken for his intended victim in the dim light of the expiring lamp

"Wretch" muttered he, "you need not escape me—don't think a sardar can't hunt you out in this little room"

"Stop," said Rajmohan recovering the accustomed energy of his voice, "none but myself touches my wife, unbind me"

"*Unbind him*, Bhiku, while I drag her out by her hair," said the sardar as he jumped to another corner where he saw something white again Bhiku quickly cut Rajmohan's bandages with his sword "Het! clothes again!" muttered the robber as again he struck the hilt of his sword at a cane *petara*,* "but! out! wicked woman," said he highly exasperated and struck his weapon here and there on the bedstead There was no Matangini on the bedstead

"Here, Bhiku, bring the lamp here," roared the sardar once more, "the woman has hid herself beneath the *taktaposh*" Bhiku brought the lamp, trimming it well Rajmohan followed, all then bent down to look beneath the *taktaposh* for the affrighted fugitive, when lo! nobody was there.

Lifting the lamp high they could see by its improved light every corner and angle of the room, but Matangini was nowhere

"The door! the door!" exclaimed Rajmohan, "look! it is unbarred I had barred it when I entered She has fled"

Matangini had indeed fled Profiting by the mutual quarrel [of the robbers who] were too deeply engaged in their own [life] and death struggle to remember her whom less brutal hearts could never forget, Matangini had stolen away unperceived to the door which she had quietly unbarred, and it is to be doubted if far more clamorous proceedings on her part would have attracted the attention of combatants so busily engaged

"Run run after her," said the sardar, "she will ruin us"

'Yes, run said Rajmohan "But hark you none but I lift a finger against my wife I will kill her when she is found or if I do not, kill me as you proposed But no one else must touch her Haste I will precede you"

The three rushed out The skies were still murky and continued drizzling The fair fugitive was searched for in every direction Day was now dawning fast and little time was left for the search

Rajmohan's first thought was to peep at Kanak's house He and the sardar stealthily approached the hut and ascending to the level of the floor, slightly removed the *jhamp* which closed it There they beheld in the faint gray light admitted by the opening thus made the sleeping forms of mother and daughter only They looked over the neighbouring bushes but with the same ill success A bright and ruddy morning was now following the wet and murky dawn too fast to render the search safe for the dacoits any longer They then separated for the present, appointing a place of rendezvous at night the sardar [uttering] an obscene threat to [ensure the] attendance of the suspected Rajmohan

(To be continued)

* *Trunk*

THE REVENGE

By SITA DEVI

KRISHNADAYAL could not be called a product of modern age He spent his childhood in a village with parents, who were extremely orthodox in view and action He learnt his alphabet in the village *pathshala*, and never saw English letters before he was thirteen He had always been accustomed to see women being treated as domestic cattle So nobody could understand how Krishnadayal came to harbour modern notions in his head

He was the son of a Brahmin priest. He could have stayed on in the village and could have maintained himself comfortably with fees green plantains and rice, gathered from his clientele Instead of that he came away to Calcutta to study English, depending on a small scholarship He was not only a Brahmin but a *Kulin* Brahmin He could have married twelve wives and lived on the money, collected as "tax" from his different fathers-in law Instead of that, he married only one wife, Radharani and left his village home for ever, intending to settle down in Calcutta. His father stopped his allowance as a mark of protest, and he also stopped writing to him But seeing no sign of repentance, the old man himself felt very much snubbed Krishnadayal was a clever student. He always secured scholarships, as well as private-tutorships, so he never had to suffer much for want of money He and his wife pulled along somehow His first child Rajendrani was born in the year he passed his M A and got a job

Krishnadayal nearly went mad with joy It was evident that he had no worldly wisdom His wife Radharani had not been spoilt much through constant association with him She pulled a wry face and exclaimed 'Look at the fool! What is the use of making such a fuss over a daughter and a *Kulin's* daughter to boot? Perhaps she will stay on at our house for ever It is very difficult now-a-days to get a suitable match Many people have given away their daughters in marriage to low families for trifling sums of money'

"That would be a good thing" said Krishnadayal. 'We grieve when girls are born because we have to send them away to another's house If the daughter remains with her parents, so much the better"

Radharani's small and youthful face became abnormally grave as she said, "You have become the father of a child still you behave like a child. When will you learn to behave properly?'

Krishnadayal made some appropriate repartee and thus finished the discussion for the present. But at heart he began to feel the apprehension that this daughter might become a subject dissension between himself and Radharani

But Rajendrani went on growing fr day to day and being thoroug spoilt by her parents Two small broth appeared after her so Radharani had all hopes fulfilled Still she protested now and th that Rajendrani's father was spoiling her beyo all measures The young mother used to say her husband, 'You are making a perfect tom of the girl What will happen to her afterwar One should never make too much of children, but should rather neglect them T would make it easier for them to suffer all miseries they are destined to undergo in th future homes"

"According to your logic," Krishnadayal wo say, "One should starve the children from beginning, for fear they might not get much eat in future'

Radharani's words were strong but not her reasonings So after a while, she would b a retreat, calling her husband "A king of word and "an idle chatterer'

But Krishnadayal was not unmindful of daughter's training though he did really sp her a bit. He used to teach her himself, a had also engaged a tutoress to teach her sewi singing and instrumental music. A girl, outs very modern Bramho families, was never tau these things in those days So Krishnada soon earned the reputation of being converted Christianity in his village His relatives c him off ostentatiously But that did not prev them from writing to him for monetary help a from putting up at his house whenever th came to Calcutta.

Rajendrani completed her twelfth year T time, her parents fell out seriously Her moth took a vow to get her married by hook or crook. Her husband was a fool, but she m not follow him and thus bring discredit on name of her ancestors. She demanded help her own relatives and began to look out suitable matches for Rajendrani. Krishnada sat tight at home, and turned off all the eligi bridegrooms, his wife managed to gather for inspection

Radharani prepared for verbal warfare aga "May I know your intentions?" she asked wi dangerous politeness "Are you determined n to let her marry?"

"To whom am I to give her in marriage asked Krishnadayal, "I cannot throw her into t river"

"Why, all the boys, I told you of, were n

ineligible," said Radharani "Your daughter is not a princess that you are so particular about her"

"I have told you a hundred times that I won't give her away in marriage at this tender age," said Krishnadayal, "still if you insist on bringing forward every monkey, you find, as a husband for her, I will have to drive them away on one excuse or another You know very well that a girl in a *Kulin* Bramhin family can remain unmarried till she is sixty or even till death, with no discredit Then why do you get so excited?"

"If you understood my reasons," said Radharani," I would have had no troubles left. Your daughter has grown up perfectly wild, she goes one better than the Brahmo or Christian girls If you allow her to remain unmarried till she is old, she will certainly want to marry a person of her own choice What if her choice falls on the son of an unsuitable family?"

"The most suitable family would be the one, she enters of her own free will," said Krishnadayal.

"Just like you, to say so," said his wife. "Have not we got to see that she marries in the proper caste and family?"

"The girl will select everything for herself," said Krishnadayal. "It is better to suffer through one's own choice than to remain in luxury, like a plaything, through the choice of others"

Her parents went on quarrelling and Rajendrani went on growing She had been put into the Bethune school now, because Krishnadayal had no longer any time to teach her She was going to appear for the Matriculation next year She told everybody that she was sure to pass and get into a college. She even teased her brothers, because they were no match for her, where studying was concerned Her mother felt extremely annoyed at her behaviour, yet she could not refrain from smiling At Rajendrani's age, she had already become a mother

Krishnadayal was not only in favour of women's education but of women's emancipation also Radharani never appeared before any male creature, who was unrelated to her Though quite elderly, she would still go about with her face veiled But Rajendrani never took to these habits She appeared before everybody and talked to everybody A certain young man, named Ranendra, taught her two brothers in the evening Rajendrani would chat with him without the least bit of shyness and would not hesitate to take his help in the matter of her studies. Radharani disliked all these very much But Rajendrani had been so thoroughly spoilt by her father that her mother knew that it was useless for her to remonstrate. Ranendra was not a bad young man really He came of a good family, which had a reputation for wealth His manners were very good and gentle

had had a difference of opinion with his father, and had left his house, determined to earn his own living He was doing so, with the help of some private tuition He was expected to teach the boys, but in reality, he gave most of his time to Rajendrani. This had been going on for months

At first, Radharani had winked at the arrangement, though she had never liked it. But gradually it began to dawn upon her that things were getting beyond her control. If Rajendrani was not checked in time, there was no knowing what she would or would not do She expected no help from her husband, who delighted in encouraging his daughter in every sort of extravagance

Rajendrani was to appear for her Test examination in December So she had begun to study as hard as she could from November She did not want to rest, and Ranendra would not let her rest. Rajendrani's two brothers went on enjoying unbroken rest.

Radharani would appear now and then to supervise her children's studies leaving the kitchen to take care of itself The same scene would meet her eyes invariably Rajendrani would be reading and Ranendra helping her, while the two boys Biren and Hiren would be indulging in all sorts of pranks Radharani did not like to appear before Ranendra, so she had to remain silent though displeased

But one day, even she had to break her silence. She peeped as usual from behind the door and found Rajendrani doing her sums and Ranendra gazing at her with all his soul in his eyes. The boys as usual were fighting with each other

Radharani felt her brain to be on fire She could not restrain herself, but called out from the other room, "People would do well to stick to their proper jobs If we want a private tutor for our daughter, we can engage one for her" She went out of the room with resounding steps The maidservant came in after a while and said to Rajendrani, "Mistress is calling you inside."

But this intervention brought forth unexpected results Rajendrani had to keep away from Ranendra, after this, but this enforced separation made her realize the state of her own feelings She was amazed at her own sufferings Ranendra came every day as usual to teach the boys, but he had no incentive for work any more. He did his duty somehow, and went away Sometimes he would catch a fleeting glimpse of Rajendrani, sometimes he would not. Radharani had given her husband to understand that Rajendrani's presence disturbed the boys' study too much, so she had forbidden the girl to go there. Krishnadayal had believed it and told Ranendrani that he himself would teach her if help two or three passed off Rajen-

drani passed the Test and appeared for the Matric, which too she passed But not as well as she had expected. Her health, too, began to fail suddenly

Radharani scented trouble before everybody else After all, she was the girl s mother She got terribly excited and rushed to her husband "Now, are you content ?' she cried "What is to become of the poor child ?'

"Why are you so upset about it," asked her husband. "Even if your conjecture is correct, there is nothing to get excited about. Cannot she be given in marriage to Ranendra ?'

"How is that possible ?" asked Radharani. "Do you want to sacrifice caste religion and family too ?

"Why so ? said Krishnadayal. "He, too, is a Brahmin "

"Brahmin indeed !" cried Radharani with a good deal of heat. "If a Chakravarti is a Brahmin, then a cockroach is a bird If you want to indulge in these pranks, tell me beforehand so that I might go away somewhere else

"But the man is to be considered more than the family,' said Krishnadayal. "Is it better to choose a monkey from a great family than to choose a good boy from a common family ? Who will make the girl happier ?'

"It rests with fate," said Radharani wisely "A woman s happiness is not of her own making Those brazen girls, who choose their own husbands, are not all happy Neither are we, whom their parents gave away in marriage all so very unhappy These are idle words We must not depart from the ways of our ancestors

"It is difficult to decide, who are happy and who are not,' said Krishnadayal, "as there are no statistics about these subjects, either official or unofficial. But I have already told you my opinions It is better to suffer through one s own choice than to live in luxury like a puppet in others' hands'

Radharani was not convinced, she continued the dispute She said again and again that she would certainly give away Rajendrani in marriage during the year She would not listen to any one No daughter of hers was going to study in a college If she allowed such goings on she would never be able to show her face to her relatives again Krishnadayal left her with a grave face.

The atmosphere of the house became rather uncertain, as before a storm. No open quarrel took place, as Krishnadayal kept away from Radharani. There was no reconciliation either

The children were enjoying a vacation So it became a problem for everyone how to pass away the time Rajendrani was the worst sufferer She had no companion and no work, life had become a barren desert to her Ranendra had left for home His father had sent for him He had left his address with the boys, who never dreamt of writing to him. Rajendrani s heart felt like bursting to get some sort of news about him If she could see, just a couple of words written by him, she would feel comforted. But she was a Bengali girl, doomed to suffer in silence.

She used to help her mother to some extent before in her household duties. But Radharani expected more help of her now that she was free from schoolwork. She was disappointed Her daughter had ceased to take the slightest interest in household work. Rajendrani used to keep the house spotlessly clean and neat before, but now she left everything unattended to six days out of seven

Still on that morning she was making an effort to tidy up the drawing room and the study Her father's table was a sight as usual. It always took her a long time to tidy up this corner She was taking down the heavy books, dusting them and piling them up in a corner, before finally arranging them Suddenly a letter dropped out of one of the books She picked it up and gave a violent start. The handwriting was very familiar and very dear to her.

The envelope was addressed to her father She should not have looked at the contents of the letter But her eagerness made her forget right and wrong She took out the letter, and read it with bated breath

She did not finish cleaning the room Somehow she put back the letter, and went and flung herself down on her bed. Radharani found her there after a while and asked anxiously, "What's the matter with you ?"

Rajendrani turned her face towards the wall and said, "I am feeling very unwell." For two entire days she remained there She never rose or took any food or drink. She even refused to look at anyone.

The letter in question had been written by Ranendra in answer to one written by Krishnadayal. In it he had expressed his inability to teach the boys any longer His father wanted him to stay at home for some time to come as his mother was very ill. He thanked Krishnadayal for offering to accept him as a son in law He would never forget this kind condescension But to his extreme regret, he found himself unable to accept this kind offer His father had settled his marriage elsewhere. As he was passing through very anxious times Ranendra could not hurt him now by refusing to comply with his request.

A human being could not mourn for ever, so Rajendrani rose again from her bed. But her youth seemed to have vanished for ever She became grave and cheerless like an old woman In good time an invitation letter arrived bearing the tiding of Ranendra's wedding On that day, Rajendrani dragged her father along with her and got herself admitted into a college. Radharani shrieked and wept, but her daughter did not pay the slightest attention to

it. After that, she seemed to live for her studies alone But Rajendrani was not destined to find peace in anything Before the year was out, Krishnadayal became seriously ill. Radharani's weeping and moaning made the air heavy. She complained to everyone with sobs about the great burden which her dying husband was leaving on her shoulders

Rajendrani had come to the end of her endurance. The relations between her mother and herself had never been good Now this unkind reference to herself cut her to the quick She turned round like a deer at bay and cried out, "Why don't you give me away in marriage then? No home could be much worse than this."

Radharani wept more copiously at these words from her daughter, but she did not forget them Professional match makers appeared on the scene, and many conferences were held Krishnadayal was too ill to express any opinion, so matters were arranged according to Rajendrani's wishes on the whole. Amongst many candidates, good, bad and indifferent, she chose one, who was much advanced in years and a widower, though he had no children

Everyone was amazed at this choice, and tried to make her change it. But she was adamant "If you want me to marry, I shall marry him, or none at all," she said, with a stony face

So Rajendrani was given away in marriage to an old husband When she started for her husband's house, her mother shrieked as loud as she could, but there were no tears in the girl's eyes Only when she bowed down to her half unconscious father, she was seen to wipe her eyes surreptitiously

She arrived at her new home with the same stony face. She was ceremonially received by the women of the house Then her new relatives came forward to be introduced. She was young in years, but stood in the position of an elder to most of the people of the family So she stood calm and serene and began to accept the obeisance of people of all sorts of ages and of both sexes A sister-in law introduced each one to her Rajendrani looked only at one person with fire in her eyes It was a young man, very sad of expression "This is your nephew Ranendra," said the sister-in law Renendra made a pretence of bowing down to her then left the place in a hurry

Rajendrani was a grown up girl, and had no excuse for staying away long from her husband's house She went to her father's house for a few days, then came back The day, when Krishnadayal died, she came once again Fortunately Krishnadayal died without regaining consciousness He never knew how his beloved daughter had accepted lifelong torment of her own choice.

Rajendrani came back on the very same day She could not stay away from her home as there was none to look after it even for a day For this very reason, her husband had married a grown-up and educated girl. He wanted one who could become the mistress of the house from the very beginning

On the fourth day, she performed her father's Sradh with great pomp and splendour She had not slept at all the night before, but had wept tears of agony for her dead father. But on the morning she showed a face like that of a marble statue. Her guests looked at her in amazement and murmured amongst themselves, 'What a curious woman! Not a drop of tear in her eyes A woman should not be so hard hearted."

The whole day was taken up with feeding the numerous guests Towards evening it grew a bit quiet. Rajendrani sat alone in the veranda, that faced her bedroom, Her husband was downstairs looking after her guests Suddenly Ranendra appeared before her He came up to her and said, "I could not get you alone once all these days May I ask one question? Was there really any need for so much? You could have easily forgotten me, thinking me beneath contempt."

Rajendrani laughed perhaps for the first time since her marriage "I have learnt two things from you," she said "One is that one must not go against one's parents, the second is that money is above all things on earth."

Ranendra remained silent for a while, then said, 'You must not penalize my whole family for my fault. You know very well that we all look on our uncle as the mainstay of our existence."

'But I must look after my own interest first," said Rajendrani.

Ranendra knew further speech to be useless He realized only today fully the enormity of his sin One who was soft and tender as a flower bud and pure as the morning light, had become hard as a stone and cruel as a serpent, through his deed He was powerless now to change this stone into a living being again He went down with slow steps.

Radharani used to bemoan her daughter's lack of worldly wisdom But now she had to admit that Rajendrani was going one better than her mother Before the year was over, Rajendrani had become the sole mistress of all the wealth her old husband possessed No one knew how she did it. All the dependants were thrown out. They cursed and abused her to their heart's content, but Rajendrani turned a deaf ear to their cries Radharani winced at their curses, but she did not know what to do Rajendrani had severed all connection with her Thus years passed on

Then one day Radharani appeared weeping at her daughter's house, and took her away with herself Rajendrani too was wearing the widow's white garments now But her eyes were dry

She did not like her mother's tears and said "Why do you weep? A man is destined to die some time or other'

Radharani was amazed beyond measure "Are you made of stone?' she asked "He was your husband after all, and you have lived with him all these years Don't you feel for him?'

Rajendrani pulled a wry face, and went away from her mother

She began to find her mother's house unbearable. She no longer belonged here But where was she to live? Her own huge house was completely deserted she did not dare to live there alone She had wealth enough but no use for it any more Her path lay henceforth through a barren desert.

She seemed to turn into stone gradually Radharani remonstrated with her 'Don't take on like that my little mother,' she said, look at me and have patience. Even if fate deals you the severest of blows, you have got to live.

"Can you call my nephew Ranendra to me, just once?" asked Rajendrani

"Why do you want him now?' said her mother in a hard voice

Radharani had to send her youngest son to fetch Ranendra.

Ranendra refused to come at first. But the boy would not budge without him and so he was obliged to come with him

Birendra made him sit down in the drawing room then he sent for his sister Rajendrani took out a thick envelope from her trunk then proceeded to where Ranendra sat.

Ranendra stood up as she entered, but he did not speak.

Rajendrani held out the envelope towards him saying Keep this safe'

Ranendra hesitated a while before he accepted it. 'What is it?' he asked

"It is a deed of gift, said Rajendrani

Whatever I had stolen away from others, I return here with."

"Why do you do so? asked Ranendra, his face turning red "We are not dead yet as you see Your revenge will remain imperfect.'

"It is perfected hereby, said Rajendrani In your pride of wealth, you wounded a woman's heart to death. But now you have to accept alms from that very woman like a beggar

Ranendra wanted to throw away the deed of gift. But his hand remained limp Dire poverty had broken his spirits

Birendra had been standing at a little distance He now came near her and said, 'You are making a great show of renunciation, but how do you propose to live yourself.'

"Don't be afraid' said Rajendrani "I am not going to live on you My mother taught me slavish submission and my father taught me wild freedom But neither brought me peace I shall have to seek another path."

"Where would you go, Rajendrani? asked Ranendra now

"I have erred both on the way of love and on that of revenge, said Rajendrani I shall try to find if there is any other way I shall leave this house tonight.

Will you give me your address?" asked Ranendra.

'No, said Rajendrani shortly

GERMAN REARMAMENT AND THE WAR DANGER

(*A Review*)

By N

THE rearmament of Germany is today a recognized reality The military clauses of the Treaty of Versailles have long been overridden during recent period especially following the change in regime in Germany to extensive extent and with enormous energy intensity and rapidity The discussions of recent date on German armament in the British House of Commons indicated clearly recognition of German rearmament as having proceeded widely beyond the treaty restrictions Between the statements of Churchill and Baldwin there were differences only in details of figures and speculations of future course intended to be covered by Germany

The discussions in the House of Commons on the whole had no unfavourable press in Berlin No doubt on account of this recognition though indirect of break of an imposed restriction The French declarations of developments in violation of treaty terms not obtaining legal sanction have now practically little value at any rate to developments that have already taken place. And the developments carried out cover an extensive ground What is more the swing of rearmament goes with increasing speed It is planned and purposive and all-embracing It is in the nature of a movement begun cannot easily be stopped About these points though there is a great deal of discussion on lot of a speculative character there is not much real wide knowledge owing to contradictory reports constantly issued and difficulties in getting information The volume, *Hitler Rearms** based on close and careful although obviously not complete investigation supplies much material relating to present-day German rearmament in terms of its extent ideas and implications It is the first comprehensive compilation of the kind

The book supplies lengthy accounts of the massive German rearmament covering not only military departments as generally understood but wider regions in which prominent places are occupied by the various militia units such as S A (Brown Shirts) S S (Black Shirts) and the labour corp As

* Edited by Dorothy Woodman with an [illegible] by The Earl of Listowel. The Bodley [illegible] Lane London 10 sh 6d

significant developments are mentioned also reorganization of industry and economy to meet better the military demands About all these a vast deal of information is supplied with many figures and several interesting quotations from statements of important leaders and comments of leading papers and periodicals

The general impression created is of the preparations being of a formidable character Germany certainly emphasizes late starting and low beginning The book under review does not give unfortunately a comparative account of Germany's military position today in relation to that of other important and most closely concerned units useful alike for estimation of individual capacity and value of groupings The other States are not sitting idle. They are as well active, whether their activities be seen as independent ones or as counter actions or re-actions It is however strongly suggested that Germany's move is being carried at the most terrific speed and along the widest front Experts are no longer quite so certain now of the result of a conflict restricted to France and Germany

German military preparations today receive special significance in view of Nazi foreign policy to the examination of which the book devotes a long separate chapter Important Nazi leaders visualize eagerly a larger Germany in Europe They cherish definitely expansionist aims Hitler probably means what he states, when he declares that now there is no territorial issue for conflict beyond Saar between France and Germany Literally But behind this, it is held that he wants a free hand in Eastern and Central Europe This would imply the breaking of the French system of alliances and the balance and security accruing to France and many other States through them It involves whether Germany has to meet France to get a free hand in Eastern Europe or not In that remarkably frank book of his *Mein Kampf* the circulation of which has passed the two million limit in Germany where it is at present still held out greatly as a political bible Hitler writes 'The only possible way in which Germany could carry out a sound territorial policy was by the acquisition of new territory in Europe itself' And at another place If we sought to win more land in Europe it could actually be won only at the expense of Russia The new Reich therefore, ought once again to have entered on the trail blazed by the mediæval German Orders in order to win by the German sword the soil that the German plough needs to give the nation its daily bread In order to carry out that policy there is in Europe only one possible ally—England Hitler greatly thinks of winning the sympathy of England for a policy against Soviet Union and in connection drives a wedge between France and England Towards winning British support important Nazi leaders it is pointed out, have in view pressing of Germany's readiness to be of use to strengthen England's basic colonial interest namely securing of hold on India In 1914 England greatly felt the other way round about Germany Indirectly this underlines the fact of the present state or status of India as a potential source of international conflict. Earl Listowel in his introduction to the book *Hitler Rearms* indicates the publication of similar volumes relating to the armament of other nations This would be valuable. It is to be hoped that this work will not involve long delay and in the treatment of England the point about India mentioned above will receive deserving attention To quote from the volume under notice, Nazi leaders project An alliance between Germany and the Ukraine would make it possible for Germany to offer England the means of defence for her richest colony in return for England's guarantee to defend Germany's western frontier as against France India, according to this can best be protected on land not in Afghanistan but by a Polish German front. It is thought that there are influential sections in England though not in agreement on all points about Nazi foreign policy and its aims yet drawn to attach value to Nazi appeal as touching India and Russia the latter a force seen as a thorn on the side of England's imperialistic course National Socialist leaders consider that without British aid France would not easily move to threaten Germany's western front which in this way will be covered The new negotiations between Soviet Union and France, the drawing closer of the Little Entente (Czechoslovakia Roumania and Jugoslavia) and the conclusion of the Balkan Pact (Turkey Greece Roumania and Jugoslavia) all reflect the serious view given to German plans and aims in a number of capitals Recent drifts in Polish foreign policy have enhanced apprehensions of Poland and Germany combining for a territorial re-casting a fact underlined even by so cautious an observer as Professor Seton Watson in his new book on treaty revision*

It is greatly viewed that a Franco-German understanding means either France getting reconciled to leaving Germany a free-hand in Eastern and Central Europe or Germany being willing to give definite indications of renouncing expansionist aims in Europe strongly propagated by many important Nazi leaders The realization of these aims of Germany suggests Professor Simonds in his new volume† it is hard to think in the light of various post War alterations and the existing state today, as not involving a big conflict and this gives German rearmament close political character and keen international significance as pushing up the war danger The separatist intentions and interests of rival imperialist Powers the keenness of France to maintain its hegemony position England's vacillations following or resulting from the paradox of England being politically more an Asiatic Power while geographically being a European, the difficulties of Germany's internal situation and trust in added military power all might direct Germany it is feared greatly to a policy suited soon to lead to a mighty conflict There may be some new drifts and new orientations (there are currents in the German Foreign Office and the Reichswehr not favouring the Russian policy of Nazis and recognizing the value of the policy of understanding with Russia as initiated and underlined by the well known German diplomat, Count Brockdorf Rantzau for long German Ambassador in Moscow) but German rearmament as now conducted, kept up, in the background of strong territorial aims and the forces and reactions against them the volume emphasizes must lead to a new conflagration *Hitler Learns* is a book worth reading for the understanding of an issue of great importance raising and closely touching many questions of international significance

* *Treaty Revision and the Hungarian Frontiers* By Seton Watson Eyre and Spottiswoode London 2sh.

† *America and the Next War* (Hamish Hamilton London 3sh. 6d.)

PRIMARY, SECONDARY AND UNIVERSITY SYSTEMS OF EDUCATION

By S C SARKAR, M A, D Phil. (Oxon), Dip Ed (Oxon)

WE are all dissatisfied with systems of education, for various and different reasons, and not only in this country but also almost everywhere.

To some extent this dissatisfaction is inherent in the nature of education itself, for all education is generalized and prolonged preparation for life, —and as life is particularized, various and quickly or unexpectedly changing, proposed or standardized preparations in most cases fail to adjust in all respects and to the course of time. It is, however evident that progress in education depends on such failures of adjustment. In view of these facts it becomes a question whether education is to be regarded as a 'preparation for life' (as the current phrase puts it) or as a development only of adaptability for any life

Quite apart from this fundamental cause for dissatisfaction, there are a good many other reasons for which we cannot feel satisfied with our systems of education and of these I am taking only one group of reasons for some discussion here

If we expect a result to follow from something which from its nature cannot produce that result, nothing but dissatisfaction will be gained, that is expectations should always be based on a proper understanding of the nature and functions of an institution Everybody understands that from the nature and functions of a judiciary it cannot be expected to catch thieves, nor the constabulary to pronounce a judgment. But it is curious that intelligent people denounce an educational system like a University when its graduates fail to get jobs —for universities were never intended to be job-supplying bureaus or agencies. What is wrong here is that we have not properly analysed and understood the nature and functions of university education, and therefore we expect results that can and ought never to follow from that education Similarly our expectations from the secondary and primary systems of education are all based on wrong estimates of their nature and functions thus the secondary schools ape the University and its Colleges, and the primary schools too long to grow, or rather distort themselves into secondary schools (in matters of housing, teaching staff, methods and curricula),— all under the mistaken notion that the scope, objects and functions of every type of education must be indentical,—thus missing their true purpose and utility in the social scheme.

For the past 14 years (ever since I began at Oxford my spare-time studies in European and American systems of education with a view to comparing them with the Indian), the conviction has been growing on me that we are *all* wrong in our view of the primary, secondary and university types of education In India the general impression is that if ideas *in India* are wrong or unprogressive the right thing is to be found in Europe or America, or perhaps in Japan or Turkey or the Philippines But in this matter I think we in the civilized world require corrections by one another on many points, and hence I feel the necessity of *independent* educational thought amongst Indians The granting of University degrees for Tailoring or Laundry, in American States, or the proscribing of 'non-Aryan' literature, professors and music in 'Aryan' Germany need not have the binding force of previous learned decisions upon us here.

I take it that we are all fairly well acquainted with what work is *done* in the primary and secondary schools and the University Colleges of our country I would ask my readers on the one hand to keep all these actualities before their minds, and on the other the various schemes or suggestions of educational reform that the outside public or individuals have from time to time put forward as remedies of the evil in three systems,—or even whatever notions of reform they themselves may have formed in the course of their life's experience

They must have heard of proposals like these (*a*) The University and its colleges should begin giving instruction in technical sciences and train for various vocations, (*b*) The University should have on its managing body representatives of various public associations, and of agriculturists, traders, manufacturers, landlords businessmen, etc, (*c*) The secondary schools, or the Secondary Education Board should control the courses and Examinations for Matriculation *into* Universities, (*d*) Primary education should receive more attention and larger money grants than University education, and should be more or less of the same nature and status as secondary education it being mainly a question of extending the benefits of what education we have got to the masses, *i e*, of democratizing education and providing literate voters Proposals indeed are many and overwhelming in their variety and confusion of thought As against these clamorous proposals, I propose to set up a *criterion*, whereby to judge their soundness and utility,—to strike a line of educational thought which may help would be educational reformers in drawing up useful programmes of work

I may mention here that it was in 1926, in connection with the B & O Co-operative Fede-

ration's annual propaganda work at Cuttack, where in the course of addressing the workers I first publicly mentioned some of the following ideas, which certain co-operative societies actually took up for their work, and then it was in 1928 at Muzaffarpur that before the Vernacular Teachers' Conference I dwelt at length upon them,—in Hindi,—and obtained the support of almost all the teachers After that last year, at the annual Conference at Patna of Teachers and Inspectors of Secondary Schools in Bihar, I spoke on the same subject, it produced such a distraction amongst a number of fossilized teachers by an unexpected mental shock that some amongst them blurted out that my ideas and thoughts were almost Bolshevik in their revolutionary character, but the President who was an English official and an Inspector of Schools, supported my contention, though according to him it was not possible to reduce my ideals of education to practice in a country so dependant upon the Government and so poor in resources and thought as India. Recently, in August last, I opened a debate at the Casual Club at Patna on the subject of educational reform under the presidency of the local Chief Justice—when the gathering split into two like the peacock's note as I raised some of the topics I am now going to discuss, I hope it will be like that here too—that is, of the two *dos* the fainter one will sound on behalf of those who dissent from me that this is not a bold hope, is proved by the fact that as I was writing out these paragraphs, I noticed in the paper that a wise leader and administrator like Sir Akbar Hydari had just said almost similar things about educational reform at Hyderabad though briefly and without explanation of his reasons

I now proceed with my tests, '*Siksa Sutra*' (the main principles of educational organization as I conceive them) —

[A] What is Primary Education?—It is *not* the first steps in education, *not* the rudimentary stages of instruction *not* the teaching and learning of the three R's, it is *not* the first rungs of the ladder by which children might rise to a superior stage of education, and qualify as high schoolers looking up to the university portals Nor is it education of primary importance, the chief and the best education of a community, to which the major portion of the attention and resources of it should be given, to the comparative neglect of other kinds of education The significance of 'primary' here is different this designation is only justified if we *define primary education as that system of instruction or preparation for life which satisfies the primary needs of human society*—four in number, namely *feeding clothing, housing*, and *social life*

What then is implied by a Primary Course of studies?—

(a) The teaching of *all about Food* its growing, its supply, its distribution, consumption, its storage, its preparation, preservation and manufactures, the body that is fed, food values, dietetics of health and sickness, drugs and herbs, drinking water and drinks, their supply preparations and manufactures

(b) The teaching of *all about Clothing* the raw materials for it, their production, the different stages of their manufacture, the implements, machinery and organization of the manufactures relations of clothing activities with pastoral and agricultural industries and with forestry, export and import of clothing materials and the trade in them, tailoring or the sartorian art, head-gear foot wear and hand wear industries protections against heat and cold and inclement weather dyeing and printing industries, needlework, embroidery, brocade, and similar embellishing crafts, social etiquettes regarding clothing seasonal local and changing fashions

(c) The teaching of *all about Housing* about sites and foundations; planning of villages and towns of different types, building materials and house plans, production and manufacture of materials (vegetable, mineral or metallic) the chemistry of soils and minerals, main principles of mechanical and civil engineering elements of geometry, mensuration, survey, and drawing sanitation, drainage and conservancy,—of houses villages and towns, ventilation and light, and artifical lighting,—domestic and public, domestic science home comforts, amenities and etiquettes of the home house furnishing and house aesthetics

(d) The teaching of *all about Social Life* of the village community or township of the educants—the topography and geography of the local area the literature produced in the local area the local art folk songs and folk-dances various other pleasurable or recreative pursuits suitable to the local areas for utilizing leisure the local traditions and history, family histories civics institutions of the State and of local self government the law of the community and of the land the local manners and customs, religious sects, their mutual relations and comparative study from the point of view of the fundamental unity of human mind and better understanding shrines and places of worship, the family life and duties, and social etiquette, social morals and social vices, lines of social welfare work and institutions serving that purpose, rural uplift and rural reconstruction, the means thereof slums of towns and their reclamation

[B] What again is meant by Secondary Education?—That name is a misnomer the system of education is second to none but unique in character and peculiar in its purpose it is neither the supplement of primary education nor the hand maiden of university education This kind of education is fitly termed Secondary with reference to the secondary needs of society that depend for their number and nature on the stage of advance reached by a given society an average civilized society of the present day

its secondary needs must be those of carrying on civic and political life, and business of all kinds, trade and commerce those of developing the economic productivity and resources of the country, by industries, manufactures and communications. that is to say, all education and training for the the vocations of an advanced society, its technical and professional pursuits, its services, public or private,—is secondary education

Therefore, secondary schools should not have anything to do with purely literary and theoretical scientific courses of study, and should not cater for the University Secondary schools or even primary schools, may occasionally have extension classes' to coach for University Matriculation those of their hopefuls or doubtfuls who show a promise for something else or prove a failure but those children who would by preference or selection go up to the University should be educated from the beginning in 'University Schools',—a type that exists in scattered, imperfect examples, but not yet 'officially' recognized as a type.

Something has to be said here to make clearer the meaning of this dictum about the three different ways of teaching the same 'subjects' in the three types of schools at all the stages even the most elementary There is such a thing as the Primary way, the Secondary way or the University way of teaching a child Let us take reading writing and arithmetic, the three R's of so-called Primary schools and stages, and apply to it the three ways According to our view of Primary education, 'reading' in Primary schools should consist in association of symbols with sounds and ability to interpret script with ease for all ordinary purposes of reading 'reading' in the Secondary schools of our definition adds and emphasizes elocution practice of public address or oratory, 'reading in University schools would involve initiation into the phonetics of reading, and the fine art or aesthetics of reading as shown in reading and recital of the epic, the drama or the lyric. The clue to the distinction in method and selection of matter within the same subject at the same stage, lies in the three guiding principles of the three systems of education fundamental utility, specialization for specific purposes and the art and the science of a given branch of knowledge The point may be further illustrated So far as Arithmetic is concerned Primary teaching would emphasize counting totalling, calculating prices and rates, keeping of shop or farm or household accounts, Secondary teaching would revel in varieties and tricks of processes, specially training for works and estimates, or for commercial and banking accounts, while University teaching would be occupied more with mathematical concepts and arguments, the meanings of symbols and processes Again, in teaching writing in Primary schools the main object would be association of sounds to symbols shapes of symbols, and ability to express in script words, sentences and thought, in the Secondary schools specialized training would, in addition, be given in rapid dictation, note-taking reporting, shorthand, useful and different styles of hand writing and calligraphy while in University schools special attention would be given to the origins and significance of alphabets and scripts, modern and earlier forms and comparison of different systems of writing known to the pupils Similarly, the main subject of study usually regarded as falling within the scope of high schools and universities can and should be taught in different ways in different systems of education thus the primary school would take up for its Geography course local geography and geographical facts and figures connected with feeding clothing and housing, the secondary school would specialize in general geography of the national country and details of economic and commercial geography of the world, while the university schools would treat geography as leading into and co-ordinating all the sciences and all the arts So also, in a primary school, the History course would mean local history with outlines of national history, family histories, civics, local administration etc; the secondary school would take up several histories of associated countries, national history in great detail national economic history in particular, the political development, administrative machinery and constitution of the national country, while in the University school the pupils must be led on to a comparative study of world histories from the standpoint of human achievement, to methods of historical laboratory work or research, to political theories and to sociology

So it follows that children's schools are to be of three main types—Primary, Secondary and University,—though passing from one school to another may be permissible and even necessary in one cases,—through attached extension classes in each type of schools Thus an unsuitable pupil in a University school should find it possible through such an exit pipe to pass on into a primary school educating in primary needs of society and training for earning a living in that way.

It is of course to be understood that each type of education is to give complete education for the entire school going age that is up to majority, to 18 or 21, for a period of 12 to 16 years and preferably continue the education even into adult age, to prevent waste, improve efficiency and provide for special cases

If complete courses of each type of education can be provided there will be no more of wholesale migrations or thoughtless transpositions from one set of schools to another It is because we give mere rudiments of literacy of no direct utility to those for whom it is intended, that there is a total absence of enthusiasm for

primary education everywhere except in the official specialists in primary education, it is therefore that there is a constant tendency to try middle or secondary schools after that unsatisfying and useless course of three years The process is repeated in secondary schools with reference to the university (as a last experiment),—which of course cannot be the feeder of all children the universal nurse Jagaddhatri So there comes a general disillusionment and unbelief in education itself

Coming back to the subject of the true secondary type of education what then should be a Secondary Course of Studies?—

Such a course should be calculated to impart a very *wide variety* of instruction and training in a number of different *combinations* so as to turn out amongst other possible types the following —(*i*) public servants in the services Departments and Secretariats of the State, (*ii*) business hands and agents, in the different trading commercial banking agricultural or industrial organizations, in the country or outside it, (*iii*) economic developers, manufacturers, and workers in technical industries or institutes of applied science Thus deputy magistrates income-tax officers, police officers, travelling agents, bank clerks, stores managers, railway officers, all kinds of clerks, secretaries journalists publishers, etc, should be educated in Secondary schools,—and not in the Universities

If all the great worthies of public services are to be made in the secondary schools, what then is the University for?—for the greatest social and human purpose indeed Its importance does not become less even if the majority of men find satisfaction of their lives needs in the scheme of primary education detailed before—even if all the estimable afore-listed would be officials and business employees never have occasion to grace its portals finding it easier to qualify for and obtain their jobs from their high schools.

How then can these Universities be defined?—not as institutions where all and sundry of the universe must have their representatives in their executive and academic bodies—nor as institution where all who do not know what to do should find open welcome, as universal orphanages The University is a social device for the handing down and the cultivation of the universal knowledge of all humanity and for making further contributions to that common world stock,—for the maintenance and replenishing of that reservoir from which all other streams of educational activity would flow and on which they depend so that they may not dry up The results of University thought and culture indirectly but surely shape the other two systems of education But within the monastery of the University, within the 'college of the missionaries of culture, considerations of the immediate needs of feeding clothing and housing do not enter in its scheme of teaching, nor do considerations of occupations, employment, earning of livelihood, or even developing material resources of a given territory, enter in it directly The University stands on the universal platform of maintenance and advancement of human knowledge, on quest and appreciation of Truth, Beauty and Goodness in Man and Nature.—Nothing immediately impressive to the man in street or in the fields—nevertheless vital for their very existence and continuance.

University courses of study should therefore be purely literary, humanistic and scientific,—and should not aim at giving what is professedly or in effect merely a vocational training or instruction in applied science or technology, with a view to equip for employment in various professions and industries Technical institutes turning out soap and match manufacturers, or 'departments' of Journalism Commerce or Sartorial Art, do really the work of Secondary schools—useful no doubt, but entirely out of place in a University, where their own utility is bound to suffer The proper way of approach to subjects of study in Universities is not the acquisition of useful information but the training of the mind in the way of thought, the processes of reasoning and building up of knowledge peculiar to each branch of human learning like literature history or the sciences That is to say, the ability to handle the materials of human knowledge has to be developed and not merely third rate ability to remember the results of others work—so that the student may test past knowledge and create new knowledge —in other words the aim of all University teaching at all stages, rudimentary or final, is to develop the research mentality Emphasis on examinations for degrees is the surest way of making a University untrue to itself, and it ceases to be of any use to the community when it begins to think of giving bread and employment,—for that is none of its business Shorn of all the extraneous and unbecoming activities,—wherein they can never do anything—the Universities will discover their true selves, and will then be able to prove their worth and use.

What answer then can be given, from the point of view of this exposition to the kind of reforms proposals I mentioned at the beginning?—viz (a) That the University and its colleges should begin giving instruction in technical science and train for various vocations and industries, (b) That the University should be governed by representatives of all the different interests and vocations in the country, (c) That schools and Secondary School Boards should control the courses and examinations for matriculation into Universities, (d) That for the teaching of the 3 Rs for three years in the country as a whole, compulsion should be introduced and more money should be granted for this purpose than for other system of education —The answers, I am afraid would be simply devastating

It will probably be asked what could be the economic basis of these three systems of education as expounded here?—for they evidently call for more funds and resources than the present system of government departmental allotments, or grant in aid, or subscriptions can provide. My reply would be as clear-cut as my definition of the three systems of education.—Co-operative financing by village communities in rural areas and by town wards in urban areas should be the economic basis of primary education, the primary need of the average masses of people rural or urban. Secondary education should be run by trade guilds or vocational or professional associations, or by businessmen and financiers investing and managing jointly or singly preferably jointly, with State audit supervision and patronage; even the State itself might run some training institutes for some of its departmental services. And University education should have as its economic basis gifts and endowments of monies and properties by private benefactors and unconditional grants-in-aid from the State (from the point of view of national service only and not from that of running a State department or calling the tune by paying the piper)—all the benefactions being of such nature as to leave the courses and ideals of the university free from external inexpert control: that is the university should stand only on what ancient Indians called 'dharma dana' and 'sraddha-dana' the basis of their universities 'charanas' and 'viharas'.

It will be noticed that if primary schools are run by the local community on co-operative lines they need not lean on the State, and the community can have just the kind of education it wants needs or deserves, and will not be burdened with an useless misfit, as is the case nowadays: thus it can have the suitable and necessary agricultural or industrial bias in its primary courses according to the local need. If again, businessmen or companies, or guilds train up men to supply the secondary needs of human society, they will be pretty careful about what those secondary needs may be in a given time and place, and about the best means of giving practical training in those lines,—for with their educating and supplying secretaries, auditors shorthand typists or commercial agents executive and revenue officers, craftsmen and artisans would be a business proposition, and they would therefore not be tempted to indulge overmuch in bookish and purely literary pursuits. It is of course well understood throughout the modern educated world, as it was well understood in ancient India that higher education and scholarship can flourish only in an atmosphere of economic independence and if universities have to count upon its numbers of examination candidates and various fees, or the device of supplementary examinations or upon the doles of a government department, they can never achieve anything like what their designation leads men to expect. Hence occasional or recurring money grants, or a system of extracting money from students, whose social right is to be educated, and injurious devices in University Constitutions, which really limit their material resources, and detract from their moral quality. Perpetual charge free land grants by the State, and endowments of buildings and equipments by private individual or societies, and voluntary gifts from students educated and maintained free of charge,—are the best, the most honourable, and the most enduring and ever-expanding sources of University finance. May we have the requisite understanding and appreciation of the wisdom of ancient India (first to build up a University system in the world) and of medieval Europe (whose institutions still lead in modern Europe and modern world) to build up in India once more that ennobling system of University finance.

EXHIBITIONS OF INDIAN ART IN LONDON AND NEW DELHI

By RAMANANDA CHATTERJEE

READERS of *The Modern Review* know that in December last year an exhibition of Indian art—the biggest of its kind in London, was held in the New Burlington Galleries under the auspices of the India Society of that city The genesis of that cultural Society has been narrated in Sir William Rothenstein's *Men and Memories* in the following passage

and Shannon who had some superb examples seemed to care for these At Sotheby's they fetched insignificant prices indeed so little were they appreciated that I find Campbell Dodgson writing to ask whether I cared to take some Indian drawings offered to the Print Room for 3 shillings each which they did not wish to acquire These drawings are among the finest in my collection I could never understand the lack of interest in Indian art I had heard vaguely of a man called Havell who in India is preaching its significance but here in London



At Ukils Art Gallery New Delhi
Standing (*from the left*) B Ganguli Ranada Ukil, S Choudhury Barada Ukil G C Singh J Chakravarty Gyanada Ukil S Bhattacharjee Choudhuri and Bhavani Ukil
Sitting (*from the left*) K Sen R Chatterjee S Ukil and J Som

Steer had a keen eye for Chelsea figures also a taste which I shared for Chinese porcelain and bronzes But my special predilection was for Indian drawings No one else except Ricketts Mrs Herringham alone supported me in my estimate of Indian painting and sculpture She indeed who knew much more of the subject than I spoke of going to India to make fresh copies



The Ukil Brothers Art School

of the printings in the Ajanta caves believing she could improve on those in the South Kensington Museum Binyon encouraged her he at least had an open mind though he did not think Indian art compared with that of China and Japan But I am forgetting Coomaraswamy whom I met while staying with Ashbee at Campden He had written a book on the art of Ceylon and was now beginning to take an active interest in Indian art He showed me drawings by Abanindranath Tagore and other artists of the Calcutta school, which he greatly admired He then knew little of earlier Indian painting I had noticed the difference between paintings which were named Indo-Persian and others I called folk paintings Coomaraswamy was to go more deeply into the matter and to distinguish Rajput from Moghul art But as yet only Indian craftsmanship was admired by the experts" Vol II Pp. 230-231

What has been quoted above relates to the year 1910 and shows how Indian art was then looked upon in London What follows tells us how the India Society was founded

Later when Havell returned to England he Coomaraswamy and I went to hear a lecture by Sir George Birdwood who while praising her crafts denied fine art to India, the noble figure of Buddha he likened to a boiled suet pudding! This so disgusted me that there and then I proposed we should found an India Society A meeting was held at Havell's house and with the support of Dr and Mrs Herringham Thomas Arnold, W R Lethaby Roger Fry Dr Thomas T W Rolleston and others the new society was formed

It was this society which first published Tagore's *Gitanjali* It publishes a periodical devoted to all that relates to the art culture and civilization of India and the countries and islands which are indebted to India for their civilization, culture and art. It was quite in the fitness of things that such a society was responsible for the exhibition of modern Indian art held in London in December last.

As said before, never before had so big an exhibition of Indian art been held in

Britain Some five hundred paintings and drawings had been sent from India The artists belonged to Bombay, Madras, Central Provinces, northern India, Baroda, Lucknow, Bengal, etc. Some ruling princes, *e.g.*, the Maharajas of Indore and Patiala lent some valuable paintings from their collections Some other persons also did so All the pictures exhibited were the work of Indian artists



The Siamese Dancer
By Mr S Choudhuri

The Marquess of Zetland, the President, said in the course of his speech requesting the Duchess of York to open the exhibition

> Indian art had certainly been affected by contact with the art of Europe—more so in the West of India perhaps than in the East—and there had been occasions on which it had been in danger of becoming little more than imitative but when such a tendency had shown itself the movement had always languished
>
> Recent art in India remained true to what broadly speaking might be said to have been throughout the centuries the distinguishing characteristic of Hindu as compared with European art namely this that the artist had aimed at giving expression to mental concepts rather than at reproducing the objects of the external world around him The main impulse behind the art movement set on foot at the beginning of the present century particularly in Bengal was the outcome of a growing realization that not politically only, but in the matter of culture also the peoples of India had fallen under the domination of an alien ideal
>
> It was the same spirit of revolt against the Westernization of India which had been playing so large a part in the Nationalist movement that inspired the little circle of men headed by two brothers of Sir Rabindra Nath Tagore * who brought into being the new school of painting in Bengal The work shown in the exhibition was a thing of the spirit and was therefore of high significance (Applause)

Sir William Llewellyn, President of the Royal Academy, welcomed the exhibition as something that would enable English artists to study Indian art He also laid stress on sticking to tradition, saying

> The tendency today was to universalize everything and art had not escaped They hoped that in India they would always find work entirely characteristic of that country and not what was characteristic of Western countries Of course it was possible that good could come to Indian art by the introduction of Western principles—Indian students might come here to learn technique—but they did not want to see Western influence carried too far

It is suggested that in this connection Indian artists may with profit read Rabindranath Tagore's article on "Art and Education in the May number of *The Visva Bharati Quarterly* in the course of which he writes

> I strongly urge our artists vehemently to deny their obligation to produce something that can be labelled as Indian art according to some old world mannerism Science is impersonal it has its one aspect which is merely universal and therefore abstract, but art is personal and therefore through it the universal manifests itself in the guise of the individual Physiology expresses itself in physiognomy philology in literature Science is a passenger in a railway train of generalization there reasoning minds from all directions come to make their journey together in a similar conveyance. Art is a solitary pedestrian who walks alone among the multitude, continually assimilating various experiences unclassifiable and uncatalogued

* Abanindranath Tagore and Gaganendranath Tagore, the brothers referred to are not brothers but nephews of the Poet Tabindranath Tagore. *Editor M R*

This exhibition attracted much attention in Britain It had on the whole a good press *The Times* tried to point out the differences in style from province to province, saying

It would be extremely rash for anybody but a person thoroughly well acquainted with the whole history of Indian art to attempt a definition of local styles The broad division is that between the work of the Bombay school and that from other parts of India It is at Bombay that the application of Western methods of teaching has gone farthest Speaking generally it can be said that the results seem to show that such teaching can be digested without serious disturbance to the native tradition A fair statement of the case would be to say that, having regard to contemporary conditions the work from Bombay strikes one as being more businesslike but that many of the things of the highest artistic interest are to be found elsewhere

The Manchester Guardian had some valuable comments to make It observed

Indian art today is still conscious of its past and its rather muddled present As a general criticism it may be justly said that those artists who have worked on traditional lines—whether of Buddhist or Hindu or Moslem inspiration—are in a fair way to laying the foundations of modern Indian art which may well be no less than the great art of her past Unfortunately in this renaissance, with few teachers and a subconcious feeling that Indian art was Indian rather than universal many Indian painters turned to Europe or the Far East Although Indian art in the past has shown that it is capable of assimilating foreign pictorial modes up to the present the influence of the West and of Japan has been deplorable This exhibition shows that if Indian artists are content to work on the basis of the great Buddhist Hindu and the Mogul schools they may succeed in creating an art at least equal to the great art of India's past

Mr Tatlock, editor of the *Burlington Magazine*, wrote in the *Daily Telegraph*

What astonishes the English visitor is not any discernible differences in expression between one part of India and another but an essential unity of aesthetic feeling

The most surprising impression is that the inhabitants of a country so vast as India have contrived so splendidly to pull together

The population of India is roughly equivalent to that of extra Russian Europe But if we were to envisage an exhibition of European art we should take it for granted that there would be many clashes.' This exhibition gives the impression very distinctly that so far as art is concerned India is much more closely knit than Europe It is true that Bombay best seen in Gallery I attracts the occidental eye most insistently but that may be due to Mr W L Gladstone Soloman's power of organization

Those who deny India's fundamental national unity should take note of the fact

ifer but one quoted above Mr Tatlock proceeded to observe

The most pictures are undoubtedly the most Indian On one hand we have a tendency to hark back to a remote past on the other hand we have a tendency to emulate British academical art The true form of expression seems to me to lie between these extremes



Mr. Sarada Charan Ukil

"Our Art Critic' of *The Morning Post*, after enumerating "three main sources of inspiration" which Indian artists of today have," went on to observe

In the end there resulted two main currents one loosely identified with Bengal the other which has its great centre in Bombay Bengal art representing more or less the continuity of Indian technical methods Bombay demonstrating the value of the Western study of anatomy in helping to free form from formality thereby giving Bombay artists a greater range in the expression of their own Indian ideals

Bengal also is active in the renaissance of Indian art throughout the Peninsula. The thirty odd years revival in Calcutta based upon a continuity of India's artistic traditions has been inspired by the lead of the Tagore family and spread by Bengalee artists who removed to other parts of the country Moreover young students came from

distant places to the School of Oriental Art at Calcutta, and the Institute founded by the Poet Rabindranath Tagore at Shantiniketan

Poetry vigorous romance and somewhat timid Western realism characterize Bengalee art

Mr Frank Rutter, the distinguished art critic, wrote in *The Sunday Times*

The great lesson taught by the current exhibition at the New Burlington Galleries is that Indian artists are far more fruitfully inspired when following the noble traditions of their own country than when they seek to imitate the superficial realism of Western academic art This exhibition organized by the India Society is the largest and most comprehensive display of modern Indian painting that has yet been shown in London and it is not possible to comment in detail on individual exhibits which come from all parts of India. While much from elsewhere also commands our admiration it is most instructive to compare the work of the two principal Schools that of Calcutta and of Bombay For of these two the latter has been far more influenced by European art, and its products have far less charm and distinction than those of the former which has remained loyal to the Hindu and Moghul masters of the past



Mr Barada Charan Ukil

The renaissance of Indian art dates from rather more than a generation ago when under the sympathetic guidance of Mr E. B. Havell the students of the Calcutta School of Art were persuaded to base their practice on the style of India's indigenous masterpieces rather than on that of imports from the West London became aware of the rise of a new Calcutta School when the work of those two fine artists Abanindranath Tagore and J P Gangooly was seen in the first London Salon of the Allied Artists in 1908 and it is a pleasure to see the first so well represented in the present exhibition There are many of his name among the exhibitors and there is a very beautiful wash drawing Devatatma Himalaya (384) by the poet Rabindranath Tagore but just as he was one of the earliest leaders of the revival so Abanindranath Tagore remains the outstanding modern master of Bengal

Whether on the smaller scale of miniature painting or on the larger scale of such a decoration as Sarada Ukil's Shiva's Grief (115) the superiority of the traditional linear style is incontestable in this exhibition The best of the Westernized paintings H Mazumdar's Cast Out (162) for example, rises little above the mediocre and it is comforting to note that even in the Bombay section there are a few artists like V K Shukla (77) and J M Ahivasi (35) who advantageously remain loyal to the fine traditions of the East

With regard to the reference to Rabindranath Tagore in the foregoing extract, it may be stated that it is not sufficiently widely known that he had something to do with giving a start to the new school of painting in Bengal The following passage occurs in the introduction to the *Golden Book of Tagore*, published in December, 1931

In the Bengali *Santiniketan Patra* (Santiniketan Magazine) of Jyaistha 1333 B E. published more than five years ago Dr Abanindranath Tagore the famous artist, describes (pp 100-101) how his uncle Rabindranath Tagore was instrumental in leading him to evolve his own style of indigenous art Summing up Abanindranath writes

'যা গলায় কবি আর্টের সূত্রপাত করেন, যা গলায় আঁকা সেই সূত্র ধরে একলা একলা কাজ করে চলো কত দিন—

Bengal's poet suggested [or laid down] the lines of art Bengal's artist (i e Abanindranath himself) continued to work alone along those lines for many a day

The opinions quoted above show that the exhibition in London was a success, as the saying goes But such a big and successful exhibition could not have been held unless some previous spade work, in the shape of smaller exhibitions of Indian art, had been done. This was done by the artist Mr Barada Charan Ukil, secretary, All India Fine Art Society of Delhi He held two exhibitions of modern Indian art in London and one in Paris. Towards the latter end of 1931 he went to England with some paintings by his elder brother Mr Sarada Charan Ukil, the artist



The Goddess Lakshmi
By Mr Ranada Charan Ukil



The Goddess D rga
By Mr Ranada Chara Ukil



Aurangzebe reading the Quran
By Mr. Binada Charan Pkl



Fetching Water
By the Late Mr. D. Rama Rao



The lady giving water to the thirsty traveller
By Mr Sudhir Hastgir Gwalior



Krishna Gopika
By Mr Sarada Charan Ukil



Kaikeyee and Menthara
By Mr. Sarada Charan Pal



Evening Song
By Dr. Avanindra Nath Tagore

and exhibited these in India House The this exhibition was a small one in which of the works of only one artist were sh many connoisseurs and others were attra to it Sir William Rothenstein Principal the Royal College of Arts expressed opinion

> The sensitive and disciplined [illegible] Mr Sarada Ukil has something in [illegible] the lyrical poetry of Rabindranath Tagore Reserved and pensive, it gives us like Indian music insight into the delicate mood of the Indian spirit

After this exhibition Mr Barada Charan Ukil went to Paris with the same work of his elder brother and exhibited them in the Charpentier Gallery There, too they were appreciated

Two years after this Mr Barada Charan Ukil held another exhibition of Indian art in London This time he took with him a collection of some of the selected works of several Indian artists In October 1933 this exhibition was opened in the Gallery of the Fine Art Society by Sir Samuel Hoare then Secretary of State for India who said in the course of his inaugural speech

> I welcome this exhibition as a means of bringing us more closely in contact in non political fields and I hope it will be a bridge not only between British and Indian art but between British and Indian public opinion

This second exhibition had the result of attracting the British cultured classes still more to Indian art.

The exhibition held in December, 1934 can be truly called the third exhibition of Indian art in London Though it was held by the India Society, Mr Barada Charan Ukil had to exert himself for its success One of the vice presidents of the Society observed in this connection

> At Delhi there has also in recent years grown up a strong local artistic movement in which the brothers Ukil themselves off shoots of the Bengal School have taken an active part At New Delhi we were fortunate in securing the energetic services of Mr Barada Ukil one of three artistic brothers to whom the present art movement in that part of India owes much of its vigour Through the support of Mr J N G Johnson Chief Commissioner of Delhi and many influential art lovers both Indian and British Mr Ukil was able to bring to London a very noteworthy collection of works not only from Northern Indian Artists but also from the private collections of their Highnesses the Maharajas of Patiala and Indore



Mr Ranada Charan Ukil

It is necessary to state here that, though individually Mr Barada Charan Ukil has worked hard for popularizing Indian art abroad, he has done so, as it were, as one of the protagonists of the All India Fine Art Society of Delhi

More than a decade ago Mr Sarada Charan Ukil chose Delhi as the centre of his artistic activities His two younger artist brothers Barada Charan and Ranada Charan joined him later From them came the idea of founding an art society in Northern India The idea materialized when the late Mr S R. Das, then Law Member, Government of India went to Delhi Mainly with his help and the assistance of some wealthy residents of Delhi the Art Society was founded in 1927 and an annual fine art exhibition began to be held The exhibition held under its auspices in 1930 was unsurpassed by any previous one in India At this exhibition some 1000 works by some 200 artists were brought together from different parts of India H E. the Viceroy opened it

It is necessary to state how it became

possible to get together such a large number of works of art from different parts of India

In 1929 the Standing Finance Committee granted Rupees one lakh for decorating the Viceregal Palace at Delhi with paintings In that connection Mr Barada Charan Ukil, one of the secretaries of the Delhi Fine Art Society, submitted a scheme to the Viceroy and the Chief Commissioner of Delhi, Sir John Thomson The object of the scheme was to ensure that at least some Indian artists might be employed to execute the work of decoration and thus earn part of the grant. Sir John favoured the scheme and it was accepted



At the London Exhibition Hall (Fine Art Society Gallery London) *From the left* Sir John P Thompson KCSI Sir Samuel Hoare Sir Bhupendra Nath Mitra Mr Barada Ukil Mr F Dawburn



Her Excellency Lady Willingdon admiring an exhibit

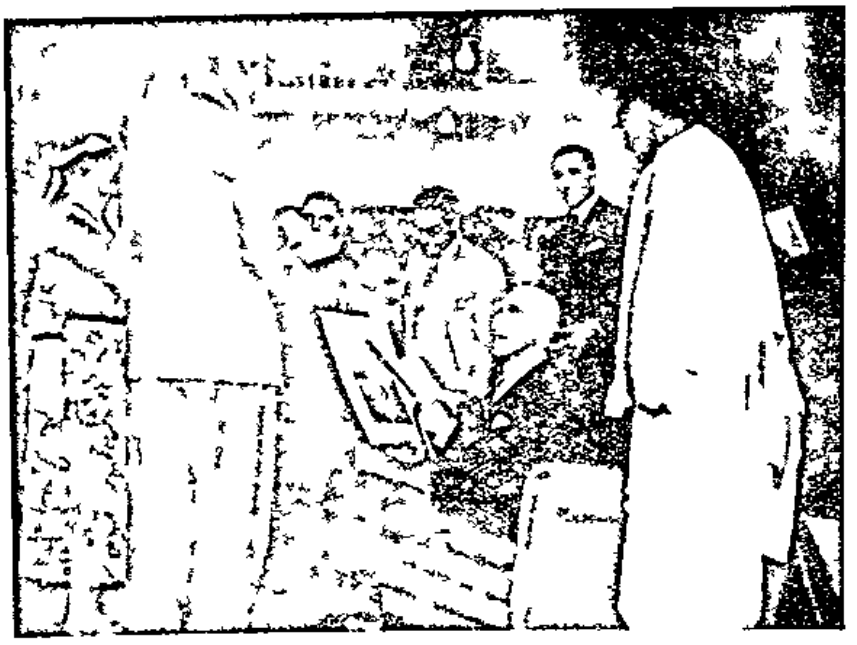
By order of the Viceroy the Delhi Fine Art Society were entrusted with the work of collecting paintings from Indian artists It was with this object in view that the Delhi exhibition of 1930 was held on such a large scale As an outcome of this exhibition Mr Atul Bose and Mr Lalkaka were sent to England to paint portraits of H M King George V and bring them to India Besides this the Viceroy purchased some of the pictures exhibited at the exhibition for his palace at New Delhi

This year's annual exhibition of the All India Fine Art Society of Delhi was held in March last in New Delhi As at previous exhibitions there was a large collection of works, the special feature being that many of the pictures shown at the New Burlington Galleries of London were exhibited at the Ukil Galleries, Connaught Place, New Delhi All the pictures reproduced to illustrate this article, except Mr Sudhangsu Chowdhury's 'Siamese Dancer,' were exhibited both in London and New Delhi

From the point of view of education and culture the Art Society of Delhi may be considered a national institution In addition to holding annual exhibitions, the Society publishes the beautiful art journal *Rupa lekha* edited by Mr Barada Charan Ukil The

Ukil brothers also conduct a school of art On behalf of the Society Mr Barada Charan Ukil has been trying to establish a National Art Gallery The scheme of the institution has been sent to the Viceroy and the promise of a donation of Rupees two lakhs for its building has been received from a wealthy patron of art

When the editor of this monthly went to Delhi last he had the pleasure to visit the Ukil Gallery Mr Sarada Charan Ukil kindly showed him also Lala Sri Ram's palatial drawing room which he (Mr Ukil) has decorated It is a proof that art is being appreciated and the artists encouraged by wealthy men of culture



Their Excellencies the Viceroy and Lady Willingdon at Ukils Gallery His Excellency examining a picture purchased By Her Excellency

[The writer of this article acknowledges with thanks the help which he has received from the article on the Art Exhibition at New Delhi' by Mr Jamini Kanta Som published in the last Baisakh number of *Prabasi*]

COMMENTS & CRITICISM

'The Report of the M. E A. Committee'

In the April number (1935) of *The Modern Review* in an article headed by A Few Thoughts on the Report of the Moslem Education Advisory Committee Mr Jatindra Mohan Datta made a sweeping remark—

'The Muhammadans of Bengal are inferior to the Hindus in every respect and in every aspect of life excepting in numbers They are inferior to the Hindus in payment of taxes in wealth in education in culture, in public spirit in personality etc

I shall give below a few quotations from the works of some reliable authorities and try to repudiate the arguments of Mr Datta

(I) *Personality*—Mr Henry Harrington Thomas a retired member of Bengal civil service (1850) in his pamphlet—*The late rebellion in India and our future policy* says In their determined character their education and mental capacity the Muhammadans are vastly superior to the Hindus who comparatively speaking are mere children in their hands The Muhammadans moreover on account of their higher qualification for business have been more generally taken into public employ which afforded them facilities for becoming acquainted with the measures of the Government and gave weight and importance to their assertions.

(II) *Wealth and Education* —'The bulk of the Muhammedans are richer in wealth superior to the bulk of the Hindus as regards education and immeasurably superior to them so far as religious and moral training is concerned Whatever superiority the Hindus possess or imagine they possess is confined only to a very small section of the community This is as things were ten years ago Things have changed considerably since then and not exactly to the advantage of the Hindus

(Lt. Col U N Mukherjee's *A Dying Race* Page 71)

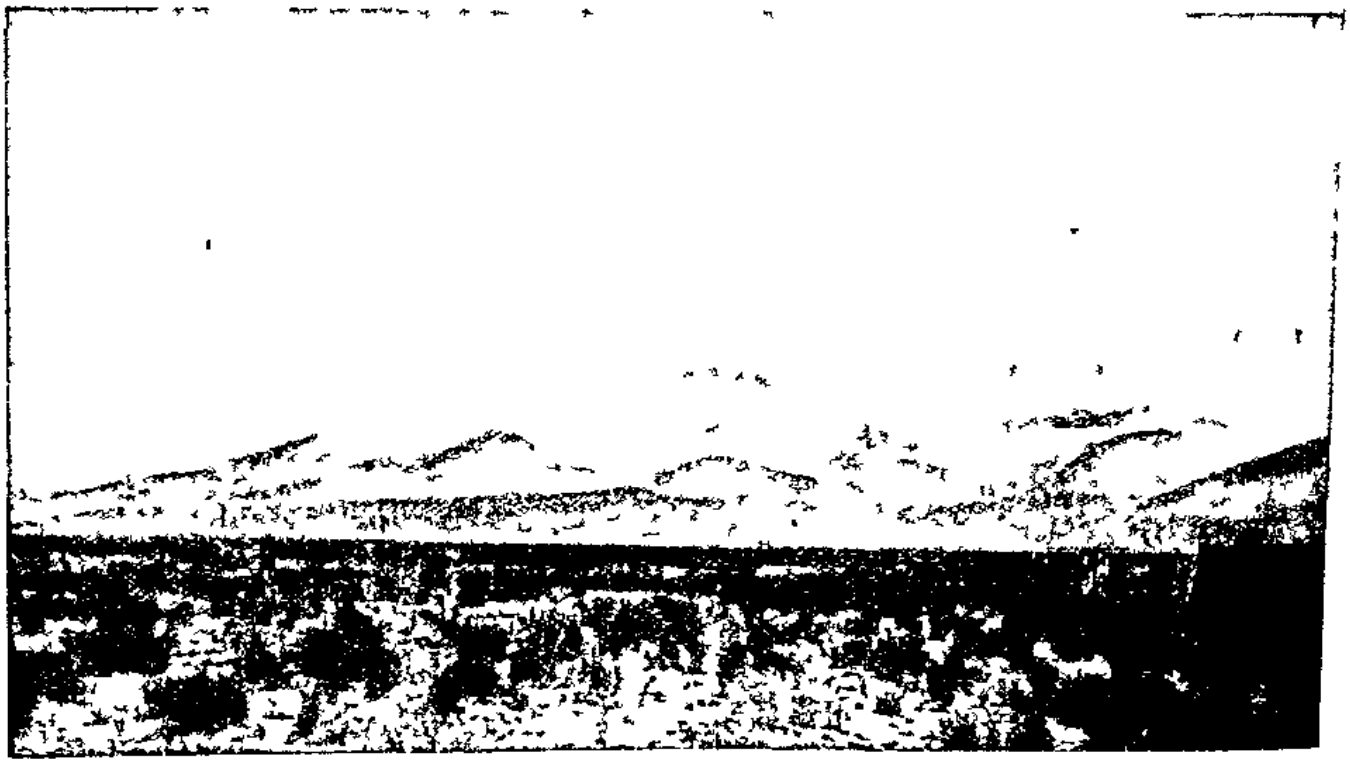
(III) *Culture*—Mr N C Ganguly writes in his article Foundation of the Brahmo Samaj in the September (1908) number of *The Modern Review* (Page 202)—Ram Mohun's dress was thoroughly Muhammadan as it used to be in his days It consisted of a twisted turban a long choga and trousers and he insisted that all should come in this dress to divine worship His opinion was that good and clean dress ought to be used in God's durbar i e a meeting where God is present A member of Brahma Samaj was once warned through another because of attending the service in ordinary Bengali clothes dhuti and chaddar It was an essentially Islamic idea that the reformer tried to introduce He kept to it throughout his life as is seen in his popular portrait

Now it is for the readers of *The Modern Review* to judge whom we are to believe Mr Datta or Col Mukherjee

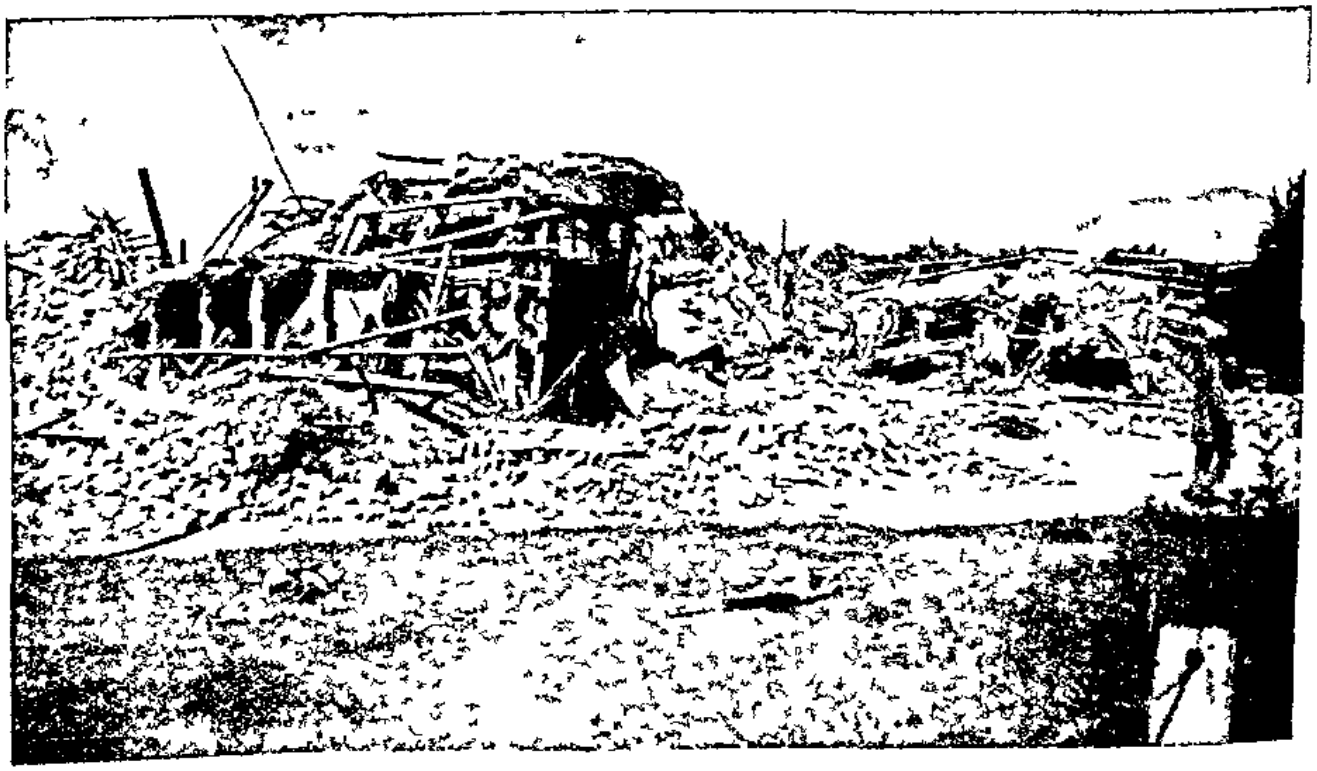
17 5 35 MUHAMMED AHBAB CHOUDHURY
Duhalia Sylhet

Editors Note The extracts given above all relate to times past Mr Datta referred to the present state of things in his article.

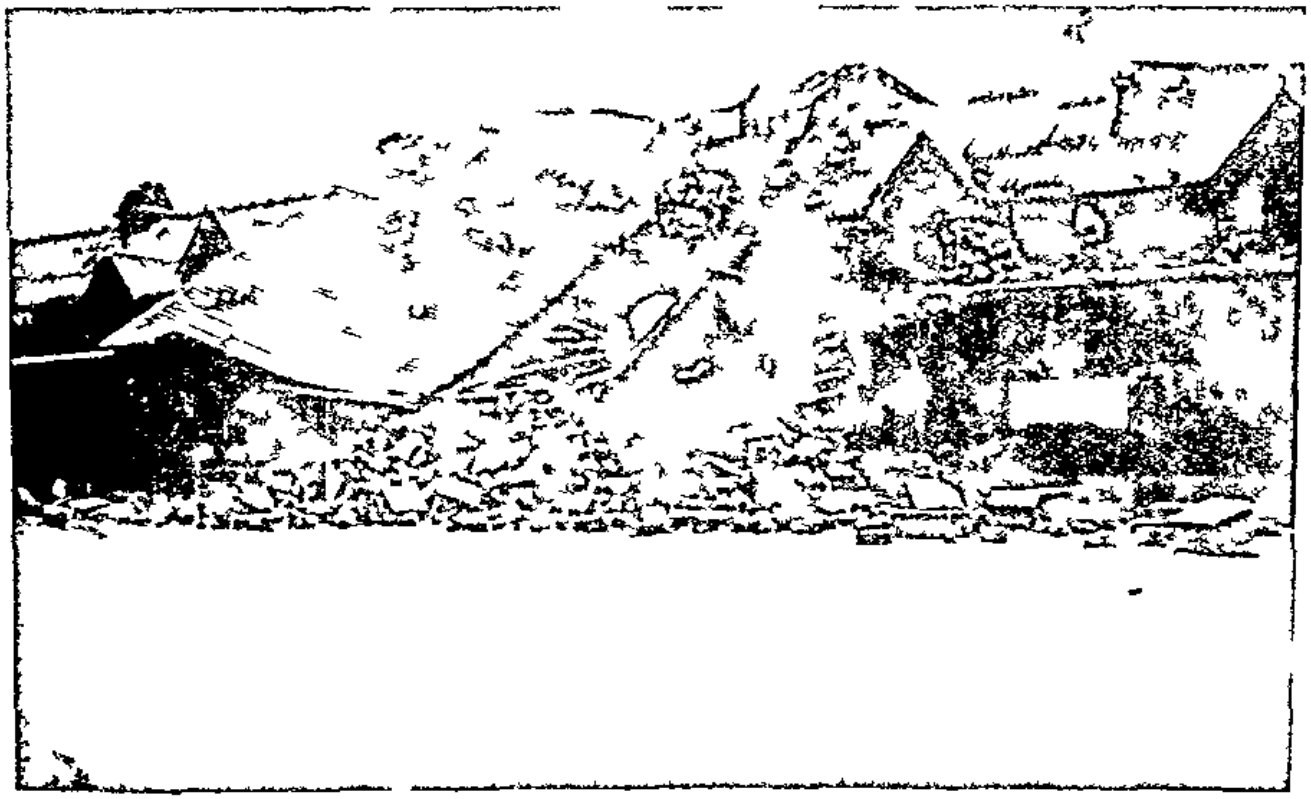
THE QUETTA EARTHQUAKE



The Earthquake in action Quetta



Quetta after the Earthquake



The Quetta P a ⅌ at on af er the E rthquake



The c zer s have taken shelter in tents af er the Earthquake
Photos by th o tesy of the A ri a Bazar Pat ka

prove that poetry is 'the voice of God speaking through the lips of man (p viii) A greater authority on poetry than His Highness the Aga Khan it is difficult to imagine'

Here are a few lines from this precious poem Addressing MacDonald the author of the separate *Electorate for the Depressed Classes* our author exclaims

'Oh Mac Donald thou mother bird
The cry of the fledglings thou hast heard
Let hawks and hawks in kinship live
But thou the young ones their larvæ give (p 1)

The beauties of the Separate Electorate are thus sung

Oh Separate my Separate
Darling my own Electorate! (p 31)

Here is another specimen

'Twixt Dharm and Karm I am a worm
A germ a worm a worm a germ (p 46)

In the Preface the author tells us that he spent forty years and more in studying the two problems of Untouchability and Caste. If this is the fruit of his forty years study he could easily have spent his time more profitably in other ways But perhaps we should not criticize him For he curses his possible crusty critics (p viii) and expects immortal poetic fame in spite of them like Homer and bards of other lands We say Amen to his wishes

DOUBT THE LIBERATOR *By Serge Brisy Published by the Theosophical Publishing House Adyar Madras Pp 42*

It is an Adyar pamphlet which discusses the value and importance of doubt as opposed to dogma in spiritual life

ISLAM THE CIVILIZING RELIGION *By M Fathulla Khan Zamindari Press Hill Street Secunderabad Pp 32*

This is a brief essay in defence of Islam That Islam has spread civilization to many lands is undisputed and its past glories also are historical facts We very much wish that the finer teachings of this world religion found wider currency than they hitherto have done

U C BHATTACHARJEE

SIDDHANTABINDU OF MADHUSUDANA *With commentary of Purushottama critically edited and translated into English with introduction comparative notes etc By Mr Prahlad Chandrashekhar Divanji M A LL M Bombay Civil Service Judicial Branch published by Baroda Oriental Institute 1933 Price Rs 11*

From the Foreword we gather that the book has been edited after comparing the readings of four different MSS one of which was copied as early as 1679 A D which shows that this edition as authoritative as could be There are alphabetical list of quotations list of abbreviations explanatory and critical notes (212 pages) Introduction (162 pages) and an English translation (68 pages) appended with the Text—all these have no doubt immensely enhanced the value of the book The contents of the book will give the whole gist of the book in a nutshell

The Introduction is truly a masterly one but there appears however certain discrepancies and inaccuracies a few instances of which are given below

1 Kaladi the birth place of Sankaracharya has been said to be 'on the top of the hill named Vrishadri on the bank of the river Purna I can say from my personal experience that the place is *not on the top of a hill at all* The present name of the river is Alwayis

2 The date of Sankaracharya has been said to be 788 A D and the author says that it must be taken to be the date of Sankaracharya's birth." (Page 70 Intd) I am afraid Mr Divanji is not aware of the result of later researches of the late Pundits R G Bhandarkar B G Tilak K B Pathak and others The date according to our findings is 686 A D I have given some 15 evidences in support of the above date in my Acharya Sankara *and Ramanuj in Bengali* I venture to mention the name of my Bengali book because he has mentioned my name (page 14 Intd) in connection with the accounts of the life of Sri Madhusudan *Saraswati in the Preface of Advaitasiddhi edited by* me in Bengali

3 Then it is said that the Advaita Doctrine was first expounded in the commentary of the Brahmasutras of Badarayana of Sankaracharya. (Page 74 Intd) Of course Mr Divanji admits in page 85 that it was not altogether a new doctrine that Sankara had propounded" but even then he should not be called the first expounder of Advaita Doctrine in the commentary of Brahmasutras as he quotes Sunder Pandey (1 1 4 Sutra Bhashya) and his preceptor's preceptor Gaurapadacharya as Sampradayabid Acharya i e who knows the teachings of the preceptors in his line from Sukdeva downwards

4 Vitthaleshopadhayayi has been said to be a Tika on Advaitasiddhi (*vide* Notes, pp 40), but it is really the Tika on Laghuchandrika which is again a Tika on Advaitasiddhi The same error has crept into the History of Indian Philosophy of Dr Das Gupta and it is no doubt curious, that it has found place in the notes of the author also, who quotes Dr Das Gupta in other places as authority *on such points*

5 From a careful study of the work under review one cannot resist the inferences that the learned editor has looked into the whole thing through *the coloured spectacles of the West The philosophy* of Siddhantabindu of Madhusudan was built upon *the Vedas as infallible eternal and apaurusheya* (i e uncreated) but in editing the same Text the author *in his Introduction has demolished this* cardinal principle of Text altogether The Evolution Theory of the West has perhaps usurped the mind of the author in such a manner that he had not the opportunity to think of this glaring anomaly *at all even when* he is translating a book which regards the Vedas as the only infallible evidence available and this had perhaps been the reason that has led the Editor to attach undue importance to *the opinions* of the modern archeologists and westernized scholars generally

But in spite of all these the whole work has been admirably done and will certainly command respect even from the most adverse critics also

The history of Advaita Doctrine is not exhaustive far from being complete

In this connection we heartily thank the management of the G O S for the valuable publications it has been making since its foundation

but yet many invaluable books are not taken up for publication, which is impossible for any other society to do We notice that the Brahmasiddhi of Sureshwaracharya with the commentary of Gnanottama was announced as taken up for publication, but we are surprised to see that the announcement of it has been stopped altogether without any production We are not aware if the publication of Brahmatattwa Samikhsha with the same Brahmasiddhi or Samkhepa Sariraka with the commentary of Nrishimhasrama and such other invaluable books, is under contemplation for publication or not In these days of critical study why not an edition of Bramasutras with 12 commentaries of different schools is taken up for publication ? These commentaries are all printed in different provinces only a correct critical and comprehensive edition facilitating a comparative study is necessary Tattwachintamani of Gangesha with all available commentaries, is nowhere to be found and perhaps there is nobody except this Society of His Highness the Gaikwar of Baroda which can undertake it

But it seems rather anomalous on the part of this Society to give encouragement to English translation of such books instead of Hindi if any translation is at all necessary The Pandits the Sadhus and the Hindu public, not knowing English who still form the majority and who actually regard the study of such books as the means of salvation and peace here and hereafter will not avail themselves of this foreign rendering and the result of researches of the scholars which is generally dealt with in Prefaces or Introductions of such books If the nation is to be educated and raised from this depressed condition it is surely not for English to do it. This is a matter which deserves consideration of the authority

The printing of the Sanskrit portion is excellent and that of the English portion is not like the other publications of the Society The price seems to be rather high

The English rendering of the book is very faithful, lucid and attractive It along with the notes clears up many obscure passages and abstruse argumentation of the author in a charming manner In a word the book is a success

RAJENDRANATH GHOSE

HOW TO LOSE INDIA ? *By C S Ranga Iyer Associated Business Corporation, Lahore 1935 Crown 8vo pp viii, 411*

This is an irreverent book The author of Father India must be read even if his facts and arguments are unpleasant Mr Ranga Iyer's forte as a brilliant controversialist has been recognized from his three previous publications on contemporary politics in India In the present volume Mr Iyer continues the narrative of incidents in the political history of England and India since the fall of the Second Labour Administration to as late as the early weeks of this year which are fully surcharged with a heated discussion of the Joint Select Committee and its Report

Mr Ranga Iyer is a political diarist of considerable distinction. Not one single utterance, even a casual speech, of a British politician nor the slightest mental aberration of the merest tyro in Indian politics misses his eversearching eye for grist to his journalistic mill One would have expected from Mr Iyer a synthesis and a sustained examination of the recent changes of Indo British polity Instead, the author pursues the hop-skip-and jump approach to the fundamental incidents of the past five years the famous declaration of Lord Irwin about Dominion Status, the convocation of the Round Table Conferences the Karachi resolutions of the Indian National Congress, the reign of repression consequent on the arrests of Pandit Jawaharlal Nehru and Mahatma Gandhi, the later London Conferences, the Joint Select Committee and the Congress entry into the Legislative Assembly Sometimes he connects present incidents with past events, such as a comparison of Lord Willingdon's treatment of Mahatma Gandhi when he was respectively Governor of Bombay and Viceroy, his attitude towards India's political aspirations during the same periods and a contrast of incidents at the time when South Africa and Ireland got their cherished plums from Great Britain with the present course of the Indian struggle for freedom In some of these pages Mr Ranga Iyer stumbles upon a rich store of information

But Mr Ranga Iyer is deliberately irreverent in his appreciation of Pandit Jawaharlal Nehru (pp. 125 ff) of Pandit Madan Mohan Malaviya (pp. 181-82) of Mahatma Gandhi himself in Chapter XXVII wherein he compares India's leader with Herr Hitler of Germany On the Communal Award he is most bitter in that educated India particularly the Congress has allowed a golden opportunity to slip by and is now merely content in pouring plaintive scorn upon a document to replace which there is no other indigenous product 'The Congress relied on slogans instead of sense" (p 244), "The Hindu minds were developing soul force behind iron bars The cage was their hermitage They are now angry because events did not await their convenience, because time and tide declined to take orders from Punditjee and Congress' (p. 176), The defect of Punditjee's programme 'is that it lacks a plank and has a redherring for a policy" (p 182) and his blunder lay in leaving the harmony of the harp for the fakirism of the Congress' (p. 184) are some of the samples of wisdom and observation of this ex Congress Madras Brahmin

'How to lose India' is a plea for some sort of responsive co-operation, 'Rome was not built in a single day" is the literal theme of these four hundred pages Mr Ranga Iyer, fresh from his disillusionment at the Imperial Capital, is now pleading for belief in the good sense and *bona fides* of the British race and the truth in the age-old British adage, 'the inevitability of gradualness" Mr Iyer's faith in the statesmanship of Lord Willingdon is unlimited Even the defective constitution of the J P C ought according to our author to prove a boon to India

LANKA SUNDARAM

THE STORY OF MY LIFE *Bhai Parmanand M A The Central Hindu Yuvak Sabha, Lahore 1934 Re 1-4, pp 217+xi*

Autobiographies are the fashion now, and many seem at the present day to be eager for telling their 'experiences" but Bhai Parmanand's life-story has something of a historical romance woven into it by reason of his forceful personal contact with men and events in modern India and the strange turns in his career He is a much travelled man, full of emotional responses which however are held in an iron grasp by his strong will power To read the book is to get

a glimpse into the men who are running the Hindu Sangathan Movement and to get some idea of the *raison d'etre* of that movement It is no dry chronicling of mere events but contains discursive comments which add to the spice of the dish served Bhai Parmanand's last letter to his wife is bound to touch the reader and is thus calculated to give the reader an idea of Bhaiji's life being in itself a *miniature autobiography*

The book has been translated from Hindi and 'reveals the secret of a noble personality' as Prof D C Sharma says in the foreword The addition of more than half a dozen pictures contributes to the vividness of the incidents narrated and the personality described

JAPJI SAHIB *Translated by Late Prof Puran Singh The Sikh Religious Tract Society Tarn Taran (Punjab) January 1935 As 3 per copy, Rs 10 per hundred*

An extremely readable version of a portion of the Sikh scriptures as translated with occasional brief notes by Prof Puran Singh The tract owes not a little of its success to his musical soul and is practically a reprint from his Sisters of the Spinning Wheel The neat print as well as the cheap price should make the publication popular and thus help to make easily accessible this chapter at least of the Sikh scriptures

MOTHER AMERICA *By Sudhindra Bose Ph D Published by M S Bhatt Baroda 1934 Rs 5 only*

Dr Bose's book is not a rejoinder to *Mother India* by an American but an honest and successful attempt at evaluating America her faults and virtues all It has some national motive, all the same, because the author is interested in those problems of America which have their parallels in India and a study in comparison will help in forming ideas of reconstruction Dr Bose, however is no narrow minded student of contemporary American life, but the multiform activities of that great country attract him and he draws from them lessons and visions rendered life-like by the graphic quality of his vigorous style. He is well read and well informed and he carefully examines his conclusions so that the restrained way of his statements seems to carry conviction to the reader at once.

Dr Bose has lived and moved among Americans of various classes and from different parts of the country His ideas therefore are clear and free from any prejudice for or against any particular community His choice of topics is judicious and his treatment is exhilarating There are some printing mistakes specially on pp 108 112 and pp 270-277 but they may well be rectified on the second edition The chapters on education are specially profitable reading and the book deserves a wide circulation among thoughtful readers

PRIYARANJAN SEN

MEMOIRS OF MOTI LAL GHOSE *By Paramananda Dutt Amrita Bazar Patrika Office Calcutta, pp iv+384 with an index Price Rs 4 12*

Moti Lal Ghose was one of the foremost Bengalees who extorted and justified Gokhale's remark that 'what Bengal thinks to-day India thinks to morrow' Moti Lal was one of the founders and editors of the *Amrita Bazar Patrika* which has grown to be a formidable power and almost an institution in our public life He made it mainly what it is to-day by his able pen wielded through *a quarter of a century* Moti Lal was comparatively a recluse hence not much familiar to the present generation, but the *present generation would do well in reading his* Memoirs and in remembering him In the book under review Mr Paramananda Dutt a grandson by the distaff side who was closely associated with him has not only faithfully portrayed Moti Lal's career—great as a journalist, great as a cool thinker and a public man and greater still as a sincere lover of his country but he has also given an interesting record of the political movements in Bengal extending over half a century brought to a close by his death in 1922. The book as such should have a ready sale. But we regret to notice that its language is weak in contruction in many places, and that there are several mistakes of facts which cloud the real meaning *(e g* at p 112 no Act I of 1917 being passed to deal with the constitution of the Calcutta Corporation again at p 152 'that from Sir George Campbell to Sir Richard Temple all the rulers of Bengal with the exception of Sir Richard Temple and Sir Stuart Bayley were hostile to the *Amrita Bazar Patrika—the real facts being that Sir Richard* succeeded Sir George immediately and Sir Stuart became Lieutenant Governor 10 years after Sir *Richard) We hope such blemishes will be corrected* in the next edition It is a notable addition to Indian biographical literature.

J M DATTA

CHARLES LAMB *His Life Recorded by His Contemporaries—Compiled by Edmund Blunden (The Hogarth Press—1934 7s—6d net) pp 256*

This is the first volume of a new series of biographies in which it is intended to present the life of persons entirely through the eyes of their contemporaries

In E V Lucas's *Life of Lamb* all important descriptions of Lamb by those who knew or saw him and all valuable contemporary notices of him have been incorporated The present volume attempts a new arrangement of old materials and a compilation of some new materials and parts of well known records which have been sacrificed in Lucas's *Life* to the needs of biographical compression It is a full chronicle, arranged in chronological order of the personal impressions about Lamb of his numerous friends and associates most of whom were striking literary figures of the time Their accounts of Lamb and of episodes in his life are of independent literary interest apart from their biographical value and the biographical value of such personal impressions of chosen companions is really great in the case of Charles Lamb whose life was composed of quiet 'irradiations' rather than of marked incidents

We welcome the volume as a further revelation of that elusive personality whose uncomeatableness is at once the exquisite charm and hunting puzzle of the writings of Charles Lamb

P K GUHA

TWO SERVANTS OF GOD *By Mahadev Desai With a Foreward by Mahatama Gandhi Printed and Published by Hindustan Times Press Delhi Price Twelve Annas, cloth bound One Rupee Pages ii+106 and 8 plates and a map*

Mr Mahadev Desai must be congratulated on the production of the present book in which he gives us

a fair representation of the life and activities of Khan Abdul Gaffar Khan and Dr Khan Saheb, the two leading figures of the so-called 'Red-Shirt' movement which has come so much in the public eye during the last few years Instead of choosing the formal way of writing biographies, Mr Desai has chosen the method of giving personal sketches in order to convey his own impression of the two characters, with whom he has been fortunate in coming into very intimate contact We believe he has chosen his method well, and has successfully given us an integral picture of the two brothers and of the movement at whose head they stand

The public have so far been taught to believe that the so-called 'Red Shirt" movement was a terribly dangerous one, dangerous both to the British Government in India, as well as to the people of India in general. Mr Desai completely refutes that charge, and shows us how the *Khudai Khidmatgar* (Servant of God) movement is essentially one of religious and social reform, while its character is completely non violent according to the best interpretations of Mahatma Gandhi himself. But if a social movement which aims at welding the warring tribes of the Frontier into a nation, or a part of the Indian nation, be considered as a source of danger then of course, it is one Khan Saheb has consistently tried to do nothing more and nothing less than aim at that national unification, and in this task his purpose has not so much been to subvert the British Power, as to wean his fellow tribesmen from ignorance and hatred and from the limitation of violence Frontier men know enough of violence, and so every attempt to train them into the non violent methods of Gandhi should not only earn the sympathy of the people of India, but also of humanists all over the world

Mr Desai ably shows how Abdul Gaffar Khan has been consistently carrying on his peaceful activities of religious education and social reform in the face of all kinds of opposition, both from his co religionists as well as from the British Government which seems to scent a motive behind everything which he does From amidst all this opposition, the leading characters of the movement stand out in bold relief as towers of faith, absolutely untouched in spirit by the ceaseless shower of suffering which has been meted out to them Surely such faith and such courage ought to serve as a source of inspiration to the people of India when they are fast losing faith in themselves on all sides and the public must thank the author for the book even if it be only for that reason

WOUNDED HUMANITY *By Barindra Kumar Ghose Published by the author at 54A, Amherst Street, Calcutta Price Re 1, pp 96*

A book coming from the pen of an ex revolutionary leader deserves to be carefully read when it deals with political questions Mr Barindra kumar Ghose has given us, in the present book, a criticism of "Terrorism, Communism and Gandhism, followed by his own views as to what should be done in the present state of our own country

He firstly concludes from a study of history that India did not become a subject nation through any fault of hers, but through the design of the 'master architect' (p. 28) We need not be ashamed of servitude, for after all, humanity is one and what does it matter if one part of humanity rules another " But if this thought does not satisfy us, then we can take comfort in the fact that Britain herself was repeatedly conquered by Celtic and Teutonic races the Romans and the Saxon pirates (p 33) Mr Ghose thinks that there was also a special reason why the British, and 'not the French, Germans or Russians' were sent to India They were designed with rare power of slow and organized progress to train and push India towards her harmonized expression of life—her Swaraj' (p 31)

As a practical step towards this pushing business Mr Ghose pleads for economy of effort on our part by the restriction of all destructive political activities We should devote all our energy instead, to the noble cause of co operation with Britain He asks the Congress to join hands with Britain in 'five-year plans for imparting free and compulsory education, of wiping out agricultural indebtedness' and various other good things (p 96), and then he assures us that in Gods' good time the British will go, for they are destined to remain here only 'so long as India needs them' (p. 35)

We are prepared to revise our position with regard to co-operation with Britain if we are satisfied on one point In this game of national reconstruction, we should like to be masters of the situation and not submit to the British Parliament s findings as to what is good for India. Mr Ghose is silent on this important point, perhaps he has not yet received the master architect's rulings in this connection We are prepared to wait for his next fit of intuition, if he also gives us the undertaking to deliver his messages next time with less verbiage and fewer printing mistakes.

NIRMAL KUMAR BOSE

GUJARATI

BATRIS LAKKHAN *By Jaduray D Khandhadia, printed at the Khodayata Printing Press, Ahmedabad Cloth bound Pp 214 Price Rs 2-0 0*

Mr Khandhadia is known from the very beginning as an enjoyable writer of light and humorous stories in Gujarati literature He has been awarded a Prize for that purpose also The present collection, humorously called Batris Lakkhan (qualifications) comprises sixteen witty writings and sixteen other writings which though said to be useful" are full of humour and inspire laughter One would surely like to read them to while away one's leisure moments

K M J

MR. GEORGE LANSBURY ON INDIA'S RIGHT TO FREEDOM

By RAMANANDA CHATTERJEE

All peoples, nations and races have the right to freedom It is their birthright Imperialist nations, as nations, do not recognize this principle But even among them there are *reasonable men who do* Of course, even if a single member of a single imperialist nation did not acknowledge the truth of this principle, freedom would still be the birthright of man, irrespective of colour, creed, race, caste or class

Mr George Lansbury, leader of the Labour Party and the Opposition in the present British House of Commons, now in his 77th year, is a man who admits India's right to freedom It is good for the British people that there are some such persons among them It is good also for the souls of these lovers of freedom that they want even aliens subject to them to have the blessings of liberty We do not attach any exaggerated importance to any Englishman's declaration of faith in India's right to freedom, whatever his rank or position, particularly as the British Parliament appears by its silence to have lent its support to the statements quoted below

> The Chairman of the Conservative M P s India Committee, Sir John Wardlaw Milne, stated in the House of Commons 'No pledge given by any Secretary of State or any Viceroy has any real legal bearing on the matter at all The only thing that Parliament is bound by is the Act of 1919'*
>
> Lord Rankeillour who was for many years Chairman of Committees and Deputy Speaker in the House of Commons and so may be assumed to speak with some authority said that we were bound by the preamble to the Government of India Act of 1919, but by nothing else And speaking of these pledges *he added these words No statement by a Viceroy* no statement by any representative of the Sovereign no statement by the Prime Minister indeed no statement by the Sovereign himself, can bind Parliament against its judgment'†—*Labour's Way with the Commonwealth* by George Lansbury

Whether Englishmen individually or collectively agree to India's attainment of freedom or not, India will be free—though nobody may know when and how But as those who advocate the cause of India's freedom, thereby also promote international friendship *and co operation, they are* entitled to praise and their views require to be known

It is for this reason that we draw attention in this article to Mr George Lansbury's book, *Labour's Way with the Commonwealth*, published this year recently by Methuen & Co, Ltd It is stated in its preface that the book has been prepared with the *active assistance and collaboration* of the Author's friends, Raymond Postgate, Major Graham Pole, and Charles Roden Buxton The credit for the production of such a book, therefore, belongs to them also Besides the introduction, there are four other chapters in it, the longest being that on India As Major Graham Pole has special knowledge of Indian affairs it may be assumed that he had most to do with that chapter

Nobody knows whether when Labour comes into power next India will be brought nearer to the goal of freedom Men and parties in power do not always adhere in practice to what they say when in opposition But there is no harm in knowing Labour's views without building any hopes thereupon Even if Lord Ponsonby had not declared in the House of Lords on the 20th June last quite superfluously, that, "despite the serious blemishes of the Bill, the Labourites would bow to the will of the majority" (of course, of the majority of the *British* M P s and people, *not of the Indian* people), we would not have builded any hopes on the spoken or printed opinions of any person or party

Mr Lansbury states *on behalf of the British* Labourites

> "Our sympathies at all times have been on the *side of nations struggling for social and political* freedom whether living under foreign dictatorships or under our own government"

In order to allay any suspicion that Labourites *are not sufficiently patriotic* he adds

> "Although we are anxious to join with the toiling masses of other lands in their struggle for international economic co-operation and freedom, we love our own land as sincerely as does any other class in the nation Patriotism is to us a thing similar to love of family We all care for wife and children as our first duty this in turn becomes part of the love of country So we love our native land, and this becomes in turn part of a greater love—the love of mankind"

This is a correct exposition When love of family becomes stronger than the sense of justice, it gives rise to nepotism and the like, and when the love of our own people similarly becomes

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* *Hansard* 10th December 1934, Vol 296 No 15 p 142

† *Hansard* House of Lords December 13th, 1934, Vol 95 No 8 Col 331

stronger than the sense of justice and the love of mankind, it leads to endeavours to promote the selfish interests of our own nationals even by injuring others, like the efforts being made by British Labourites and others to drive away Indian seamen from British ships

The author says

"In our day, organized British labour takes sides always with the workers in the Far East It sees the sufferings endured in mine and mill by the Chinese, Japanese and Indian people who having entered the capitalist arena, suffer a more intensive exploitation than did our own people a century ago Our trade unions believe the only way to assist these stricken ones is to help them with advice and money to organize themselves as a political force to obtain, as we are striving to do the control of the Government of their country"

There is a promise involved in the following sentence

"British workers are determined to go forward, and so when we come to power we shall change the policy of imperialism into one of co-operation and commonwealth."

Will this promise be kept, or will it go the way of other British 'pledges," or "declarations of intentions," as Mr Ramsay MacDonald put it?

Mr Lansbury concludes his introductory chapter with the following encouraging words

"I want this British Commonwealth of Nations to divest themselves of every vestige of imperialism and domination determined to show by their example how possible it is to organize a commonwealth on the basis of mutual aid and service

He explains what he means by the British Commonwealth of Nations

"The British Empire is now officially called the British Commonwealth of Nations This name is used to indicate a wholly new conception of the relation between Great Britain and the rest of the component parts of the ex-empire But in fact, the old imperial relation is far from extinct and it is impossible to produce one policy which will be suited to every part of the Dominions and Colonies associated in one form or another with the British people There are two empires, if not three There are (1) Dominions which have complete self government such as Canada and Australia Here the inhabitants are as free as any people under a capitalist system (2) Dominions such as South Africa or Southern Rhodesia in which the same freedom has been granted to the white population which rules a majority of blacks In these countries there is a form of democracy but no real democracy (3) Colonies which are still effectively ruled from London These include India which is neither a colony nor is yet a Dominion and is governed from the India Office by the Secretary of State and his advisers, despite a measure of federal self government (*sic!*) which is at present being discussed in Parliament Most of the African colonies are also controlled by the Secretary of State for the Colonies"

The author's adds

"Although many people decline to recognize the fact, **the lines between these sections are drawn almost wholly on the principle of the colour bar No country of any size inhabited by coloured races, however civilized has been given self government by the British** Nor, with the possible exception of the Maoris of New Zealand has any native race been admitted to full equality with the white immigrants"

It is to be noted that the Maoris number only 71,527 in a total population of 1,537,363 Between 1845 and 1848, and again between 1860 and 1870 large numbers of them were in revolt against British rule 'The Maories have largely blended with the general population"

Those Britishers who are either consummate hypocrites or are self deceivers, or are totally ignorant of facts relating to India, or are composite personalities combining in their mental make up the characteristics of these three interesting varieties of humans in varying proportions have often asserted that India has already got Dominion Status This loathsome and ridiculous falsehood was repeated in the House of Lords last month Mr Lansbury is under no delusion on this point Says he

"The relations between Great Britain and the self governing Dominions are quite different from those between Britain and the Colonies or India, *though a fiction is upheld that India has the same rights* (Italics mine R C) But as the Indian representatives' at Inter Imperial Conferences, the League of Nations and International Labour Conferences never represent the Indian people, this fiction is no more than a fiction It is true that Indian trade union repsesentatives attend at Geneva but their selection is finally a matter for the Viceroy In such Dominions as South Africa the whites have the same rights as those in the other self governing Dominions the disfranchised black majority has not"

What Dominion Status implies at present may be understood from some passages in the book.

"The exact status of all the self governing Dominions is legally determined by the decisions of the Inter Imperial Conference of 1926 The report there adopted which was drafted by a committee headed by Lord Balfour, stated

'They are autonomous communities within the British Empire equal in status, in no way subordinate one to another in any respect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.'

"This is vague enough and might be held to have no effective meaning at all Nor is its meaning made particularly clearer by the additional clauses to be found in the report

Every self governing member of the Empire is now master of its destiny In fact if not always in form it is subject to no compulsion whatever'

"So far as this clearly affirms anything, it affirms the right to separation and *is definitely against any* form of compulsory unity it certainly recognizes no obligation in any legal form and has been by all the governments concerned includi own"

Another passage—a longer one—supplements the information given above.

"By law, since the Statute of Westminster was approved by a Conservative Government in 1926, and enacted by the 'National Government' in 1931, these *Dominions are independent and 'co-equal' nations* in a voluntary association They may have their own armed forces, their own ambassadors and foreign policy, their own representation on the League of *Nations and complete internal independence* No interference by Great Britain is now conceivable Traces of the old power—such as the right of appeal to the Privy Council—are rapidly being removed. The sole link remaining is the Crown the King of England is also the head of every British Dominion But even this link is weak The King's representative in the Dominions has even less power than he has here The influence of the Crown privately, on Cabinets in London is often considerable the influence of a Governor General is far less so—especially as Governors-General change and the King remains The Governor General too now no longer represents the King *The royal dukes or other eminent persons* who occupied various Government Houses, did at least come from London after having been in contact with the King and might be presumed to carry *across the seas the attitude* taken up by the Crown But when Australia secured the acceptance of the principle that a Governor General could be Australian its Government then offered the name of Sir Isaac Isaacs an Australian judge, whom so far as I know the King had never even seen No alternative name was suggested A further step was taken when Mr De Valera squeezed out the existing representative of the Crown from the Viceregal Lodge and substituted a somewhat obscure *gentleman who promised* to perform none of the duties previously connected with his office except that of automatically affixing his signature to acts passed by the Dail and Senate"

Such being the meaning and associations of Dominion Status, it is not surprising that British imperialists have studiously refrained from using *that expression in the (anti) India* Bill now before Parliament—particularly as the link of mutual racial affection existing between some at least of the inhabitants of the Dominions and *their* mother country is non existent so far as India is concerned

As regards the vast majority of the Non Self *governing portions* of the British Empire, Mr Lansbury writes with truth

"The common phrase about the British Empire is that it is scattered all over the Seven Seas. But as soon as the self governing dominions are removed from our consideration we can see that the larger portion of the empire is concentrated in one only of the Seven Seas—the Indian Ocean Certain minor *dependencies, such as* Gibraltar, Malta Cyprus, and the Suez Canal are no more than stages on the way from Britain to the Indian Ocean Once that sea is reached, an inspection of the map shows that it has very nearly become a British lake"

And he describes how Pointing out how "the Services"—naval and air—have all along attached the greatest importance to "a strongly fortified Singapore," he observes:

"For nearly all this empire is held by force, and the only sort of force which can hold it is naval force"

The British people "rule directly over about two thirds of India—the part known as British India The other one third is made up of some *hundreds of Indian States*—large and small"

"Their relationship with us is in some cases by treaties They began by being our allies. Now we claim that they are all subject to the paramouncy of the British Crown, a claim established by the doctrine we profess to abhor—that Might is Right."

Only the other day Mr James, a member of the Legislative Assembly *representing* the European sojourners in India, said that they were not foreigners but a part of the people of India like the children of the soil It was very condescending on his part to say so Nevertheless it is a falsehood pure and simple Let us hear what Mr Lansbury has to say on this point.

"*When emigrants from this country go to other* British Dominions they settle there and identify themselves with the inhabitants. Their children grow up and are proud of being Australians, Canadians or New Zealanders Not so in India. The Englishman or Scotsman goes there simply to make a living, whether as a Civil Servant in the Army, or in trade and commerce He never becomes or thinks of himself or of his children as Indian He works to make sufficient money to enable him to retire and spend the remainder of his days in this country or, in the case of the Services, until the time has come when he can claim his pension payable out of *Indian revenues. These pensions, spent entirely* outside of India, amount to millions of pounds annually —a heavy drain on India"

The prevailing illiteracy in India has been *often* spoken of by Englishmen of various *sorts* as one of her main disqualifications for self rule by a system of representative government Now, are the people of India alone responsible for this shameful fact? Or are they the party mainly responsible? Mr Lansbury answers

"The total literate population is just over 28,000 000, *or about 8 per cent Out of every* hundred of the male population eighty five can neither read nor write in any language In the case of the female population ninety seven out of every hundred can neither read nor write * Two-thirds of the villages has no schools The responsibility for this appalling amount of illiteracy must rest to a very great extent on our shoulders. If we refer to the evidence given before a Committee of the whole House of Commons on the East India Company's affairs 120 years ago —on 12th April 1813—which I have beside me as I write, we find that Colonel (afterwards Sir) Thomas Munro, who had then spent over thirty years in the East India Company's service, during which time he had lived in various parts of the peninsula *when*

* Cmd. 4194 of 1932, p 5, para 8

asked about the then civilization of India, said in his evidence 'If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every village for teaching reading, writing and arithmetic the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex, full of confidence, respect and delicacy are among the signs which denote a civilized people then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between the two countries, I am convinced that this country will gain by the import cargo'"

It is only to be expected that a man of the people, a well wisher of the masses everywhere and a lover of liberty like the author should say of the (anti-)India Bill now before the House of Lords

"We believe that the Constitution Act now proposed does little or nothing to enable the masses of workers in India to secure for themselves through legislation better conditions. Provision must be made for the extension of the suffrage until there is full adult suffrage This is quite possible even at present in the urban areas it ought to be possible in a period of ten years at most all over British India It is not possible for the workers even then to secure better conditions with the legislatures weighted as at present proposed by landowning and special interests"

What in his opinion ought to be done?

"India must again be given the chance to frame her own constitution giving due consideration to the various minorities, religions, etc We believe that she must in this way work out her own salvation and that she alone can do it"

The author quotes some score of British promises, pledges, etc., relating to India, by various persons from Sovereigns downwards His own opinion, quite rightly, is that all these ought to be fulfilled But the opinions of a Conservative commoner and a Conservative lord have been already quoted from his book to the effect that nothing is binding except an Act of Parliament It is not, of course for a subject people to ask whether King John's Magna Carta was an Act of Parliament, and whether all those Britishers who, down the centuries, have taken their stand on it as the great charter of English personal and political liberty were mistaken It is true, no doubt, that King John signed the Great Charter under pressure But is it true that whatever has been directly or indirectly promised to India has never been done under pressure of circumstance but has always been due to British generosity, pure and simple?

One great value of Mr Lansbury's recital of British proclamations, pledges and the like is that he has given exact references to occasions and dates I am not, of course, going to quote all that he has written But since it has been said that nothing is binding except an Act of Parliament I quote the following from his book to show that the fulfilment of at least one Act of Parliament has been evaded

"Indeed many Indians, not without reason, hold that the words written by the late Lord Lytton when Viceroy of India in a Government of India despatch to the Secretary of State, Whitehall, on May 2nd, 1878, still hold good 'The Act of Parliament's undefined and indefinite obligations on the part of the Government of India towards its native subjects are so obviously dangerous that no sooner was the Act passed than the Government began to devise means for practically evading the fulfilment of it Under the terms of the Act, which are studied and laid to heart by that increasing class of educated natives, whose development the Government encourages, without being able to satisfy the aspirations of its existing members, every such native, if once admitted to Government employment in posts previously reserved to the covenanted service is entitled to expect and claim appointment in the fair course of promotion to the higher posts in that service We all know that these expectations never can, or will, be fulfilled We have had to choose between prohibiting them and cheating them we have chosen the least straightforward course Since I am writing confidentially I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear'"

The Sovereign of the British Empire being the Sovereign, not owing her or his position directly to the will of the people, it would not be proper to ask why, if nothing but an Act of Parliament is binding, did she or he make any promise But as regards lesser persons, it may be asked whether they knew that their words, not being Acts of Parliament, were valueless If they knew, why, with what object, did they make promises enter into any pact, etc? If they did not know, why were ignorant men like them placed in such responsible positions as those of Prime Minister, Secretary of State, Viceroy, etc, misleading Indians to draw from their unauthorized promises the wrong conclusion that Napoleon's phrase "perfide Albion" is a correct characterization and that no Englishman can be trusted?

Besides more or less familiar extracts from royal proclamations and utterances of responsible officers of the Crown which gave rise to hopes of self rule in the minds of Indians Mr Lansbury has reproduced in his book from various publications passages which are less widely known Some of these are quoted below

"There is no doubt that many of those who now hesitate to give any measure of real self government to India are themselves in great measure responsible for the hopes that have been kindled in Indian hearts. India played a great part in the world war and her

consequent change in status was recognised on all hands How great her help was—in addition to a gift to us of £100,000,000—is graphically described by the late Lord Birkenhead in his book 'The winter campaign of 1914-15 would have witnessed the loss of the Channel ports but for the stubborn valour of the Indian Corps . . Without India the war would have been immensely prolonged If indeed, without her help it could have been brought to a victorious conclusion . India is an incalculable asset to the mother country' (It is a ridiculous and insulting falsehood to say that Britain is the mother country of India.—Ramananda Chatterjee) It is calculated that the war cost India in all some £207,500,000 and this forms a great part of her present debt* The war, we were everywhere told was fought for freedom and self-determination Indians, too, claimed that they were entitled to participate in these, the birthright of every people This was recognized by our Government . "

Mr Lansbury says that the British Cabinet was not alone in recognizing (of course, only in words—not in deeds) the claim of Indians

"The Imperial War Cabinet composed of members of various parts of the British Dominions, besides India also freely acknowledged it At the Imperial War Conference of 1917 a resolution was passed declaring that a readjustment of the relations of the component parts of the empire should form the subject of a special Imperial Conference to be summoned as soon as possible after the end of the war, and that this readjustment 'should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth and of India as an important portion of the same and should recognize the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common imperial concern and for such necessary concerted action, founded on consultation as the several Governments may determine'"

Mr Lansbury's comment on this resolution of the Imperial Conference is that

"If therefore it was agreed as far back as 1917 that India was entitled of right to have an adequate voice in the foreign policy and foreign relations of the whole of the British Commonwealth of Nations is it not rather anomalous that she is today denied any voice even in her own foreign affairs?"

Any honest and straightforward man would certainly ask the question which Mr. Lansbury has put But perhaps it has not struck him that in the resolution, worded somewhat diplomatically, a full recognition of the Dominions alone as autonomous nations of an Imperial Commonwealth has been asked for, it has not been said there that India also should be recognized as an autonomous nation For India different language has been used—it is only to be recognized as "an important portion of the same" Hence, the consultation of India may mean as in practice it has meant, the consultation of the non national Government of India.

Mr. Lansbury proceeds to state:

"Not long afterwards the Leader of the House of Commons, Mr (now Sir) Austen Chamberlain, speaking with the approval of all parties said in the House on August 6th 1918, words that were rightly intended to reach India and were believed there to be the considered statement of His Majesty's Government, which would be implemented to the full 'This year, apart from the Secretary of State who sits in the Imperial War Cabinet as one of the British Ministers dealing with imperial affairs, India sits there in her own right (Not India, but the British Government of India R C.) A new recognition has been given to the equality of status of India (There is no such equality in practice R C.) and to her right of reciprocal treatment as between the Dominions and India of Great Britain and India and their respective citizens In these matters within the last few years, India has leapt suddenly into a place which is equal with other great portions of His Majesty's Dominions'"

In view of the real state of things, it must be said that this equal place is all moonshine, as Mr Lansbury's own comment shows:

"It must however, be clearly understood that so far the British Government had not conceded to India the right to choose her own representatives to sit either in the Imperial War Cabinet or to attend Imperial Conferences, there was no responsible Indian authority to make such appointments, just as to-day representatives sent to speak for India at the League of Nations Council and Assembly, the International Labour Office or Imperial Conferences, are appointed by a Government responsible not to the Indian people but to the Viceroy They represent the British ruling class and under the new constitution will continue to do the same"

Mr Baldwin is now the Prime Minister of England It should be interesting, therefore, to note what he once said with respect to India's future political status.

"On October 31st 1929, on his return from England, where he had been in consultation with the British Cabinet, the Viceroy explicitly reaffirmed the object of British rule and said that it was 'implicit in the Declaration of 1917 that the natural issue of India's constitutional progress, as there contemplated, is the attainment of Dominion status.'

'In the debate that followed in the House of Commons, on November 7th 1929 on the Viceroy's declaration the Secretary of State for India pointed out that Lord Irwin had said that doubts had arisen in India as to the sincerity of British parties in the matter of the Montagu policy and that for the removal of these doubts it was necessary to issue a clear declaration of existing policy In that debate Mr Baldwin leader of the Conservative Party expressed his views in these words 'Nobody knows what Dominion status will be when India has responsible Government, whether that date will be near or distant, but surely no one dreams of a self governing India with an inferior status. No Indian would dream of an India with an inferior status, nor can we wish that India should be content with

* Joint Committee Reports, No 10, p 40 November 16th 1933

an inferior status, because that would mean that we had failed in our work in India'"

Mr Lansbury's observations on these views of Mr Baldwin are

"It is important that it should be noted in this country, as it certainly has been in India that the words which Mr Baldwin used were 'responsible government' the same words that Mr Edwin Montagu used in his declaration of August 1917, the words that the Government of India tried to explain away in 1924 and the Viceroy in 1929, with the full authority of the British Government declared had implied in them the attainment of Dominion status Neither the Report of the Joint Select Committee, that sat for the greater part of two years during 1933 and 1934 nor the Constitution Bill at present before Parliament mentions Dominion status even as a distant goal to be arrived at Indeed, Conservative members of the Select Committee have made it clear beyond the possibility of doubt that we in this country are not bound by any pledge to India except so far as it is contained in an Act of Parliament'

Here the author supports his statement by giving the opinions of Sir John Wardlaw Milne and Lord Rankeillour, which I have quoted already in an earlier part of this article

"What then," asks the author, "is the conclusion of the matter from the point of view of the British Labour movement?" I shall quote some passages from his book which supply an answer in part I agree with him when he says

While we criticize most vehemently the economic plight of the Indian masses we do not deny that many people from these islands have gone to India with only one object in view, and that has been to serve the best interests of the Indian people'

Though Mr Lansbury's (and the Labour Party's) idea of what the new constitution should be like has only a melancholy interest now, as it is going to be the exact opposite of that idea, yet the public should know what Labour thinks —theoretically at any rate

We believe that, as stated by the Simon Commission the new constitution should contain within itself provisions for its own development We think the new constitution should contain the principle laid down in the Gandhi Irwin pact, that such safeguards as are necessary should be in the interests of India and we think these safeguards should be agreed on in co-operation with the leaders of Indian trade union opinion as well as the political leaders The reserved powers should not be such as to prejudice the advance of India through the new constitution to full responsibility for her own government

This is a clear enough statement Self-determination means that the form of government under which the Indian masses are to live must be such as they themselves accept and are willing to work

The author adds

Everybody now appears to be agreed that a United States of India must be created on a federal basis. The Government scheme which has been discussed in Parliament is acceptable to nobody It is doubtful if a majority of the House of Commons would have voted for it if Government Whips were not put on

"Why should not we ask Indians themselves to frame a constitution? It is quite probable that were they so asked they might put forward an altogether different democratic scheme from that which is now before Parliament'

GLEANINGS

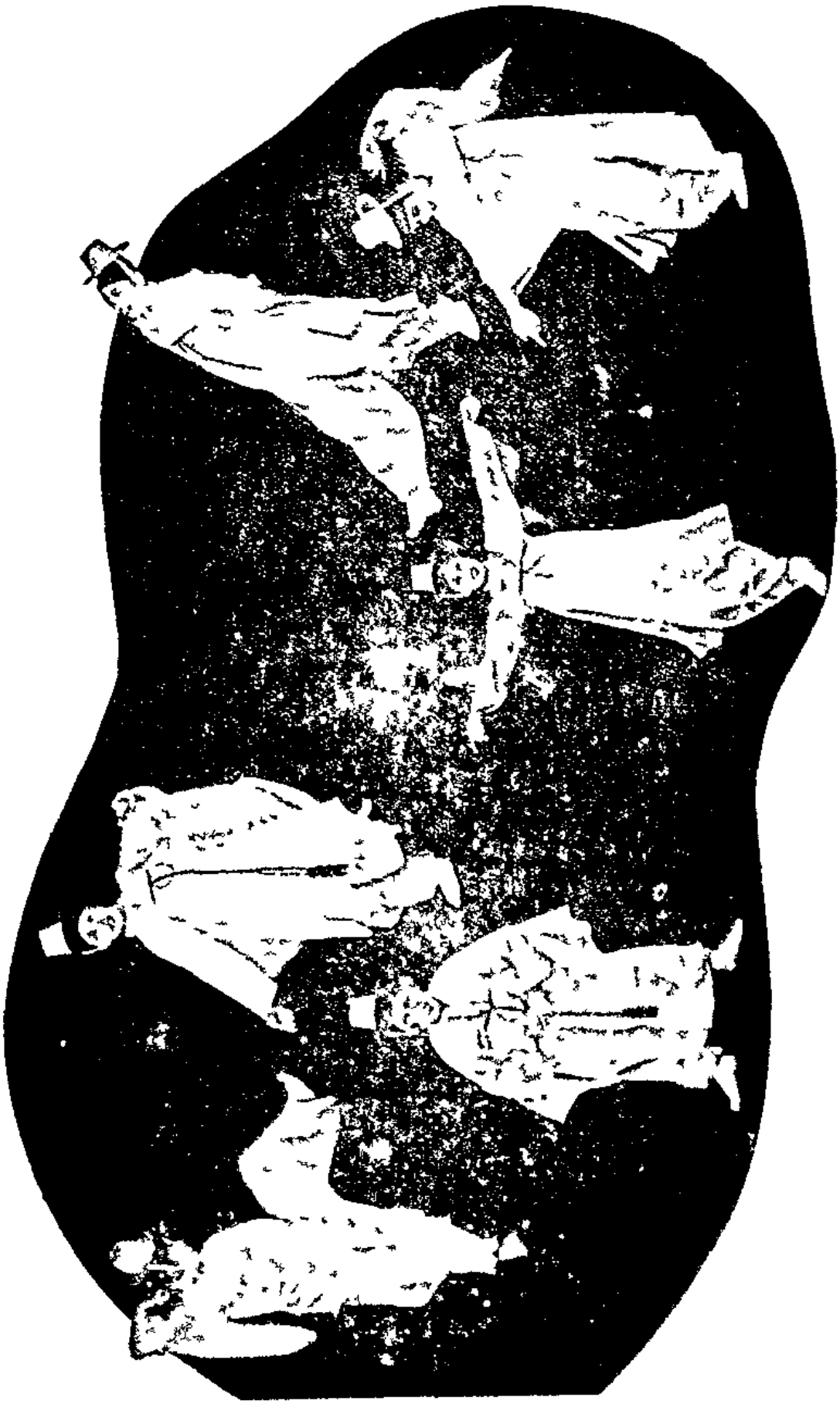
The Korean Dances

The Japanese art world is watching with keen interest the immense success of dancers like Uday Shanker (India), Helba Huara (Peru and Argentina) and Escudero (Spain), who were "acclaimed with prodigious enthusiasm," as we read in the recent issue of *Nippon* (Tokyo) It gives a brilliantly illustrated article on the dances of Sai Sho-ki of Korea. The strength and luminosity radiating from those dances have forced us to abandon the old view that Korean dances were rather full of depression and nostalgia During the last five centuries the Koreans suffered from the consequences of erroneous politics But before that the Koreans were far from being passive and proudly asserted their superior claims in music, dance and painting They do not depend on mere historians to prove it, but point out proudly to their superb art objects potteries paintings, etc., from antiquity of 4000 years

The Koreans are passionately fond of dances and songs Even high class people would mix freely for days and nights with the common folk in order to participate in national dances But during the last five centuries the dances came to be looked down upon and thus left only with the professionals, generally degraded in society Thus growth was retarded, but even then the traditional qualities subsist to this day

The Korean dances are divided into four classes (1) for the Royal court, (2) professional dancers on the stage and of the touring artistes called Sa tang pe, (3) popular dances of peasants, fisherfolk etc, and (4) religious dances Of these the first require a long and rigorous training under the patronage of the Department of music of the ancient Royal family of Li But these classical dances with their special music are enjoyed exclusively by the royal court

The professional dancing girls the Gunfu, on the other hand are invited to entertain



Ehega Yoan a Korean peasants dance



Korean sword dance by Sai Sho ki noted Korean dancer

guests in Korean families These young girls not only possess real talent for ballets and popular dances but have a refined education, as dance music, painting and social etiquette are taught them from their very infancy

The pictures of the dances were taken during the marvellous representation of the artiste Sai Sho-ki in Tokyo last autumn They give us some idea of the magic of the popular dances of Korea to the accompaniment of flutes and drums

The sword dances are executed with a rare animation in groups of 4 or 8 dancers. Short swords and costumes of warriors are very appropriate for the dances

There are legendary dances of the priests Buddhist or Confucian, often in conflict and a famous theme is the temptation of a Buddhist priest by a Confucian girl, daughter of the Prime Minister Koshi

The diversity of themes, rhythms, costumes etc., and the high standard of execution help to make the Korean dances magnificent works of art.—Translated from the French for *The Modern Review*

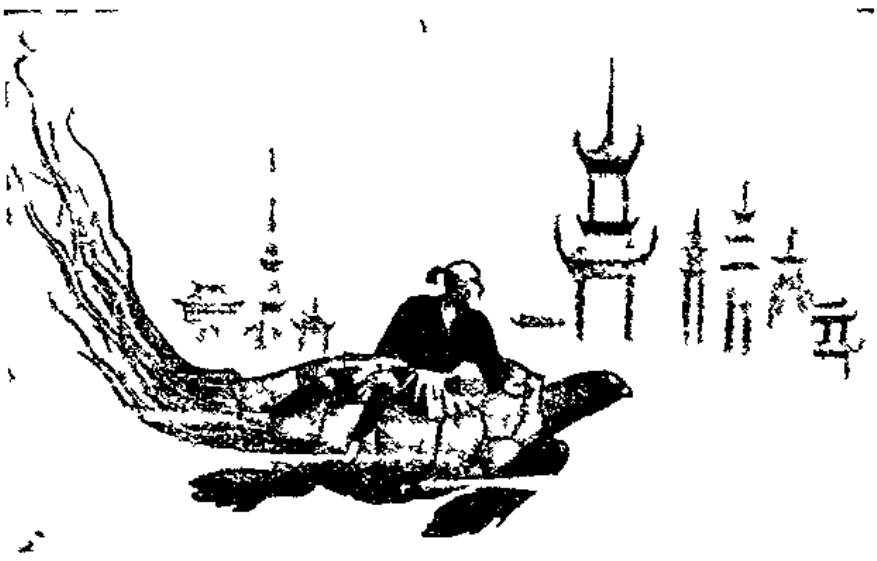
Urashima Taro

One of the most ancient and delightful legends in Japan

While sauntering at summer by the ocean one is sometimes surprised to find the large dark shell of a turtle, which seems to have come to sight suddenly from nowhere This animal with its looks of a flat rock, is so clumsy and slow in motion that at first it seems to represent nothing but monotonous honesty If watched however, he will creep away toward the sea with a curious shyness of his own and with such an air of serious purpose that one is tempted to follow him to forget one's own size and to ride on his back into the mysterious depths.

Turtles have a habit of leaving the sea at dawn and coming up on shore to take morning exercise They lay their eggs stealthily in a hole in the sand, quickly cover them up and depart with great care to conceal their tracks

When a Japanese fisherman sees a turtle on the beach he cries out "Ahoy there! All come out and see the good omen of an abundant catch!" And his fellows will gather to the scene, and capture the lucky visitor so that he may be



Urashima Taro on his journey to the Dragon castle on the back of a turtle.

soaked with sake (rice wine) and set free, in accordance with time-honoured maritime custom

Long long ago a young Japanese fisherman named Urashima Taro made a long voyage into the sea on the back of a gigantic turtle But at that time, it seems this habit of offering sake did not exist or at least, Urashima was so fond of solitude that, on finding the turtle, he did not cry out the customary call Ahoy there! All come out and see the lucky omen of an abundant catch!

I know your name is Urashima, the sea turtle whispered to the fisherman 'When I was still only a small turtle I was caught in this neighborhood by a group of boys, and was about to be treated cruelly when you saw me bought me from the urchins and gave me back my freedom You put me back into the water saying 'you are much too small yet to come on shore and walk about alone.'

Princess Otohime of the Dragon Castle our ruler, has been deeply touched by your kindness, and now she wishes to see you The Princess is a rare beauty, full of charm and of noble thoughts Not until this day have I been lucky enough to meet you again so that I may guide you to the great Dragon Castle Pray, mount my back, and I will take you there at once."

As the turtle spoke thus it seemed he was full of earnestness and heartfelt joy It was not an easy task for Urashima to recognize the animal, however, for its back had grown to a great size, covered with shell and barnacles and many kinds of marine weeds The turtle continued his plea

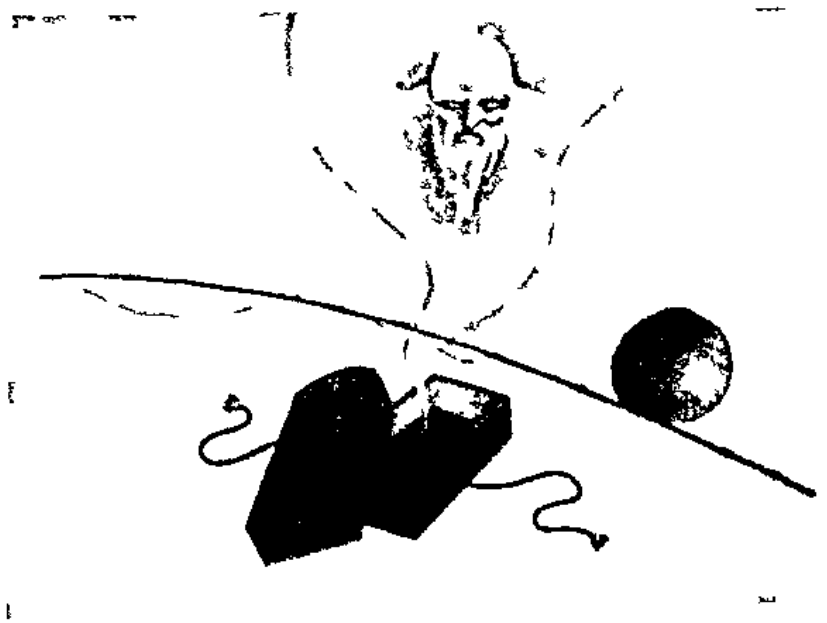
" please be so good as to mount my back I am so large that I can take you to the Dragon Palace with no trouble. The palace has three gates, and inside them you will see great buildings and gorgeous chambers and halls ornamented with gold and silver and corals and pearl. The Princess has a thousand lovely attendants The place is a veritable paradise.

Those who have never seen the Dragon Castle cannot well imagine its magnificent splendour Suffice it to say, then that when Urashima arrived it was just as the turtle had promised

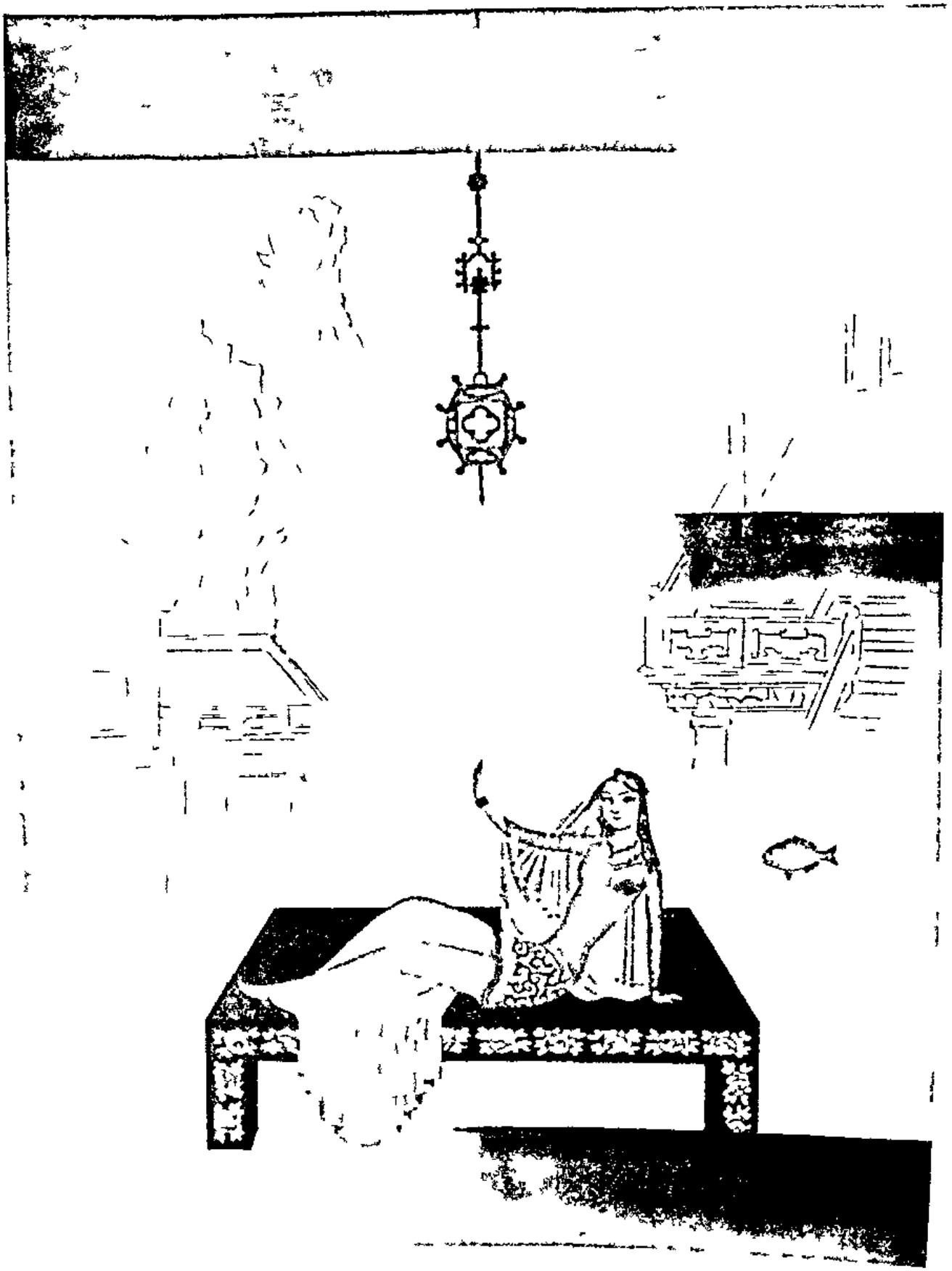
At the Dragon Castle all the various denizens of the deep were allotted their daily duties. The whale, for instance because of its huge body was assigned royal gate-keeper Sharks were the guards while schools of tunny, sardines and many goldfish like creatures had the duty of intelligence.

Urashima reached the bottom of the sea on the back of the turtle after they had passed through five hundred layers of water, and when they reached there they were welcomed by a band of sardines and tunny which had come from the palace still about three thousand leagues away

In the Great Hall of the castle the Princess rose to meet her young visitor with supreme



Urashima Taro—an old man now



PRINCESS OF THE DEEP

FOREIGN PERIODICALS

Hope of Unity in India

The Earl of Lytton reviews in the columns of *Asia* the present political situation in India, of course from the standpoint of a true bureaucrat, who has some knowledge of the country The Lord has discovered

There is one characteristic which differentiates India from either China or Japan That is the intensity of its religious emotions Religion in India is the dominating consideration Eeverything else is subserviert to it Caste is rooted in religion the social system has the same foundation Politics are overshodowed by it

Hinduism is not merely a profession of faith it is a complete social system Therein lies the chief cause of Mohammedan antagonism and the explanation of the intense rivalry which exists between the two great religious communities The fact that this communal trouble blocks the way to national unity or constitutional progress is well known but there is another difficulty which lies within the bosom of the Hindu community alone; it is not so well known but is no less real

In my opinion the obligations Japan had assumed under the Covenant of the League of Nations were in conflict with her present political system and the position of independence and dominance allowed to her General Staff In India the adoption of democratic forms of government and of western political principles is equally in conflict with the Hindu social system It is generally supposed that the conflict in India is a racial or political one between the British and the Indian peoples for the right to govern the country The matter is not nearly so simple The racial antagonism exists I don t deny it and to the extent to which it exists it is a unifying force But the other two conflicts are far more widely dispersed and their influence is disintegrating

There is the rivalry for power between the Hindu and the Moslem This rivalry has become more intense in recent years as the opportunities of exercising power and patronage have increased When almost all power was vested in a bureaucracy composed of officials from both communities responsible to British authority, Hindus and Mohammedans were able to live at peace with each other and opportunities for friction were rare But with the constitutional reforms of 1919 and the creation of Indian ministries and Indian legislatures political power began to pass into the hands of those who could use it for the benefit of the community or the other From that moment the antagonism became fierce and active

Lastly there is the conflict within the Hindu community between the authority of the Brahman caste and the principles of political equality which are essential to western democracy

Outside India the best known Indian of his generation is of course Mahatma Gandhi Gandhi is an idealist who dreams of a more perfect future, but is without the capacity to remedy an imperfect present A sincere and determined pacifist who has accepted the leadership of a political organization that believes only in war he has played his part in each of these three conflicts of which I have spoken He is not himself a hater of the British but the only unity amongst his followers is to be found in their racial animosity He would dearly like to come to terms with the Mohammedans but he who professes to speak in the name of India cannot even command a majority of the Hindu community In the third conflict that within the Hindu community itself he is an ardent reformer and had he confined himself to the task of social reform for which he is conspicuously fitted he might have been the greatest reformer of his generation In politics he is always out of his depth and though his personal character is as deeply revered as ever India has become tired of his policy of civil disobedience which has only led to the violence which he deprecates

Indian nationalism is the outcome of Macaulay's decision to educate India in the English language and of the establishment of the British Raj throughout the Indian continent It is therefore not a protest against British misrule but a fruit of British statesmanship

In 1885 under the Viceroyalty of my father s successor the Indian National Congress was first formed At the end of the Great War the cause of Indian nationalism was definitely won In the declaration of 1917 the Government and Parliament of Great Britain proclaimed its object as the progressive realization of responsible Government in India, as an integral part of the British Empire

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Should Germany turn Pagan ?

Great fears prevail amongst orthodox section of Christianity that defeated Germany will repudiate her age-old religion and embrace a pagan political ideology *The Month*, a Catholic organ mourns 'Aryanized' Germany's contemplated desertion

The world in its folly and by one collossal blunder after another has brought the nations within sight of another and a worse catastrophe with a more virulent form of Prussianism again infecting Germany and under the guise of Fascism other States as well This being so having consistently pleaded for justice and charity in dealing with the conquered foe we feel all the more at liberty to deplore and denounce the ridiculous extremes to which Nazi fied Germany has pushed her resentment That she should grown strong enough have practically repudiated the Treaty forced on her acceptance was only to be expected any other self respecting State would have done the like But that she should have implicitly repudiated Christianity as well and tried to compel her citizens to embrace a pagan political ideology which is in essence a denial of fundamental human rights must meet everywhere with Christian

reprobation Christianity came to free the nations from State worship which is idolatry in its worst form "Seek ye first the Kingdom of God," said the Redeemer but the command of the fanatics who hold this great people in terror is 'seek ye first—and last —the Kingdom of Germany' And inevitably when the first three commandments of the Decalogue are thus set aside, the rest are also swept away The rights of man follow the rights of God into oblivion Ethically, there is not a whit to choose between the German Terror and that which keeps Russia prostrate

Man is radically religious he must worship something outside himself The Soviets have provided for their subjects' adoration the mummified corpse of Lenin The German fanatics have sunk still lower and are engaged in defying their leader Hitler Political subserviency has never reached a more contemptible level

Last of all as we write occurs the endeavour of the Army, now restored to its former position of influence, to rehabilitate the old Prussian militarist, General Ludendorff, who may have been a competent soldier but who since his defeat in the War, has distinguished himself only by envenomed invective against Catholics and Christianity His writings and his former treasonable activities against his country's Government are of no consequence they are only pathological expressions of a singular monomania, but the belated and unstinted homage now paid to him at the instigation of the Army involves his admirers to some extent in what *The Times* calls his "political eccentricities and neo paganism" It is something to the credit of the old man that he did not conceal his religious and political opinions, farcical though they be, on occassion of the demonstration in his honour but proclaimed himself a devotee of the ancient *Heldenthum* of which a recent prophet was the demented Nietzsche 'I am not merely an opponent of Christianity" he cried "I am literally an anti Christian and a heathen—and I am proud of it"

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Mexico's Silver Currency

While enacting the laws amending Mexico's silver currency, so that the value of the metal may not rise in any form stability of prices be ensured within the Republic and firmness of foreign exchange is established, President Cardenas made a statement, parts of which are reproduced below from the *Weekly News Sheet*.

In the presence of the situation created for our currency system as a consequence of the rise in the price of silver a situation which the Government under my charge has very carefully followed and studied, it has become necessary to carry out an important alteration in our currency system an alteration which may not be postponed and which I deem it my duty to lay before the people and explain its real sense to the nation.

From the moment that our silver currency—and the Notes of the Bank of Mexico as well as they are convertible into silver money—have become subject to speculation due to the rise in value of that metal a possibility of profit has been opened for those persons whose financial situation would enable them to speculate by monopolizing and exporting our coin

Over and above all the important economic and financial considerations that led to the conviction that it was time to amend Mexico's monetary system, the Government found itself faced by the problem, an exceedingly serious one consisting in speculation with our currency which would if not checked in time deprive the people of its means of exchange, and affect the whole course of daily existence which rests on aggregate transactions that can only be carried out by adequate use of monetary instruments That being so it has become necessary to prevent the rise, in any form, of uncertainty or confusion so detrimental to the economic existence of any country"

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Nazi Germany

The New Republic editorially writes

The German government continues steadily on its programme of reducing to misery all its enemies and potential enemies and all persons of Jewish blood, in so far as it can get its hands on them For example new decrees are finishing the work of destroying what few remnants of the non-Nazi press still remain in Germany Henceforth, no one may write or publish in that country who is not a hundred percent Aryan follower of Hitler The doors to the professions are likewise being closed The drive against the Protestant and Catholic churches continues, both these groups now being forbidden to hold public meetings or demonstrations, a right that is conspicuously granted to the Nazi pagans Citizenship in the Reich is no longer automatically granted to everyone born within its borders, in future it must be "earned"—and everyone knows what that means Of all the German government's recent actions perhaps the worst is the systematic kidnapping of anti Nazis from foreign soil, particularly from Switzerland and Czechoslovakia It is now all but openly admitted that the Hitler government has in its employ bands of kidnappers methodically at work seizing such individuals and smuggling them across the border It is easy to guess what their fate then is—either death, or systematic torture in concentration camps of a sort to make death seem a blessed relief No state in modern times has acted with such utter disregard of the ordinary standards of human decency

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Federal Anti-lynching Law

The same paper has,

It is easy to understand the feeling in the South against the proposed federal anti-lynching law, without sharing it The Southerners believe that this proposal is aimed at them and they are right, all the discussion of the San Jose lynchings and similar episodes in other parts of the North are only an attempt to soften the blow It is Southern lynchings of Negroes at which the bill is directed It seeks to exert a deterrent effect by punishing peace officers from whose hands prisoners are taken by mobs. If their crime is failure to protect their prisoners the maximum penalty is five years in prison and a $5 000 fine, if they are found guilty of complicity in lynching, the sentence may be as much as twenty-five years. Every thoughtful citizen, in the North or South must regret that a situation exists making the introduction of such a measure possible and its passage desirable, but such are the facts Many Southerners insist that lynching is being abolished through the processes of

education and that if the North will just "let them alone" the problem will be solved in a few years We are thoroughly familiar with the efforts to diminish lynching through the inter-racial committees and similar devices and are glad to give them credit for earnest and intelligent endeavour But the fundamental thesis is untrue It has now been amply proved that lynchings are not as is commonly believed, the result of sex crimes They grow primarily out of the economic struggle and they increase shockingly with the advent of bad times Wise and experienced Southerners believe that the federal law is necessary and that the proper procedure is to pass the Costigan Wagner bill and then let good behaviour on the part of the South turn it into a dead letter

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Chinese Literature

The following appreciation of the world's earliest Buddhist Literature by Mr S Tachibano appears in *The Young East*

The Buddha's Teachings so far as we know were first committed to writing in Pali, Sanskrit and some other Indian languages and it was from these languages that they were later translated into Sogdiana Khotan Kucha and languages of other countries that once existed in Central Asia Most of the canons that were recorded in these tongues have been lost except for a complete one in Pali and fragments of one in Sanskrit The Chinese Buddhist scriptures are all from the aforementioned ancient languages of Central Asia, whilst the Tibetan scriptures have been translated from the Chinese, the Mongolian Manchurian and Chinese types of the present day having a canon in their own languages being translations from the Tibetan canon the Tibetan form of Buddhism i e Lamaism resembling their own form of religion

Seeing that the early records of the Buddha's Teachings have been lost in the passage of time then today the most complete works that exist are those written in Pali Tibetan and Chinese the last named being the most important Chinese Buddhist literature by far surpasses any other sacred literature in existence, indeed it is of the largest quantity and variety of all

It is hardly possible to compare one literature with another, but it is quite safe to say that for quantity Chinese literature is ten times or more larger than the Pali It contains works in Buddha's own words and also productions which are ascribed to his own disciples as well as those of great authors of later times, texts of canonical works and commentaries on them independent compositions of doctrinal and disciplinary nature original works and translations and so forth

The Kai Yuan Chee—Kiao Lou, one of the oldest descriptive catalogues of Chinese Buddhist literature (published 730 A D) mentions 5048 fascicules of Buddhist works Since that time the literature has been edited in China, Korea, and Japan more than twenty times and the latest catalogue which was published between 1922 and 1932, mentions 3091 works consisting of 12,068 fascicules As I have already mentioned Chinese Buddhist literature contains translations as well as independent compositions, the former being directly traceable to having originated from Sanskrit, Pali and other tongues of ancient countries of Central Asia. Chinese literature takes therefore a place which is unique and consequently very important among all sacred literatures There are in China some ten works dealing with the Buddha's life representing all lives of the Buddha handed down in the Pali, Sanskrit and Tibetan languages

It is impossible for us to know what sort of traditions about the life of the Buddha had grown in languages and dialects of Ancient India and Central Asia which are now dead tongues but today, as far as we know, they are represented only in the Chinese.

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Astronomical Inscriptions of the Mayas

The Mayas, whose culture to some extent is redolent of Indian Renaissance in Mexico have left behind them numerous inscriptions, curved on the stone. Prof Ludendorff, who has been confronted with the question of countless dates in these inscriptions, has given the world the results of his investigation, in *Research and Progress*, a German quarterly of Sciences

The Mayas who inhabited south east Mexico Yucatan and Guatemala are the civilized people of pre Columbian America who have left inscriptions on stone behind them Like the three Maya codices which remain to us they are written in a peculiar hieroglyphic script efforts to decipher which have not in general yet met with success But—chiefly on the basis of copies made by Bishop Diego de Landa dating from the middle of the sixteenth century—we can at least read the calendar symbols (hieroglyphics for certain spaces of time and names of days and we have likewise learnt to understand the symbols for the numbers which in their usual form at least are constructed on a very simple principle Thus we have gradually got so far as to see that the Maya inscriptions literally teem with dates, indeed in part consist of nothing but dates. The investigators of the Maya civilization have also succeeded in unravelling the calendar system of this remarkable people which appears at first to be very complicated but is really very simple The most remarkable fact that emerges from this is that the Mayas numbered the days continuously so that every day is determined by a definite number, much as in the Julian system employed by modern astronomers But apart from the number of the day a complete Maya date also shows the position of the day in a year of 365 days and in the so called 'Tzolkin', a kind of year of 260 days

Indeed the whole result of my investigations justifies one in assuming that the Mayas were very thorough observers of the motions of the planets moon and sun and had a very exact knowledge of the periods in the movements of these celestial bodies They show further that Spinden's above mentioned rule for converting Maya dates into our calendar is correct According to this most of the Maya inscriptions date from the fourth to the sixth century A D The astronomical science of the Maya must have been already very old at this time for otherwise so accurate a knowledge of the length of the year and the month and the planetary revolutions such as is clearly seen in the inscriptions and also in the Dresden codex—which dates it is true from a later period—would be impossible

It cannot of course be maintained that all Maya inscriptions have an astronomical content

Living Religions of India

While reviewing Dr Nicol Macnicol's "The Living Religions of The Indian People" in the *International Review of Missions*, Mr C E. Abraham of Serampore observes

In the treatment of the various highways and by-ways of the spirit trodden by those who have walked in the light of this ancient and historic faith, Dr. Macnicol has shown a rare sense of discernment and sympathy After discussing the general characteristics and literary development of Hinduism he enters upon an examination of Hinduism at its lower levels Hinduism as the religion of *bhakti*, and Vedantic Hinduism and its modern phases He has much to say by way of warning as well as of inspiration on all these aspects of Hinduism He lays his finger on the weak spot in the *bhakti* cult in the following words

What we find therefore in the *bhakti* cults is a conflict between an instinctive theism on the one hand which craves the satisfaction that comes from worship and from an intuition of the divine love and an authoritative pantheism on the other which imposes itself upon the adherents of these cults and weakens the confidence and hope that theism tends to bring to them

The following of analysis Mahatma Gandhi's religious attitude will be read by many with interest and approval

Mr Gandhi's attitude to Hinduism and to all religions seems to issue in part from this same root that is from what a Hindu would consider the axiom of pantheism, and in part from his deep seated agnosticism Mr Gardhi is not a systematic thinker He is guided by intuitions and so is able at the same time—in spite of both pantheism and agnosticism—to practise prayer with a conviction that would seem to be possible only for a theist

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China and Japan

When once more Sino-Japanese animosity has been awakened, the following message of goodwill by H E. Akira Ariyoshi Japanese Minister to China, published in *The People's Tribune* will be read with great interest by the students of International affairs

The intercourse between China and Japan dates back to time immemorial Their relations cannot be considered in terms of months or years The ties that *bind our two countries are more basic and fundamental* than mere passing questions of interests politics or trade They are, besides close neighbourship, those of family, of race, of tradition of culture, of religion—in a word, of the spirit

We have long revered China as a mother of enlightened culture, her state and social philosophy has left its profound and indelible impressions upon our national life, while the teachings of her sages, blending with the spirit characteristic to Japan, have moulded our souls

Deep within our hearts lies the knowledge that whatever differences—aye even bitter quarrels—may crop up however our momentary interests may seem to diverge or clash, our paths lie not in different directions but are *one* We know that we must—and always shall—live together and together, prosper

Japan has gone through many hardships, strenuous endeavour and abnegation have been demanded of her people, to emerge from a medieval condition to her present position as an unfettered State

Recalling her experience, she has followed with heart-felt sympathy the parallel efforts of the Chinese people to do away with the obsolete legacies of the past and to evolve from the inevitable disturbances that followed the Revolution a state which would maintain the high position which it has always held during the course of history

An orderly prosperous and self reliant China capable of upholding her own rights and willing to respect those of all other nations, is in fact to the benefit not only of our two countries but of the community of nations Even viewed from our own standpoint alone a united and peaceful China with whom we can co operate in a spirit of mutual respect and friendliness is of paramount importance and we are prepared to do our utmost to assist any beneficial and constructive policy, friendly to Japan which may be evolved by China's statesmen to realize her aims

I would also take this opportunity to repeat that Japan does not seek any territorial aggrandisement in China nor does she harbour any aggressive designs as are frequently attributed to her by a part of Chinese opinion Her primary object is to ensure the safety of her national life by friendly co-operation with all Powers and in particular with China, and thus maintain in this part of the world the peace and order which are essential to the prosperity of all nations but especially so for the welfare of our two peoples

I wish here to express my sentiments of profound admiration for the men of all China who, with energy and perseverance, devote their efforts to the great task of building up a new nation and in particular for the statescraft of General Chiang Kai Shek

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Science to Serve Man

In an editorial, *World Order* shows that science in the past has not served the purpose of humanity

Science has not been developed in the past for the purpose of human welfare,' says Professor J. D Barnal of Cambrige University, "but partly to increase profits and partly to secure military superiority Professor George S Counts of Columbia University brings a similar accusation to bear in his latest book *Social Foundations of Education*"

The machine, man's greatest triumph over nature, is an invention which presumably lessens human toil, but under the industrial regime it has unfortunately *been so much exploited for the benefit of* ownership that it has not only failed in many cases to lessen the toil of the worker, but has even aggravated that toil and produced strain more disastrous to health than the simple arduous toil of the laborer before the machine was invented

What do we see, then, as the net result of the machine to human happiness? It may bring to the workman a slightly larger salary and the means for gratifying a desire for comfort and luxury goods, but it tends to keep him at such a strain, during the working period that the hours left for recreation are not sufficiently recuperatfve to an over strained physique and nervous system.

The tragic quality of modern mechanized civilization is that this magic power of the machine has not only failed to alleviate toil but has actually increased it This is by reason of the immense greed which is operated, warping the benefits of science to the

from the editor. What a collection! Often in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise philosophical sayings of Wodehouse's inimitable Jeeves bring to my mind. While going through these one cannot help thinking that this wide world is only inhabited by mentally defectives. Take for instance the Roumanian doctor who some three years ago had literally been eating his heart out to marry a daughter of an (any) Indian Maharajah. Failing Rabindranath's successful intervention on his behalf he threatened a fast unto death in the most approved manner. The Roumanians are gallant there can be no doubt about it. Then take for instance, the 'Buddha' of Kali from Purnea. He informs the poet at regular intervals that God specially had commanded him to seek Rabindranath's help to publish him before the world. He could cinematographically show the existence of "human soul." He sought the Poet's help, to finance him to go to Hollywood to produce the film promising him a very generous 25 percent of the gross takings. The project was however not without its difficulties as the acting should only be done by 'well known virgins and strict monotonists.' Was monogamists meant by the last word I am not quite sure. Then there is the Poet of Chandannagore. I am really in love with this old man (I do not know him but some how I have a feeling he is an oldish pleasant greengrocer. Lest my illusion breaks, I have refrained from looking him up, though I know his address and I am writing this from his native city). This gentleman every month regularly sends a standard exercise book filled up with topical verses written in old *payar* form of poetry. These manuscripts begin with a salutation from the author to the "Well illumined great Thakur mahasai." They are sent per registered post with acknowledgement due. He evidently reads the papers closely; when on tour we have got the manuscript on the due date addressed correctly to our various camps. Once he sent Rabindranath Rupees five to forward to Mahatma Gandhi. He is extremely altruistic and has never any demands for himself. Perhaps that is why I love him so much. Recently he was sojourning in Benares; I got the information from his own poems. Rabindranath was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the tail end of the Vice-Chancellor's procession, a University officer gave me the familiar packet. Our friend had not failed us on the appointed day!

I will conclude with another set of correspondents; they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old mukhtear from Bankura took the trouble of coming in person to Santiniketan to seek information on the matter. He had written a history of the world in poetry.

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Ideals and Realities of the Twentieth Century

Prof. A. R. Wadia concludes an important paper in *The Twentieth Century* thus:

One European thinker has said that this 20th Century is going to be Asia's. Lenin said that the Russian Bolshevism could have been crushed without the slightest difficulty if all the capitalistic countries had united together but he added that he knew that these capitalistic countries were too stupid, too jealous of one another to combine. That gave a chance to Bolshevism to fortify itself against all attacks. Similarly if the European nations are stupid enough not to solve their problems by a reasonable amount of international good will then I have not the slightest doubt that the 20th Century will be Asia's. But I do not care to emphasize gengraphical boundaries as dividing one race from another. The central idea ought to be the sense of unity of human race. I am aware that in India there is no enthusiasm for the League of Nations. I have noticed this even among my own students. Very recently we had a strange subject discussed in the University Union when a debating team from the Universities in the United Provinces visited Mysore. "That in the opinion of this House the present world crisis can be overcome only by a world war." It is astonishing that this proposition was discussed. It is unbelievable that it was carried by a huge majority. It represents the students' mind. But it is worth while remembering that the imperialistic tradition is essentially European in character. It started with the Romans. It has continued right down to our own times the days of Mussolini and Hitler. I shall not venture to prophesy that the imperialism is going to die in our time. But I want you to remember that the first message of Peace and Love ever given to the world grew out of the soil of India in the person of Buddha. He did not belong to the masses as Christ or Mahomed did. A man sprung from the masses may be trusted to appreciate the difficulties of the masses. But Buddha was a man born in a princely family, educated in such a way that he did not even know what old age meant, what illness meant, what death meant. He grew up in a state of innocence. Face to face with a cripple for the first time, face to face with death his loving soul was harrowed and he felt "this is not the world for me. I am going to give up all to save mankind" and he did it. No entreaties from his wife, no entreaties from his relatives, no entreaties from his friends had any effect on him. He cheerfully took up the beggar's bowl.

Two centuries later we come across Asoka voluntarily giving up his imperialism in the very hour of his triumph to preach the gospel of Peace. Two thousand two hundred years later still we come across in India a noteworthy person who believes not in war as the essential means for settling disputes, an Indian who believes not in inflicting suffering or in killing but in taking upon himself the rôle of suffering and achieving victory through suffering. That is the message which India has preached through the ages. We cannot be false to our highest inheritance.

Civilization flourishes in the atmosphere of peace and peace is the expression of human harmony, the spirit of co-operation of which war is the mortal enemy. We cannot do better than end on that note struck by the old Vedic prayer:

> May all the powers of nature bring us peace. May God vouchsafe us peace. May peace and peace alone reign everywhere. May that peace come unto us!

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Discrimination against Indian Goods

Mr. Manu Subadar writes in *Financial Times*:

From the plight of several industries in India at present it would appear that they are at a disadvantage vis-a-vis their more powerful foreign rivals. Prominent amongst these must be mentioned the Shipping and Insurance Companies. But a subtle discrimination against Indian manufactures pervades the minds of all those who control British enterprises in India. I have seen a complaint recently in the London "Times"

against the competition in the import trade in tools and agricultural implements from those made in India

'A branch of the Tata Iron and Steel Company is obtaining an increasingly large share of the trade in hoes, axes, chisels, bill books, pickaxes, hammer-heads, kodalies and mammooties, 'except for those required by the British managed concerns "

This means that the British managed concerns do not buy their requirements of tools and implements turned out either by the Indian black smith or from articles made on modern lines at Tatanagar This certainly is a pointer, particularly for those key industries in whose favour England claims to have given preference under the Ottawa Agreement Is it possible that the Railways in India were making also this discrimination against the local products ? We have pressed for the revision of the Rules for purchase of stores for Government Departments ; but some of the Provincial Governments have not yet fallen in line. It is the duty of every patriotic Indian whenever he receives any information on this subject whenever he finds foreign articles preferred to Indian articles directly, or indirectly, to pass it on to one of Indian Chambers of Commerce, so that it may be possible to ascertain how far there is deliberate discrimination against Indian products at the hands of British managed concerns in India, and whether anything could be done about it

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Christian Missions in India—A Criticism

Dr Bharatan Kumarappa writes in *The Aryan Path*

Conversion, in the sense of giving up one s former religion and becoming a member of a Church is a consummation devoutly to be wished by all mis sionaries This has led to intolerance towards other religions ; if you desire to make converts from another religion your attitude to it cannot be friendly This will be stoutly denied by missionaries but I am sure that if the sympathy and tolerance which is to day adopted be genuine, their attitude toward other religions could not be to supplant them by their own faith as is their aim but rather to seek to influence them in such a way that these religions will undergo an inner revival and transformation if they need to What is above all necessary is not adherence to this religion or that but the free and natural realization by the human soul of the Infinite Spirit If it is felt that a particular religion does not effect this the truly friendly attitude will not be to get rid of it, which is what conversion necessarily implies 'but to influence it by the free inter change of views resulting from real religious experience

The principle Jesus laid down in regard to other faiths, if at all he was concerned with them, is the one which the modern missionary speaks most about but practises least It is contained in Jesus s words 'I am not come to destroy but to fulfil The fulfil-ment of Hinduism must not be sought elsewhere than in a full development of all that is highest and best in Hinduism itself If Christianity had anything to teach Hinduism, and I believe it has the lessons of Christianity would have to be assimilated by Hinduism and incorporated into it Only then can Christianity regard itself as not supplanting or destroying Hinduism but fulfilling it. Conversion which aims at supplanting Hinduism by Christianity is anything but a fulfilment of Hinduism Strict conformity to the principle of Jesus, above cited, requires preaching the gospel to non Christians with genuine love for the non Christian faith, and therefore not with the intention of supplant-ing it The missionary's task, if he feels he has found truths which do not exist for the non-Christian, should be to influence these faiths in the light of these truths in order to reform them not to supplant them

The consequence of this has been that he has no real knowledge of, or genuine sympathy with the culture of the people and thus his influence has been decidedly detrimental to indigenous cultural develop-ment

If the Christian missionary would be successful he must have genuine sympathy with the people, their traditions and their culture. His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose the purpose of Jesus to reveal in his life, in however small a measure what Jesus revealed so abundantly This will suffice to draw all men to Jesus, the Great Example

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Importance of manual training in Childhood

In an article on "Froebel's Individualism in Modern Educational Philosophy" in *Prabuddha Bharata* Dr Debendra Chandra Das Gupta writes on the above subject thus

According to Froebel s educational theory manual activities should begin in early childhood and continue through the period of secondary education Early in life children should share activity in their parents' domestic duties and trades and vocations Through such participation they would develop the habits of work and industry, and the domestic and civic virtues without which one could scarcely hope to become a good citizen To give them early habits of work and industry seemed to him so natural and obvious a course as to need no statement in words Besides the child that has been led to think will thereby, at the same time, be led to industry, diligence—to all domestic and civic virtues" Not only would the domestic and civic virtues be cultivated by the child s participation in the parental occupations but also such participation could be made to contribute greatly to the development of the child s personality "Who can indicate the present and future development which the child reaps from this part of the parents' work and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children ?"

Froebel believed that manual training should be carried on not only through early childhood and boy hood but also continued through adolescent years and throughout the secondary school period until adulthood For this purpose he advocated including manual train-ing courses in the curricula of the secondary schools and apprenticing certain older boys out to farmers and mechanics Froebel felt that in the secondary schools a proper balance should always be maintained between activities of the mind and of the body Reference has been made in preceding paragraphs to this fact and also to the fact that Froebel was opposed to the school practice current in Germany in his day of giving preference to language study to the neglect of the manual arts He advocated giving manual training to secondary school boys for the purpose of both mental and physical growth and also permitting older boys to learn trades and industries from mechanics and farmers by means of apprenticeship

In addition to the benefits to be gained from manual and trade training already discussed Froebel believed that such training would contribute also to the development of religion According to Froebel's theory work and religion should go hand in hand, each supplementing the other Either without the other would be insufficient "As for religion, so, too, for industry, early cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies Similarly, work or industry without religion degrades man into a beast of burden, a machine. Work and religion must be simultaneous"

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Cross-Bearing in the Realm of Sex

Rev. J. R Peneey writes in part in *The National Christian Council Review*:

All our instincts and appetites are in themselves good and beautiful A great deal of harm has been done by centuries of teaching of sex as in itself an evil thing, so that the cross that one has been called upon to bear is one of mortification, killing the desire as the highest ideal

Such a conception of sex is wholly wrong Like the other instincts which God has given us it is good and beautiful in itself and the cross which we are called upon to bear is not one of suppression and unhappiness, but of control and joy To this extent the moderns are right when they call on us to put away all our inhibitions and complexes on the subject of sex, and to let sex have its full expression What they are wrong in is in their demand that it should be uncontrolled and unbridled There can be no full expression without sacrifice

Let me give three reasons why there must be a cross of denial for the instinct of sex

1 Because sex is the creative instinct and there can be no creativeness without sacrifice Sex is simply the creative instinct, the urge which drives an artist to paint and a doctor or missionary to give his life in service, as well as a man and a woman to give themselves in marriage Its creations are the books of scholars, the bridges of engineers, social organizations, friendships, service of any kind as well as children And for all creative work sacrifice is a primary condition The pruned vine or rose-tree gives a better fruit or flower than the one which is allowed to luxuriate in wild profusion The pianist's touch, the cricketer s cut, the oarsman's sweep of his blade are only brought to their maximum of efficiency by perfectly learned control The same is true of sex and of all our bodily instincts

2. And then a second reason why there must be a cross of denial in sex, is that in no department of life is co-operation more essential. A marriage which is based from the first on selfishness, is bound to be a failure Love expresses itself always in two ways: in a longing to share, to share every thing to the uttermost; and in the supreme value that it gives to the object of love s passion Every lover not merely wishes to share, but to put the loved one first all the time Thus to demand of the single man or woman that he or she should sublimate the sex-instinct and give up certain rightful joys in one direction in order to gain full creativeness in some other direction, is no more and no less a sacrifice than is demanded also of every married couple in the sacrifices that true love must be always calling forth from them for the sake of each other and of their children. The reason for the thousands of cases of divorce in these days is, alas that the need of love before and after marriage has never been properly taught Where there is true love, where the person loved is of supreme value to the lover, there can be no thought of any sacrifice being too great to keep that relationship at its highest

3 There is a third and last reason for demanding a cross of self-denial in the sex-instinct, and that is, that in its creativeness it expresses the full personality, body and soul, mind and spirit As Bishop Gore once wrote: 'Is not the production of a new personality—a soul or spirit destined for an immortal life in God—but liable also to the most awful spiritual disaster—is not this the greatest of spiritual events in the world and the most wonderful of the activities of the creative spirit? Sex is a Sacrament'

Marriage is not a physical partnership, but a partnership of body, mind and soul

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Cash Value of Human Life

The following from *Insurance World* will prove instructive

What is the cash value of a human life? Statisticians have worked hard to find an answer to this question The process adopted is first to find the average cost of rearing a child to wage earning age In this the mother's contribution is of course, included It should be apparent that the process is not applicable to any individual case but is worked out by taking groups of men and averaging their experiences It has been found that in an average American family a sum of £2000 is required to bring up a child to wage producing age when the human machine enters on its productive stage. Hence-forward, the average income it earns year by year is ascertained The chances of dying are also taken into consideration The average value of an American life at the beginning of wage earning age is, in this way, assessed at £6000

Different classes of men earn different incomes, so the cash value of human life differs from case to case The following is a 'rough and ready guide" quoted from the 'Policy-Holder"

At Age	Life may be valued at
30	20 times income
35	18 " "
40	16 " "
45	14 " "
50	12 " "
55	10 " "
60	8 " "

The appraisement of human life in terms of rupees annas and pies may be repugnant to some people as being too gross and materialistic a procedure But the fact remains that the enjoyment of art culture and most other things that make life worth living depends in the last analysis on economic competence, the main pivot of which is financial security If civilization is the result of the desire of individuals to improve and to enlarge the scope of material and intellectual benefits it will not be wrong to interpret civilization in terms of man's urge towards financial security without which no such benefits are available. Financial security implies, on its selfish aspect, the economic safety for the individual himself and, on its unselfish aspect, the absence of financial danger for wife and children when the bread-winner is removed by death So it would appear that an upward movement in

civilization is nothing but an improvement in the economic value of human life and man's ability to conserve it

The practical problem is how to attain financial security? The first requisite is of course, foresight There must be the power to foresee economic troubles The next step is to eradicate those troubles or to create reserves against them It is with the latter that insurance is concerned Insurance is indeed the best and most effective expression of modern man's urge towards financial security

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War against illiteracy in Maharashtra

The B & O Cooperative Journal writes editorially

An interesting scheme has been launched under the auspices of the Poona Gram Sangathana Mandal to drive away illiteracy from Maharashtra especially after a full success has been demonstrated by one Mr Muley who has behind him an experience of fifteen years as a teacher and has perfected a new system of teaching adults to read and write in a very short time Mr Muley took up twenty two adult illiterates eleven of whom were agriculturists from villages around Poona and eleven of whom were from the city itself It was obvious that the degree of intelligence and grasping power varied to a large extent. For three hours Mr Muley worked hard in the presence of several critics and citizens including the Chief Saheb of Aundh who was watching with keen interest and succeeded in his efforts exceedingly well Half of those twenty two adults mastered the art of reading and writing alphabets and words efficiently and half of them could be fairly said to have been literates in the sense that they began to know and write alphabets This inspired a great deal of confidence in the workers and consequently a scheme has been outlined by Professor S R Bhagwat who is the life and soul of the Sangathana for waging war against illiteracy with the active help and co operation of the Chief Saheb of Aundh The outline of the scheme in short is to train workers who can master the methods of Mr Muley and carry on the work of making people literate. These workers are also to be trained in the general work of village uplift because in Prof. Bhagwat's scheme the ultimate end of the whole effort is village organization These workers are to be active in the village centres that are to be opened soon It is estimated that if every adult villager contributes Rs 3 either in cash or in kind it will suffice to make him literate and enable him to retain his knowledge by supplying him with necessary literature once his appetite has been aroused Education is after all a socialization of conscience but in the case of adults the task becomes exceedingly difficult if they are not handled scientifically instead of the ordinary rule of thumb method Again the aim and end of adult education should not merely be reading and writing but rather the inculcation of a desire and an urge for improvement into the whole body of villagers.

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Marxism and India

Prof Brij Narain writes in *Contemporary India*

Indian students of Marx have to be warned that a literal interpretation of Marx is even more difficult than that of religious scriptures And *that* is difficult enough

Marxism does not help us in understanding the economic position of some of the poorest classes of our population hand workers and peasant proprietors

The restoration of cultivating proprietorship with the State financing of agriculture would remove all Marxian causes of exploitation but bring little change for the better in the economic condition of peasants; other things remaining the same their marginal worth to society would be about what it is now, and their earnings on an average would not be much higher

The Marxian criticism of capitalism has little application to India Capitalism is growing in India but if socialism will come to India only when the centralization of means of production and the socialization of labour become incompatiable with their capitalist integument socialism is not coming to India for a very long time indeed

An industrial proletariat is practically non existent in India The growth of factory labour until it forms an appreciable percentage of the total population may take a century

The chief ground of dissatisfaction with our economic system is not exploitation of employees by employers but the scale of values produced by social marginal worth for factors which employ themselves

From this it may also be concluded that the doctrine of class war which plays such an important role in Marxism, is of less use to us than to the highly industrialized countries of Western Europe. There is little sense in talking of expropriation of expropriators where as in the Punjab the most valuable form of property (agricultural land) is widely distributed among the people.

The idea of class war is barren and unattractive What is fruitful and attractive is the idea of a State planning production and distribution setting everybody to work augmenting wealth and income and above all creating a new scale of economic values in consonance with the ideal of social justice

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The Third Assembly

Mr M Chalapathi Rau, M A, B L, has contributed an interesting paper on this subject to *Triveni* He writes of President Patel thus

Patel behaved like a perpetual crisis He wielded his sceptre like a birch Once he chid the Commander in chief for not being present to answer a debate Another time Blackett was heard to mutter something and he was pulled up and asked to make himself heard Patel's decisions themselves burst like bomb shells He bombed the Reserve Bank Bill At the time of the Meerut Trial he bombed the Public Safety Bill The situation was made too thrilling when bombs were thrown into the Assembly and Bhagat Singh became a hero to men of words who admire men of action The Government were rude In view of the fact that the Government are not prepared to show the Chair the courtesy of disclosing what their plans are, I refrain from giving a ruling' the President declared Over the question of their control of the Assembly gallery, he again bombed and won He with his usual pluck, refused to follow the Congress resolution asking its members to boycott the legislatures He explained the position of a President 'who doffs his vivid party colours be they buff or blue, crimson or yellow, and wears instead the white flower of a neutral political life At the time of the bitter Bardoli crisis he declared his sympathies a little too openly and bravely. Unkindly critics whispered with bated

breath that Patel was seen going home in the company of Motilal Nehru and that the syntax and even the phrases of the President's statements bore the oil and learning of the Pandit Arthur Moore committed his most blazing indiscretion when he tried to move a vote of no confidence in the Chair but the Government preferred to butter its parsnips with elaborate euphemism, and Patel added insult to injury When he left with a proud shrug the scene of all his political glory, muffled up in all his dignity, it was to the blare of guns and trumpets He gave himself a hearty send off but an embittered Viceroy spoilt the show by ungraceful references and veiled suggestions It was tragic to see Patel pass from continent to continent in search of health, and the tragedy was complete when robbed of his health and thunder a cynic to the core a fighter to the last, he died in Vienna amidst the dust of empires

THE BENGAL DEVELOPMENT BILL, 1935

By BHABATOSH DATTA, M A

IT is almost a commonplace in India to find Government measures opposed by popular opinion and by nationalist newspapers even when the measures are meant to yield some benefit to the people It was with distrust that the Primary Education Act was looked upon by many The Money lenders Act was not successful in receiving unanimous approbation Similarly, the Jute Restriction Scheme of the recent months has also been suspected by some to be a move to protect the interests of the mill owners at Calcutta and at Dundee

In such an atmosphere of suspicion it is a bit strange to find an outburst of acclamation on the recently introduced Bengal Development Bill It appears that the bill has been successful in convincing the public opinion that, if put into operation, it will really cause a considerable benefit to the people

This, however, shows that the thinking public in our country has for some time been really feeling the want of a measure like this. For sometime past well known writers have been telling us that all is not well with the agricultural conditions in our province, that Central Bengal is no longer what it used to be, and that there are some tracts which are doomed to a swampy future if flood irrigation is not restored by means of revival of dying rivers and construction of other suitable projects Dr Bentley in his book on Malaria and Agriculture and Sir William Willcocks in his lectures delivered at the Calcutta University drew the attention of the public to the serious effects of the decline of flood flushing in Bengal Since then a considerable amount of attention and study has been devoted by eminent publicists of Bengal to the problem of irrigation and the definite conclusion that has emerged from all this is that one of the most important items of any plan for the economic revival of Bengal would be the development of a sound system of well operated irrigation works

It is really noticeable how much Central and Western Bengal has suffered on account of the drying up of the waterways In the seventeenth century and even in the eighteenth, parts of Central Bengal drew admiration from all as prosperous and populous tracts Districts where malaria is now at the highest were regarded as health resorts and convalescent persons and pleasure-seekers often flocked to these places Dr Radhakamal Mukherjea, in course of a lecture delivered sometime ago, quoted extensively from the writings of foreign travellers all of whom had expressed admiration at the prosperity of the Delta region* But now this very region has been turned into a thriving bed of anopheles mosquito and the much-envied prosperity has definitely vanished The health and wealth that once belonged to these districts have practically disappeared and it is apparent that if nothing is done even now, some parts of this region will certainly turn into depopulated swamps and marshes.

What has been responsible for all this? When one seeks an answer to this question he is readily faced with one great deficiency to be found in this area—the deficiency of flood water irrigation The whole of the deltaic region is interspersed with a number of waterways which not very long ago used to carry the waters of the Ganges down to the Bay of Bengal. These waters travelled a long way from the foot of the Himalayas and contained a large volume of fertilizing matter Every year, with the coming of the monsoon, the rivers and the channels of Central Bengal were charged with this rich red water which flushed the whole region and thus kept the area fertile as well as healthy It is the decline of these rivers, due to diversion of water-currents, bank formation and construction of embankments,

* Report of the Council of the Indian Institute of Economics 1932-33 (Calcutta)

that has caused the deterioration of the area under consideration It is this 'red water famine' that has led to the growth of swamps and marshes in an area which once was rich and has brought in its train malaria and agricultural depression

One has only to compare Central Bengal with East Bengal to comprehend clearly what the want of flood water means In East Bengal, the Ganges, the Brahmaputra and the Meghna with their tributaries carry every year a large volume of silt laden water and the greater part of the tract gets a regular flushing every monsoon The effect is that the land is cleared of all stagnant pools and marshes and it receives a rich deposit of the silt carried by the river Consequently cultivation is prosperous and diseases are less widespread than in the neighbouring Presidency Division The density of population in the Eastern Bengal districts is fairly high and the area of land actually cultivated is gradually increasing The process of land formation is slowly, but steadily, going on and agricultural prosperity is guaranteed a continuous existence

A clear demonstration of the extent of agricultural decline in the districts of Burdwan and Presidency divisions is perhaps necessary The following figures, taken from Dr R K Mukherjee's paper show the percentage variation of the cropped area during the first thirty two years of the present century (1900-1932) in some selected districts of Bengal

District	Percentage variation in the cropped area (1900-1932)
Noakhali	+ 132
Dacca	+ 27
Bakarganj	+ 21
Mymensingh	+ 19
Faridpur	+ 13
Tippera	+ 11
Nadia	— 7
Murshidabad	14
Jessore	31
Burdwan	40
Hooghly	— 45

These figures clearly show the effects of river spill irrigation in East Bengal and of cessation of river spill in Western and Central Bengal. In the latter region, the cropped area has fallen considerably, there having been a fall of nearly 45 per cent in the district of Hooghly The figures relating to density of population per square mile also show how large a population is being supported by the prosperous tracts of East Bengal.*

District	No of persons per square mile		Increase per square mile
	1921	1931	
Dacca	1,164	1,265	101
Tippera	1,057	1,197	140
Noakhali	970	1 124	154
Faridpur	942	1 003	51
Bakarganj	739	834	95
Burdwan	530	583	53
Nadia	519	531	12
Murshidabad	585	656	71
Khulna	313	347	34
Hooghly*	909	938	29

The high density noticeable in the East Bengal districts is not perhaps desirable by itself. But, it certainly shows that agricultural depression to any considerable extent is absent from this area †

II

The only hope of revival of agricultural prosperity in Central and Western Bengal lies in developing the rivers that are dead and dry and in restoring to this area the red water which it once had the privilege to enjoy The head waters of the Mathabhanga, the Jalangi and of the Hooghly are drying up, and, consequently Central Bengal is being deprived of its due share in the rich silt-carrying water brought down by the Ganges Other rivers like the Bhairab and the Kapotaksha are also in decadent conditions, and something must be done in order to charge them again with flood water that will irrigate the surrounding districts

In 1928, in an article in the *Visva Bharati Quarterly*,§ Sir William Willcox suggested that the rivers of Central Bengal were not originally natural rivers, but were artificial canals constructed by men for the purpose of irrigation and drainage These canals were originally straight but the friability of the soil they traversed made them adopt a winding course Whether or not one accepts this theory, every one will admit the truth of the conclusion that emerges

* *Census of India* 1931 Vol I Part II Imperial Tables Table XV

* The high density of population in the Hooghly district is due mainly to the existence of a number of factory towns and not to agricultural prosperity

† Dr Meghnad Saha and others have emphasized the effect of railway construction on the drainage and irrigation of the province. The East Indian Railway in the Burdwan division and the Calcutta Khulna line in Central Bengal have undoubtedly caused a choking up of channels of natural drainage As however it is impossible nowadays not to have railways every old and new construction should be re-examined from the standpoint of irrigation and drainage and of public health. Measures should be adopted for minimizing the evil effects and for preventing such effects from arising in the future A complete hydraulic survey of Bengal seems to be essential at an early date

§ *The Visva-Bharati Quarterly* Sravan 1335 B.S.

from Willcocks's observation The channels performed a great service in the past, and, if the waters of the Ganges can be passed into them, they can perform the same service again They are spaced ready for overflow irrigation He suggested that it would not be difficult to control the rivers of Bengal The north to south rivers could be charged with monsoon water from the Ganges by the construction of suitable barrages

That a proposal like this is not a mere utopia is proved by the experience gathered from other countries, particularly Egypt. If Egypt had been left to herself, the land there would have been, according to Sir William Willcocks 'a howling wilderness today Instead of leaving the rivers free to carry a large volume of rich fertile water uselessly to the sea arrangements have been made by means of barrages and storage works to assure the cultivators of a regular supply of overflow flood water*

It is noteworthy that physical and economic conditions in Bengal are not very different from those in Egypt. Both of these tracts have to depend mainly on agriculture and both have an abundant supply of silt-laden rich water carried by commodious rivers The problem that requires solution is that of arranging for an adequate distribution of this red water in the whole region, and so the actual project should be one of control and regulation of rivers and construction of canals Such a policy of regulation and construction has been possible in Egypt, and there is no reason except that of financial inadequacy, why such a scheme should not be possible in Bengal too Bengal has an advantage over Egypt in the possession of numerous channels which can be easily converted into agencies for carrying overflow water to the interior In the undulating tracts of Western Bengal storage of water will be easily practicable and the Egyptian system of basin irrigation can also be developed in those areas†

It is, however, sometimes argued that a development of irrigation in Western and Central Bengal by means of storage of water, or of re-vitalizing of dead rivers would mean that the greater part of the water carried by the Ganges in the monsoon period would find its way to the deltaic region, and that, consequently, the new deltaic region of East Bengal would suffer from a dearth of flood water The plausibility of such argument, however appears to be doubtful. Even if the heads of the dying rivers are reconstructed and the other dry rivers revived the Padma will undoubtedly continue to be the main channel of the Ganges, and so, East Bengal will not be deprived of her fair share in the Ganges flood The diminution of the volume of water which flows down the Padma will rather mean a benefit to the inhabitants of Dacca and Faridpur, who have to suffer much damage on account of the uncontrollable fury of the river Again while West Bengal has no other alternative source of flood water supply than the Ganges, in East Bengal there are two other great rivers—the Brahmaputra and the Meghna, with their numerous branches and tributaries East Bengal, therefore, has no reason for concern at the proposal of flood irrigation of West Bengal*

III

The Bengal Development Bill introduced in the Legislative Council on the 7th of March last by the Hon'ble Khwaja Sir Nazimuddin, Member in-charge of the Irrigation Department is therefore a step towards the fulfilment of a popular desire It is at an opportune moment that the Government have thought it fit to introduce a measure for the recovery of Bengal. The people had really been wanting a legislation of this type The details of the bill may not commend themselves to many but almost everyone will approve of the purpose of the legislation and of the general principles which support it.

The bill is intended in the opinion of the Hon'ble Member in-charge to place the Government in a position to undertake the enormous task of bringing back to prosperity and to health the decadent areas of Bengal by restoring the flow of dead rivers by constructing works for controlling irrigation, and by arranging for drainage The Government recognize, according to the Hon'ble Member, the urgency of the problem and the reason which had prevented them so long from launching a comprehensive irrigation project was want of adequate funds. It is, however, not that a balance of funds has been available for this purpose The Government expect to recover the expenditure from the profits of the operations themselves The use of irrigation water by the cultivators would certainly result in increased income for them and the Government would according to the provisions of the bill, take away half of the net increase in the income of the cultivator Further the bill provides that every cultivator in the irrigation zone will have to pay the improvement levy irrespective of whether he uses irrigation water or not The effect of this would practically be to compel every cultivator to take advantage of the irrigation system

There are other proposals also which are

* An excellent description of the Irrigation system in Egypt and in the Sudan will be found in the Chapter on Irrigation in the *Encyclopædia Britannica* 14th Edition

† See Dr R K Mukherjee's paper on *Bengal Old and New* in the Report of the Indian Institute of Economics 1932-33 and also, S. C. Mitter's *A Recovery Plan for Bengal* Calcutta, 1934 Ch V

* In this connection attention may again be drawn to the suggestion made by Dr Meghnad Saha for a complete hydraulic survey of Bengal

equally drastic As there has been a considerable amount of encroachment on the beds of dead rivers, the launching of an irrigation system may lead to the cropping up of many claims for compensation *If in all these cases* compensations are granted the scheme will be unworkable So the Government want power to discriminate when compensation is claimed According to the Government proposal, if the people in the decadent areas have the rivers revived, they must be prepared to forego some *of their technical rights and also to face* the risk of loss due to floods, as people in East Bengal do The persons who would be gainers from the improvement of flush irrigation should not be left free to derive a further benefit by enforcing a technical right of compensation for encroachment or for flood risks The Hon'ble Member went as far as to say "If private rights are a barrier to the revival of decadent areas they ought to be modified

Another special power claimed by the Government is that of establishing special appeal authorities to deal with civil disputes that would inevitably arise in connection with the working of the scheme Under ordinary circumstances such civil disputes go to the civil courts and the awards of these courts are binding on both parties But, civil courts generally take a long time to come to a decision and occasionally an interim injunction may be ordered preventing the Government from proceeding with the work concerned until a decision is announced Such *preventions causing cessation of work mean a* huge increase in the cost of maintenance. For this reason i e, for a speedier disposal of such civil suits, special authorities will be constituted

The scheme of operations, as outlined in the Government Note, is elaborate. The whole of the Burdwan Division and parts of Central and Northern Bengal have been divided into a number of zones and different projects have been made for irrigating these areas The projects are mainly of three types In some areas arrangement will be made for flush irrigation *from rivers and water-channels In some others*, reservoirs will be constructed for storage of water and for distribution as occasion would demand *The third variety would consist of methods* of smaller importance like pumping of water The scheme will, of course, incorporate within itself the works which have recently been carried into effect

In the district of Burdwan an attempt will be made according to the Government Note to extend the Damodar canal system which has recently been constructed at a cost of more than one crore of rupees If extensions are not possible the north-western portion of the district will have to be served by flush-irrigation from the Ajoy river across which a weir will have to be constructed The Damodar may be made to irrigate also the southern part of Burdwan and the districts of Hooghly and Howrah through sluices and canals constructed at convenient places In Midnapore also flood flushing can be obtained from the Cossye river and the canal system *In Central Bengal, the water-channels* are already in existence and if water can be made to flow through them flood irrigation will be automatically secured By maintaining the water flow in the Hooghly, the Mathabhanga the Jalangi the Gorai the Bhairab the Nabaganga the Chitra and other dead or dying rivers and *by extending canals and cuts*, Central Bengal can be assured of a regular water supply In North Bengal, flood irrigation on a large scale will be difficult but something can be done for improving the water flow in the dying streams and for arranging for better drainage specially in the Chalan Bil area

There are besides three important schemes for reservoirs For serving Bubhum and Murshidabad a plan, which may be called the Mor Reservoir project, has been made for constructing a reservoir seven square miles in extent with capacity of storage of nearly 10,000 million cubic feet of water A convenient site for the construction of the head works has been selected at Mesanjore in the Santhal Parganas This reservoir will store up the water that comes down in spasmodic floods and will be utilized for cultivating more than 100,000 acres of Kharif crop The second scheme is the Dwarkeswar Reservoir project which when completed will serve the Vishnupur subdivision *of the Bankura District and* two thanas (Khandaghosh and Raina) of the Burdwan district The dam will be constructed at Sukniya near the district town and the reservior will store 6700 million cubic feet of water A third suggestion, though yet now a faint one, has been made for the construction of a weir across the Mahanandi and of a reservoir for irrigating the Malda district

To supplement these, pumps will have to be utilized Pumps worked by oil-engines and by by hydro-electric power can, as Sir William Willcocks pointed out, irrigate fields even at a distance of twenty miles from the water way The note *published by the Government contains schemes* for installation of pumps both for irrigating tracts which cannot be reached by canals and for the drainage of low lying areas, particularly in the southern part of the Burdwan Division

Such, in brief outlines, is the scheme of the Government of Bengal for irrigating Central and Western Bengal and for improving agriculture and sanitation The main question that arises in connection with the scheme is that of finance and as the Government proposal contains a a departure from ordinary practice, it is bound to evoke a considerable amount of interest. It is to this question of finance that we now turn

IV

In this explanation of the reason for the delay in launching a definite irrigation scheme in Bengal the Hon'ble Khwaja Sir Nazimuddin stated that lack of funds had so long prevented the Government from taking active measures The methods which are at present in operation are not suitable for any improvement scheme on a large scale The greatest defect of the existing system is that the revenues derived from the irrigation works are not sufficient to meet the costs

The Hon'ble Member showed that the Bakreswar canal was expected to bring Rs 16 000 a year in water rates, but in 1933-34 the sum actually received was only Rs 13,710 and the revised estimate for 1934-35 was Rs 16,150 The Damodar canal in 1933-34 showed a loss of Rs 5,56 000 (excluding interest on arrears of interest). These figures are, no doubt, discouraging If, inspite of the loss that occurs, irrigation works are continued that would necessarily mean a very great increase in the tax burden on the Bengali people Bengal is already over-taxed and it is doubtful whether further taxes should be imposed even for such a purpose as irrigation and agricultural development

The reason why the irrigation works in Bengal do not pay their way is to be found mainly in the discretionary right which the cultivator enjoys of using or not using canal water at his will The result is that in years of good rains, the cultivator does not take water from the irrigation canals while there is an appreciable increase in the demand for water when the monsoon fails To the cultivator, the irrigation works are, therefore, merely a means of emergency relief to be taken advantage of when situation demand it and to be left aside when he can do without such relief measures If, however, irrigation is a form of insurance against risk it is impossible to refute the Hon'ble Member's contention that the people ought to pay every year for that insurance. The interference of the civil courts is also responsible for the financial difficulty in working an elaborate irrigation scheme in Bengal

It is difficult, however to agree with the assertion made by the Hon'ble Member that in no case it is justifiable to supply water at less than cost price No doubt, as a general rule, irrigation works ought to pay their way But there are areas which are particularly susceptible to famines, and in those areas it is certainly necessary to supply irrigation water at a rate lower than the cost of maintenance. There will no doubt be loss on account of this but this loss will be negligible when compared with the great loss that may arise due to a failure of crops In such cases, there is ample justification for suffering a small loss in order to avert a big one.

There are however very few regions in this province which are susceptible to frequent famine or marked failure of crops The net effect of the irrigation works would be as Dr Bentley pointed out to increase the produce to a much higher figure than is obtained at present. If the effect of irrigation is to ensure to the cultivator a steady increase in the yield, the Government are no doubt justified in taking a share of the additional value created by their enterprise. The Government proposal is therefore that when they have improved the out turn of land they should be allowed to take back not more than half the net increase in the form of an 'Improvement Levy"

The proposal is thus to 'extend to the Government the advantages which have been ceded to the landlords.' If the action of the landlord to improve the land is rewarded by an additional rent payable by the tenant, the action of the Government, when it results in a definite increase of production, should also yield a revenue to the public treasury The Government's rights will however be greater than those of the zemindars, because the latter cannot increase the rent payable to them by the tenants beyond the percentage fixed by the Bengal Tenancy Act.

The greatest of all difficulties that will have to be faced will be that of determining the rate of the levy, that is of finding out what has been the extent of improvement It will not certainly be possible to ascertain the normal yield of every plot of land and the yield as it would be after the improvement. It will therefore be necessary to calculate the average normal return and the improved yield from each quality of land in a particular area The actual ascertainment of these averages will, however be rendered difficult first because the lands are of many different qualities, and secondly because it will not be possible to get accurate figures for calculating the basic average of normal yield. In Bengal the agricultural statistics are particularly deficient and Dr Bowley and Mr Robertson stated that 'the outstanding need for all India Statistics is a new system of recording the area under crops and the yield in the areas under permanent settlement * An elaborate reform of agricultural statistics will be necessary before the improvement levy can be equitably imposed on the people.

Further difficulties arise from the fact that in some cases remissions will have to be granted The Hon'ble Member, in presenting the Bill to the legislature, admitted that it would not be possible to maintain an inelastic levy for a long time The rates will have to be revised, occasionally with a view to securing conformity with changes in the cost of maintenance and in the price level and with changes in the nature and

* Bowley and Robertson, *A Scheme for an Economic Census of India* (Report to the Government of India) page 35

extent of the crops cultivated. It may occasionally be necessary to raise, or, as is more likely, to lower the rates A permanent lowering of the charge may be necessary when on account of miscalculation at the outset, an unmaintainable rate has been imposed on the cultivator A temporary lowering may be necessary in more cases than one

First, as the Hon ble Member himself has pointed out, it will be necessary to grant remissions when there has been an appreciable fall in the price-level. The surplus yield of the improved land will have to be calculated in terms of the amount of the crop raised, but, the rate of levy will depend on the money value, of the surplus. And so, the rates will have to be revised when there has been a change in the price-indices of agricultural commodities The index of general price-level may not exactly show the extent of the change in the prices of agricultural crops, *and so reliance will have to* be laid on separate price-indices of crops generally cultivated in Bengal. This, however would necessitate a better organization of statistical service in the province.

It must also be noted that while the money income of the agriculturist depends on the agricultural price-index the real worth of the income to him can be measured only with reference to the general price-level If there is a fall of 30 p.c. in the agricultural price-level and a fall of 20 p.c. in the general price-level, there will be a marked decline not only in the money income of the cultivator, but also in his real income, *i.e.* in the amount of goods and services that his income will purchase In such an instance, the amount of remission granted will have to be in fairness to the cultivator greater than what is indicated by the price-index for agricultural crops

Besides this one, there may be other cases where refusal of remission would mean injustice. For example, there may be lands which will yield a good crop without irrigation—lands the output of which will not increase as the result of improvement and provision of flushing facilities. In such cases the levy which will be imposed on all cultivators living in the irrigation zone will be a net additional burden on the owners of first-quality plots of land, and will certainly cause discouragement of cultivation of those plots This will be more apparent in those cases where the land is already made to yield its maximum capacity by means of private irrigation works. When Government-owned irrigation works will be operated in the neighbourhood, such privately irrigated plots will have no further benefit to earn, and, so, remission ought also to be granted to those cultivators who own such plots. The Bill, even when enacted, may not come into operation for some time *It is, therefore, necessary* to assure private individuals immediately that remissions will be granted to those plots which are irrigated by private works, otherwise there will be a positive set-back of the development of minor irrigation works by zemindars rayats or co-operative societies

Again it may in some parts of Western and Central Bengal be necessary to levy low rates or even no rates at all, in order to induce the cultivators to take up lands which are not now employed If from the very beginning an improvement levy is imposed, the number of persons forthcoming for cultivation of these plots will be small, and consequently a specially low rate may be expedient in the earlier years

And then lastly where a part of the holdings of a cultivator is left fallow by rotation, the produce that might have been raised from that part ought not to be taken into consideration in determining either the basic average yield, or the yield after the improvement. It may be necessary to fix a percentage or a standard fraction which shall be *deducted from the total acreage of the holding in* order to allow for land that may be left fallow by the cultivator

There may be other cases where remissions will have to be granted Agricultural conditions vary so much from district to district that it may even be necessary to appoint a small committee to submit recommendations on the framing of rules in conformity with the different practices prevalent in different areas*

V

It is possible to dismiss easily the other aspects of the Development Bill. The drastic powers that are demanded for the Government can be justified only by the ends they will secure If the Government scheme materializes and is successful in creating a real prosperity for the cultivators, no one will take any objection to the powers which the Government want to exercise. It is, perhaps going a bit too far to delimit the jurisdiction of the civil courts and to establish special courts for trying suits that will arise in connection with the operation of the scheme But, it ought also to be noted that if the scheme can be successful only when adequate powers are reserved such powers may in all fairness be given to the controlling authority The Magistrate

* On the lines suggested above it may be possible to find out the standard form for the maximum rate of the levy for a particular plot of land If f stands for the fraction of the land left fallow R for the basic yield before improvement of soil by irrigation Q for the improved yield after the development scheme has been set into operation P for the price of the crop raised A for the agricultural price index and G for the general price-index then the maximum levy ought to be

$$\frac{1}{2} \cdot \frac{n-1}{n} (Q-R) P \frac{A}{G}$$

The co-efficient $\frac{A}{G}$ is necessary to allow for variations in the real value of the money earnings of the cultivators

drainage scheme, as the Hon'ble Member in-charge pointed out, would have paid for itself, but it has been a burden on the revenues of the province as the result of a series of civil cases When drastic reforms are necessary drastic methods may be indispensible If the Government succeed in convincing the people of the need for, and the value of a measure like this, very few persons would object to the grant of wide power to the authorities for making the scheme effective

But, the greater part of the value of the improvement operations will disappear if the landlords appropriate the remainder of the surplus after the levy has been paid In the case of occupancy ryots it will not be possible for the landlord to do so easily, but, in other cases, the tenants may have to hand over the surplus they secure to the zemindar Those who cultivate on the half produce system (bhagchashi) may be made by the land owners to cede to them the whole of the net surplus Adequate provisions will be necessary for protecting the ryot against undue demands of the landlord It is no doubt, a difficult task to protect persons determined to make common cause with those who wish to deprive them of anything But it must be remembered that the ryot is always on the weak side of the bargain between him and the landlord, and what he apparently does is not necessarily what he wants of his own accord to do It should be one of the cardinal features of the scheme to preserve for the person who pays the levy, the increased profit due to improvement less only the share taken by the Government.

It will also be necessary to provide for adequate means to the cultivator to have his rate assessed on a fair and equitable basis Perhaps the best way to secure this will be to allow the cultivator the right to appeal to the civil court, or, at least, to the specially constituted appeal authorities against the levies which will be imposed by the executive authority The civil courts or the appeal authorities in such cases should go into the merits of the individual cases and pronounce on the equity or otherwise of the rate charged

This brings us to the question of the administration of the development scheme The scheme will not certainly come into operation before the new reforms are inaugurated. It is on all hands admitted that a co-ordination of the Irrigation and Agriculture departments is absolutely essential and it may be expected that both these subjects will come under the same portfolio after the reforms have been made effective. But, the problem of administration will not be entirely solved when these two departments have been brought under one controlling authority The Minister in-charge will always require the help of expert as well as common sense opinion and the institution of a small advisory committee will, perhaps be found to be essential. Such an advisory committee can perform many useful functions The advisory committee for Development Operations should consist of two or three officials, including a member of the Public Health Department, and a few representatives of cultivators, landholders and of academic economists The existence of a committee like this will on the one hand create a link between the Government and the public and thus increase people's confidence in the administration of the scheme, and on the other hand will act as a check on the exercise of the drastic powers granted to the administration

It is being said in many quarters that this Bill, when enacted, will be put on the shelves just as the Primary Education Act has been The Hon'ble Member has assured the legislators that the Government do not intend to put this bill forth as a mere eye-wash and that the scheme has been launched after months of enquiry and investigation and with the serious intention of working it. Even if the scheme is not soon brought into operation it will succeed at least in awakening among the people a strong consciousness regarding the decadent condition of Central and Western Bengal, and in stimulating public opinion in favour of recovery by deliberate planning Let us hope that the scheme will do more than that, and will, by actual operation, raise one of the most important areas of Bengal from unhealthy living and from agricultural decline



"TODAY I GAIN YOU TRULY"

(*Translation from* "Sesh Saptak," *the Poet's latest work*)

By RABINDRANATH TAGORE

I neglected to appraise your worth,
being blindly sure of my possession
The days followed each other and the nights
carrying your offerings to my feet
I looked at them through the corner of my eyes
as they were being sent to my storehouse
April's honeysuckles added their scent to your gifts,
the full-moon of the autumn night
touched them with its glimmer

Often you poured the flood of your dark tresses upon my lap
and your eyes swam with tears while you said
My tribute to you, my king is pitifully meagre,
I have failed to give you more, not having any more to give

The days follow each other and the nights,
but you are no longer here today
I come to open at last my storehouse
and take up the chain of the jewels,
that came from your hands, on my neck
My pride that remained indifferent
kisses the dust where you left your footprints
Today I gain you truly
for with my sorrow I have paid the price of your love

Chandernagore
26.6.33.

NOTES

"No Alternative" to India Bill ?

At the concluding stage of the House of Commons debate on the India Bill Sir Samuel Hoare said :

> "I ask the critics both here and in India what practical alternative they have to offer If they have no alternative, do they agree *that there should be* no legislation? "

Sir Samuel asked this question much too *early*. He ought to have waited till the royal assent had been given to the Constitution Bill and it had become an Act of Parliament.

Indian Liberals and Indian Congressmen have been the severest critics of the *Bill*. There are other Indians also among its critics They have said again and again that they would rather be content with *India's present* constitution than have the Bill now before the British Parliament. Therefore, the question asked by Sir Samuel ignores that fact.

As for an alternative to the Bill, he took it for granted on January 2nd, 1935, also, that there was none. With reference to that earlier assumption of his, Mr. George Lansbury, M. P., writes in his new book, *Labour's Way With The Commonwealth*

> "Meanwhile, although they persisted in their boycott of the statutory commission, Indian politicians of all shades of opinion decided to show that they were equal to accepting a challenge thrown out by Lord Birkenhead and determined not merely to lay down *general propositions*, but actually to formulate the principles on which, in their opinion, India's future constitution should be founded A conference embracing members of all the Indian political parties was held in Delhi in February, 1928 They did not attempt to *draft a constitution in the* form of a parliamentary bill, but they detailed the essential principles which such a bill must contain This report was accepted by all political parties and *welcomed* by the National Congress in December, 1928, as 'a great contribution towards the solution of India's political and communal problems . . . as it represents the largest measure of agreement attained among the important parties in the country'."

With reference to this report, generally known as the Nehru Report, Mr. Lansbury proceeds to observe

> "In face of this report, Sir Samuel Hoare had the temerity, in his broadcast speech of January 2nd, 1935, on the Government's new constitutional proposals for India, to state that an overwhelming reason in favour of the Government's present proposals was that 'no one, either here or in India, has produced any workable alternative . . . The significant fact is not the outburst of criticism (of the Government's *proposals) but the total absence of any* constructive proposals No one in India has produced a workable alternative'." *

Mr Lansbury asserts truly :

> ' Indians did produce a workable alternative, and now, according to Sir Samuel Hoare, the Government's constitution, which is inacceptable to Indians, is to be imposed on them mainly on the ground that 'no one in India has produced a workable alternative'."

It should be noted here that the Nehru Committee "sketched the broad outlines of a complete constitution and based it upon dominion status" (*India's Political Crisis* by Professor W. I. Hull, Oxford University Press), and hence it cannot be said to have been *unworkable on the ground* of any extreme demand

Sir Samuel Hoare's assertion that there has been a "total absence of any constructive proposals" from the British and Indian critics of the Bill is entirely false. Major Attlee's alternative draft report placed before the *Joint Select Committee*, Lord Zetland's amendment relating to the Communal Decision placed before the same Committee, the Joint Memorandum of the Indian "Delegates" to that Committee, and some of the conclusions arrived at at some of the sessions of the so-called Round Table Conferences but totally *ignored in the* Government Bill, contained

* The Government's proposals would be workable only because of force behind them. R. C.

constructive proposals Therefore, there has been a "total absence," not of "constructive proposals," but of the least spirit of compromise so far as the two main objects of the India Bill are concerned, namely, safe-guarding British domination in India and safe-guarding British ascendancy in the Services and in the business, commerce and industries of India

Lord Zetland on Continuity of British Policy

Shortly after being installed in the office of the Secretary of State for India Lord Zetland issued a statement to the Press in the course of which he said

> "I realize of course that the future constitution of India is already in shape and the task which falls to my lot is not to draft or redraft the measure but rather to aid in piloting the existing Bill through its final stages to the Statute Book and after that to join with Lord Willingdon in bringing the new form of Government into operation The credit for the Bill will remain for all time on Sir Samuel Hoare
>
> "Perhaps I should add that it has always been *my view that a reasonable continuity of policy is* essential in the relations between Britain and India In this case continuity of policy will be easy and natural for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another during the long process of investigation at the Round Table Conference and by the Joint Select Committee in which he and I had taken part"

Lord Zetland's statement was both unnecessary and necessary *Unnecessary* because British politicians in office do not necessarily adhere to what they say or do in their non-official unregenerate days because no intelligent man should expect that he as a Conservative would go against the main policy of his party, because Indians understand that India *is not a party question* with Britishers, as all parties have hitherto agreed *in practice* that India must be kept in political and economic subjection, and hence Indian *debates in Parliament have* been somewhat like acting on the stage, where friends in the green room act as antagonists, and because one of the reasons for making Lord Zetland the Secretary of State for India may have been to prevent the remotest, the almost unimaginable, possibility of his acting the part of a critic of the Bill in the House of Lords *Necessary* because there are always credulous and gullible persons, 'dupes of *to-morrow*,' who require constantly to be undeceived by being brought face to face with the realities of British politics concerning India

British imperialists may give the lion's share of the credit for the Bill to Sir Samuel Hoare But Indian nationalists do not want to make him a scapegoat by placing on his shoulders the lion's share of the blame for it. They will be just and will blame the British people in general

They will also thank Lord Zetland for telling them plainly that he and Sir Samuel are '*almost*' of the same opinion regarding Britain's Indian policy

That policy, as worked out in the India Bill, is that British political and economic domination in India must be kept up at any cost. It is not at all a matter for surprise that a Conservative like Lord Zetland wants to keep up the continuity of this policy Perhaps other British Parties will largely agree with him We have noted, no doubt, that Mr Lansbury says in his new book that "Labour's policy represents a sharp break with the past. There can be no question here of 'continuity' in the sense in which that word has hitherto been used" It has to be seen what Labour *will do if and when it comes into power* Meanwhile we also note that these words of the Labour leader are followed by the passage printed below

> "This is not to say that Labour does not recognize the facts of empire as they exist today—the interests which have been created the expectations that have been aroused the material equipment that has been created the capital that has been invested It realizes clearly that to go back on the past is impossible that to disturb the structure unduly might cause far more harm than good *to the peoples* for whose welfare we are responsible Some of the false steps of the past must be accepted because they are now irremediable, others can be retraced but only gradually"

Defence and Self-rule

In the House of Lords Lord Ampthill, who ate and continues to eat India's salt and is therefore duly ungrateful, recently repeated the time-worn hypocritical cant that India could not get self rule so long as India could not defend herself but depended for protection upon "an army from another nation overseas." Englishmen make much of this protection, as if they carried on the work of "defence" in our interest They ignore the fact that, while in free

countries "defence" means defending their freedom, in India it means the maintenance of the subjection of India to Britain, so that the British garrison and the Indian mercenary army actually protect the British estate of India But let that pass.

Lord Ampthill and others like him ought to be able to tell the world what the British Government have done and are doing to make India *self-sufficient as regards defence* Our country has plenty of men who can be trained to become very good fighters There is also plenty of men who can be trained to become expert military leaders. Therefore, the Government should have trained a large number of men to become officers as quickly as possible, so as to enable us to take charge of our defence—at any rate in the near future. Much can be learnt from the example of Canada, which Mr. St. Nihal Singh has brought prominently to public notice in his article in the present number of this journal

Instead of pushing on a well-thought-out scheme of Indianization, the British policy, since the Mutiny, has been exactly the opposite Indian commandants were replaced by British officers, certain communities were excluded from the army, the number of British soldiers in proportion to that of the sepoys was raised and Indian soldiers were excluded from the artillery. Of course, at present Indians are not entirely excluded from the artillery, nor are Indians entirely absent from the commissioned ranks of the army. But the pace of Indianization in it is such that it will never be Indianized And what about the new and most effective Air arm? What place have Indians there? And what is the personnel of the high-sounding Royal Indian Navy?

In 1859 the Peel Commission was appointed to enquire into the organization of the Indian army. Among others, Lord Ellenborough, ex-Governor-General of India, and Lord Elphinstone, ex-Governor of Bombay, gave evidence before it.

Their reasoning was very convincing!

They paid high tributes to the warlike qualities of the Indian people, but both were of the opinion that "*because* of the quick adaptability of the Indians to the use of war weapons, Great Britain should prevent them from handling or using them"!

When self-government was conferred upon Australia, Canada and South Africa, were they able to defend themselves without British help? Even now would Australia be able to defend herself against Japan, or Canada against the United States of America, without British help, in case of attacks from those quarters?

War Preparations of the Big Powers

Mr. Wilfred Wellock writes in the June number of *No More War*:

If there is a straight road to war the Big Powers are now on it . . . .

Modern statesmanship is blind and bankrupt There is not a single statesman in power in the whole of Europe who possesses a sense of the realities of the present world situation, who sees the fate which threatens the nations if the policy they are all pursuing continues, and who is thus capable of action sufficiently bold and heroic to save civilization

Every responsible statesman knows that another war will smash up our civilization .

Yet he treads the road to war

MORE AND DEADLIER WEAPONS

Every responsible statesman knows that the weapons of war become more deadly every year, that against the devastating war machinery of today there is no adequate defence, and that invention quickly renders futile every mode of defence devised

Yet he sanctions and supports armaments' expansion

Every statesman knows that if his country adds a gun, a ship or a plane to its war equipment, every other military Power will make a similar addition, and so increase the deadliness of war He also knows that piling up armaments breeds fear, and that fear invites and ultimately renders inevitable, war

Yet he insists on arms being piled up

So, with deadly certainty, the nations of the earth are marching towards war

The British patriot claims that extensive arms are necessary to protect Britain's vast empire

SAUCE FOR THE GOOSE

The German patriot, conscious of his poverty, asks why Germany should not be as well armed as her neighbours

The Japanese patriot asks why, if Empires and powerful military forces are necessary to greatness in the West, Japan should not also possess such things.

The Italian patriot says that seeing the possession of an Empire is a necessary condition of ranking as a First Class Power, Italy must be ready to expand

And so on

We are thus able to give the precise history of the last four and the next six or so years, if present tendencies continue

The stages are:

1 The statesmen of the world meet to disarm

2 After three years, during which they have seen into each others' minds, they give up the job

3 Having failed to disarm because they each feared the other, they decide that the logical thing to do is to increase their arms. Hence a new arms race

4 The thought of the monsters of destruction that all are preparing increases fear and demands that the people of every nation shall be drilled to protect themselves against the new terrors they all are producing

5 Invention then devises means of rendering futile the new protective measures

6 Fear gets out of hand and leads to the decision that war is inevitable, and that the sooner it comes the better

7 War comes and the nations destroy one another

The nations are on that very road to-day None can deny it

The people must call a halt some time if the situation is to be saved Now is the time, when this new and important step towards war is being taken

If we succumb to these challenges—increased armaments, defensive drill, etc—war will come upon us as certainly as night follows day

"Dominion Status" "The Real Peril to Philippine Independence"

The New Republic of New York writes

The Filipinos followed the expected course when they voted, twenty-five to one in favor of the new "Commonwealth Constitution" under which they will obtain their freedom at the end of ten years The only difference of opinion among them on the subject seems to be whether ten years is not too long a time, this was in part the basis for the recent uprising of the Sakdalistas, who feel that the ten year period is only a device to fasten more firmly upon the Islands the chains of Wall Street ownership The real peril to Philippine independence still comes from within the United States. The Islands have suddenly assumed a new commercial and military importance because they are part of the projected trans-Pacific aviation service, which utilizes Hawaii, Wake and Midway Islands, Guam and Manila on the route between San Francisco and Canton It is obvious that aerial bases in the Pacific are just as important from the military as from the commercial point of view For this reason suggestions are beginning to be heard that the Philippines must not be permitted to pass entirely out of American control and that their inhabitants ought to accept some sort of dominion status. It is even hinted that the delay in negotiating new commercial arrangements is intended to keep the Islands under our influence

The Evils of Imperial Preference

In the course of an article on "Indian National Opposition to Imperial Preference in India," contributed by Dr. Taraknath Das to *Unity* of Chicago, he makes some extracts from Professor Dr. Daniel Houston Buchanan's valuable work, *The Development of Capitalist Enterprise in India*. After pointing out that India is one of the great industrial regions of the world, that the importance of India in the field of international trade and commerce is only next to the United States of America, Great Britain, Germany and Japan, and that with her population of 353 millions and the raw materials available in the country, she should have developed her industries more effectively, Dr. Das quotes the following passages from Dr Buchanan's work :

"With *all the advantages, India, after a century,* was supporting only about two per cent of population by factory system The country is still annually importing far more manufactures than it exports. While the proportions are gradually changing, Indian economic life is still characterized by the export of raw materials and the import of manufactures. *In spite of her factories and her low standard of living, India is less nearly self sufficient in manufactured products than she was a century ago*" P 451.

"Instead of attempting to encourage and develop in India an efficient factory industry, such as was built up during the same period in the United States, Germany and Japan, the British kept India as a supplier of food and raw materials and as a market for her great manufacturing industry" P 459

"The policy of the Indian government was long avowedly that of free trade, *which maintained the Indian market as one of the most valuable outlets for British industry and trade* Only in recent War and post War periods, and then only in response to very urgent demands for revenue and great agitation from the Indian community, was a measure of protection granted" P 461

The minute of dissent presented by five Indian members of the Fiscal Commission appointed by the Government in 1921 contains the following passage

"We believe that the industrial backwardness of *India is in no way due to any inherent defects* amongst the people of India but that it was artificially created by a continuous process of stifling, by means of a forced tariff policy, the inborn industrial genius *of the people If a policy of protection had been* adopted, say at least a generation ago, if the same freedom to regulate her fiscal policy had been conceded to India as was conceded the self governing *Dominions, India would have made by this time* great progress in the direction of industrialization. " (British Parliamentary Papers, 1922. Session 2 II Cmd 1764)

Owing to many non-British outside competitors having entered the Indian market, Great Britain has been obliged to grant "discriminating protection for Indian industry" *combined with preference for British goods* This imperial preference greatly hinders the industrial development of India, as pointed out in a memorandum by the Indian Merchants' Chamber of Bombay, as follows :

"The Agreement (based on imperial preference) will perpetuate and extend further the present dominant position of Britain in the trade of India. This is against the very economic axiom, that to be able to get the best advantage out of international trade,

a country must needs have *large trade relations* with the largest possible number of countries as buyers and sellers,—in other words the widest possible markets and the widest possible sources of supply *Besides the consequent strengthening of the economic domination of Britain will only serve to perpetuate and stiffen the political domination*

"The Agreement initiates a policy of industrial co operation between *Britain and India*, which will reduce India to the position of manufacturing semi finished articles and the Indian tax payer will be called upon to pay in order that the British manu facturers may have the benefit of turning such articles *into finished products for the Indian Market*

"The Agreement, in increasing British imports into India and diverting some of our exports to Britain, will only help to tighten the *stranglehold of* British shipping to the detriment of our own

"*The Agreement will seriously prejudice the growth of Indian industries in those articles in which British goods are to receive preference*, and to many a nascent industry in any of *these articles, if at any time in* future it proves its case for protection, protection will be given only on the basis of preference to British goods as already done in the case of Steel and Tex tiles"

One of the greatest objections against the Imperial Preference Agreement, made between India and Great Britain is

'*The Agreement is not based on the principle of reciprocity, because whereas the United Kingdom is likely to get a substantial benefit in the Indian market, India's advantage will be very little if any at all*"

(The Indian Merchants' Chamber, *Views of the Committee on the report of the Indian Delegation to the Imperial Economic Conference, Bombay, 1932*, pp 23-25)

Need of Fiscal Independence

Britain was able to impose imperial preference on India because of the subject condition of the latter and her consequent lack of fiscal independence Such *independence is*, however, one of the fundamental attributes not only of complete political *freedom and in*dependence but even of what is generally understood by 'responsible government.' This was recognized more than fifteen years ago by the Joint Select Committee of both Houses of Parliament in *their Report* on the Govern ment of India Bill of the time, dated November 17th, 1919, when they said in paragraph 33

"Nothing is more likely to endanger the good relations between *India* and Great Britain than a belief that India's fiscal policy is dictated from Whitehall, in the interests of *the trade* and com merce of Great Britain That such a belief exists at the moment there can be no doubt *That there* ought to *be no room* for it in the future is equally clear Whatever be the rights of fiscal policy for India for the needs of her consumers as well as for her manufacturers, it is quite clear that she should have the same liberty to consider her interests as *Great Britain, Australia New Zealand, Canada and* South Africa"

Although this was written in 1919 and although ever since India has enjoyed some slight fiscal independence in practice and more *on paper, the Bill for India's new constitution* now before Parliament deprives her of even that apology for fiscal independence on the pretext of preventing commercial discrimination against Great Britain

International Conference of Women at Istanbul

Stri dharma writes

Another great event in the sweeping tide of the great *Women's Movement that embraces the women* all the world over, has taken place in the Inter national Conference of Women that was held at Istanbul Forty nations were represented at the Conference and the W I A and A I W C were *ably represented by Begum Hamid Ali and Begum* Iqubalunissa Hussain who tell us in glowing terms the great measure of unity of aim that is always conspicuous in the international meetings of women Though they come from every country, and race and *nation* though they speak different languages, hold different traditions and are in all the circumstances of life *different from one another*, yet, *underlying* all this there is a unity of purpose, of aims and ideals that is like a strong chain binding them together in a strength that will grow invincible The matter of the economic emancipation of women was *in the forefront of the important subjects discussed* by the Conference and it is justly the most important matter! Without economic independence for the women as a basis, all other openings and opportunities must remain abortive Until women are able to maintain themselves without depending upon or being subordinate to anyone, they will not be in a position *to avail themselves fully of all the opportunities* that are open to them We deplore the position of *the women in countries where they are being driven* back from their hard earned positions, but the tide of reaction will soon turn The great help and *encouragement* that was given to the Conference by the Turkish Government is a mark of the tremendous changes *that have taken place in the attitude of the* oriental countries towards this subject The Govern ment went so far as to have special issue of stamps, the proceeds of which were to be given to help finance this great event Nowhere have such *phenomenal changes* taken place in the position of women as in Turkey

Since her return from Istanbul Begum Hamid Ali has spoken strongly against communal separate electorates But the men-folk of her community profess to be panic-stricken at the very remote pro-pect of separate communal electorates being abolished (*in the Greek Kalends*) at the instance of

the communalism-ridden Councils by order in council of His Majesty the King on the advice of his Ministers, the successors of those who approved of the Communal Decision, and who would be for 'a continuity of policy'!

Which of the two voices to believe—the he voice or the she-voice?

A news letter published in the dailies states

> The Turkish woman has had her triumph this week at the International Suffrage Congress held at Yildiz Palace She called it her revenge There in the stately palace rooms where not fifteen years ago the Sultan's wives still moved drearily among the eunuchs the modern freed and unveiled woman deputy in the National Assembly, municipal councillor feminist already in possession of the most advanced rights held her head high before the delegates of thirty nations
>
> This twelfth congress called over two hundred and eighty women suffragists to Istanbul One flew five days by the Graf Zeppelin from Brazil the country which with Turkey has been the latest to grant full political equality to women Others came from New Zealand Australia the United States, Germany Rumania Egypt in large delegations For the first time India sent two representatives of Moslem women A negro young woman from Jamaica brought a new note into the assembly The Moslem women of Ceylon sent greetings through the Australian delegation which passed by Colombo, expressing their hopes for the future of the women of the Orient The British suffragists provided the president Mrs. Corbett Ashby, and brought out Lady Astor M P, to be a centre of interest

EASTERN WOMEN'S ROLE.

It was a congress in which Western women seemed to take a second place to Eastern women India's two representatives Mme Hussein and the Begum Hamid Ali made many speeches. The negro woman of African origin from the former slave world of Jamaica astonished the assembly by the vigour of her intellectuality and her feminist optimism New Oriental feminist associations were admitted to the International Suffrage Alliance—from Iran and from the Arabs of Damascus and Jerusalem and Syria and the Pan Indian Conference

It is well recognized that it is only certain Oriental countries which have yet emancipated their women The Egyptian delegation insisted that it was to Kamal Ataturk, leader of Turkey, that the women of the East owed their advance As the head of the Turkish Women's Union Latife Bekir, pointed out it was without a struggle that Turkish women had reached their full free position It was simply conferred upon them in accordance with his long held principles by Ataturk at the moment when he saw them mature for it

DANGER OF POLYGAMY

The Indian delegate the Begum Hamid Ali was insistent that polgamy was still a danger and that it was to it that the abasement of women in China Japan India Afghanistan Africa Arabia was due Much was being done even in India Child marriages were being abandoned But in general the whole of Eastern womanhood still lay under the oppressive regime of a degrading polygamy

Worldwide Unemployment

There is worldwide unemployment—particularly among young persons Owing to this fact the Governing Body of the International



The New Deal in Turkey—*Detroit News*

Labour Office at Geneva decided to place the question of unemployment among young people on the agenda of the nineteenth session of the International Labour Conference which met in that city in June last The report drawn up by the Office for the Conference contains not only an account of the law and practice in the different countries and a list of points to serve as a basis for consulting the Governments, but also a second part consisting of proposals for international regulations in the form of a draft Recommendation, accompanied by a draft resolution These points and proposals as well as the article by M Henri Fuss, Chief of the Unemployment, Employment and Migration Section of the International Labour Office, published in the *International Labour Review* for May last, may not be of direct use for India But they ought to be studied Some general observations in M. Henri Fuss's article deserve attention Says he

> Unemployment among young people is a menace to the future of society This is what gives it its especial seriousness For the moment, the position of the head of a household who is out of work, and thus unable, in spite of the best intentions to save his family from the hardships of poverty, is infinitely more painful, but it is not difficult to indicate the remedies for the more tragic consequences of his position When people are out of work through no fault of their own, they have a right to claim from society some form of help either insurance benefit or assistance, which will lighten the immediate and material burden of their poverty and will also, with an eye to the future, protect the health of their children from the lasting after effects which poverty only too often entails
>
> While young people who are unable to find work on reaching the age for admission to employment cannot do without material assistance, they are in even greater need of moral support For them, the most serious result of unemployment is not physical privation, but the mental suffering it causes at an age when the character is being formed almost definitely for life
>
> For all these young people alike—from the juvenile of 14 to the young adult of 25—it is the ordinary walks of life, which should have given them a cheerful welcome, that are closed to them by the gloomy barrier of unemployment And what are their mental reactions likely to be? Will they rebel against the injustice of their fate? Only the best of them are likely to do so, those in whom a sense of human dignity is firmly implanted And if their indignation is properly guided and enlightened it will lead them to claim social improvements and to secure the necessary reforms But more often than not, as in vestigations show, young people who have been hard hit by unemployment are not galvanized into action, but are rather discouraged by the failure of life to keep its promises they lose all will power, all inclination to work, all sense of personal dignity This is the social danger inherent in the unemployment of young people, and it is this damage to character that must be seriously resisted.
>
> Not only is the danger widespread, but it is of vast dimensions. It is the future not of a few thousand, but of several million, young people which is at stake
>
> If so many workers are unemployed, is it not because there is not a sufficient demand for the product of their work? But effective demand implies a readiness to spend Ought not Governments then to set an example, as some of them have realized they should do, by following a policy of business expansion, more especially by carrying out public works on a large scale and incurring other expenditure of social value?
>
> Who will deny that expenditure calculated to save the younger generations from the mental and moral degradation to which prolonged unemployment exposes them is of the utmost utility? The future of humanity is at stake By accepting the expenditure necessary to deal with unemployment among young people the States will not only be protecting the future of humanity, but will also be putting up an effective reaction against certain factors in the present depression, which have their origin in the refusal to spend

In India the only Government which appears to have made some preliminary mentionable effort to investigate and tackle the problem, is the U P Provincial Government, which appointed a Committee under the chairmanship of Sir Tej Bahadur Sapru Its report is awaited

Archæological Excavations

Acute and serious political and economic problems necessarily and naturally occupy the minds of the leaders of the Indian people But there should be some time and attention and energy to spare for other important matters, among which the subject of archæological excavations is one. It is greatly to be regretted that among M. L. A s very few if any, besides Mr. Har Bilas Sarda of Ajmer, has taken interest in it.

The Sind Observer writes

> A correspondent wrote in Thursday's "Sind Observer" saying that Government should not permit private enterprise to undertake excavation work of ancient sites in India as thereby invaluable treasure will be lost to the country which cannot be replaced The correspondent has in mind a certain professor called Mr W Norman Brown, President of the School of Indian and Iranian Studies and the Museum of Fine Arts in Boston, who has been granted by the Government of India a licence to undertake archæological excavations of Chanhu Daro in Sind
>
> The Government of India has not money to spend on excavations, and in reply to questions in the

Assembly said that it would permit foreigners under a licence to undertake this work

We suggest the Government should publish the conditions under which such excavations will be allowed to be carried because there is a genuine fear, as expressed by our correspondent, that these art treasures of a bygone age would be taken away from this country to enrich the museums of other lands Indian public opinion will not put up with it Simla must insist on certain officers of archæological department being associated with these excavations and the treasures found must, as far as possible be given over to Government, only the duplicates being permitted to be exported to other countries. It is not difficult to arrive at a workable understanding on a basis of mutual advantage We are certain that Mr Lalchand Navalrai will take up this question with the Government of India

That "the Government of India has not money to spend on excavations" is a hollow excuse It can spend crores on pet projects both civil and military, when imperial purposes have to be served, but cannot spare a few lakhs for purposes which it does not consider necessary It is of the utmost importance that Indian should be able to discover and keep in India the materials for ancient Indian history and that Indian research workers and students should have these materials for study in India. For both these kinds of work Indians have proved their capacity It is very discreditable for both the Government and people of India that foreigners are to do work and to have opportunities to which Indians have the first claim The nationals and the Governments of other ancient countries in the world pay more attention to the discovery and preservation in the countries themselves of their ancient treasures It is highly desirable that the Government of India, the provincial Governments, the Indian States, and the people of India should train young Indians for archæological work.

On this subject Mr K K Laghate writes in the first number of *Science and Culture*, which we congratulate on the excellent start it has made

> By the Ancient Monuments Preservation (amendment) Act XVIII of 1932, the Archaeological Department of the Government of India will now grant licences to private individuals or societies for excavation in "Protected Areas." Rules have been framed by the Governor-General-in-Council and published from Simla as Notification. Forest No. F 41 13 on the 13th of September 1934 so that private bodies may now apply for the grant of licences for excavation work The Government however must take sufficient precautions that licences are granted only to proper bodies, for the havoc worked by dilettante archaeologist in the nineteenth century in India and elsewhere is only too well known
>
> To make the system of private excavations a success it is a prime necessity that the country should be furnished with a sufficient number of trained men for conducting excavations In India at present it is only the Archaeological department which possesses some men with training One or two Universities, it is true have at the head of their Departments of ancient Indian History, Professors who were once eminent officers of the Archaeological Department, but from the very nature of the case they have in their present capacity to be content with teaching only theoretical archaeology to their students The result is that while Western Universities frequently send archaeological expeditions to distant parts of the globe, our centres of education while continuing to produce Indologists whose works win easy recognition, are not able to produce archaeologists qualified for fieldwork
>
> It is necessary therefore that for the proper working of the new rules, the Universities and other interested bodies should depute men for archaeological training and that the Government should train such men in their Archaeological Department These men will then be able to guide private excavations as well as help the Universities in teaching practical archaeology It is then only that India will be able to derive any benefit out of the new rules, and our Universities to teach real archaeology to their students

"Bengal Rivers and Their Training"

On the subject of the heading of this Note *The Modern Review* has published ere now both articles and editorial notes It is an important one for Bengal and some other regions of India But it has received very little attention from the Government and the people In view of the introduction of the Bengal Development Bill in the Bengal Council, it has become also a timely topic. *Science and Culture*, which contains articles by such specialists as Dr Megh Nad Saha, Mr Ramprasad Chanda and others and very interesting and informing notes intelligible even to non-scientific readers like ourselves, has done the right thing by publishing an article on "Bengal Rivers and Their Training" by Dr N K Bose, M Sc., Ph. D (Gottingen) of the Panjab Irrigation Research Institute Says he

> EXPERIMENTS FOR INDIA CARRIED OUT IN FOREIGN LABORATORIES
>
> I found some of these laboratories doing experiments for India as well of course, under commission from the construction engineering companies. In London experiments were being done on the model of a dam that was to be built across some rivers in Burma. Prof Rehbock showed me some experiments which he had done on some railway bridge construction over rapid hill rivers in south Burma. Scattered experiments like these on Indian problems one could find being conducted in almost all the principal laboratories of Europe *This shows that*

construction engineers in India have acquired a faith in these experiments Not only private contractors but Government departments in India are getting into the habit of seeking information from model experiments before they venture on to the actual constructional works This very welcome advance has been noticeable for the last few years in the Punjab Bombay and Sind where researches on models are being carried on more or less systematically The Punjab leads the way in this as here we find researches in fundamental problems apart from problems of immediate practical importance only are also being tackled In this respect Bengal lags awfully behind Bengal that requires laboratory experiments much more than any other province Bengal that has got a vast network of rivers and canals that are more like natural waterways than artificial channels, Bengal that is visited almost every second year by devastating floods and epidemics

Dr Bose writes that a river training laboratory for Bengal can be started with a capital expenditure of two to three lakhs of rupees and a recurring expense of about fifty to seventy-five thousand rupees That was Dr Saha's estimate also Cannot the Bengal Government establish such a laboratory ?

"*Indigenous Peace, Liberty and Justice*'

Before sending his big handiwork, the Indian Constitution (and consternation) Bill, up to the House of Lords after making it as retrograde for India and profitable to Great Britain as he and his colleagues could, Sir Samuel Hoare uttered the following self congratulatory words in the course of a speech in the House of Commons

> The Federation is a great conception and we shall have shown to the world that we succeeded in a time of crisis in establishing in Asia a great territory of indigenous peace liberty and justice'

What is *indigenous* peace, liberty and justice? Are there two species or varieties of peace, liberty and justice, indigenous and exotic? If so, Indians may console themselves with the thought that they have got such varieties of peace, liberty and justice as could grow in India, though these may be inferior to exotic varieties

Peace in the sense of absence of war there is in India But is that enough? Peace is valued because of the progress in enlightenment and the prosperity which are associated with it But where is enlightenment and where prosperity? Not to speak of enlightenment, even "Literacy is rare outside urban areas, and even in these the number of literates bears but a small proportion to the total population," according to the Report of the Joint Committee on Indian Constitutional Reform, Vol I Part I, page 2 According to the Indian Census of 1921, the illiterates were 92 9 per cent of the population; according to the Census of 1931, they were 92 per cent. But even this slight progress of 9 per cent in ten years is illusory for, whereas in 1921 the total number of illiterates was 29,34,31,580, in 1931 it was 32,16,28,003 For the state of greater literacy in India even so late as the early decades of the 19th century, the reader may consult Major B D Basu's *History of Education in India under the Rule of the East India Company*, second edition

As regards prosperity, the Montagu-Chelmsford Report, signed by the then Secretary of State and the then Governor-General, states that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe" (Section 132) The Joint Select Committee's Report also states that in India "the average standard of living is low and can scarcely be compared with that of the more backward countries of Europe" (Vol I, Part I, page 2).

So, if India has got peace, it has been a sort of "peace at any price," speaking figuratively But literally, at what price?

This *miscalled 'indigenous' variety of* peace is maintained by the army in India at a disastrous cost. Mr George Lansbury writes in *Labour's Way with the Commonwealth*, p 72

> In the Report of the Simon Commission Sir Walter Layton points out that *defence accounts for no less than 62½ per cent* of the expenditure of the Government of India. This he points out is a higher proportion than in any other country in the world'* It is slightly less now *but still* appallingly high, and it should be noted that this military expenditure does not include expenditure on strategic railways, etc The result as Sir Walter Layton points out *is that 'other kinds of expenditure* are low Many forms of Government service are very little developed *

How high, comparatively speaking, India's military expenditure is will appear from the following note in *World Events* of America

> Originating in the Japanese Finance Department and reprinted by the *Manchester* (England) *Guardian* perhaps the world's most dependable newspaper the percentages of funds going into armaments, out of various national budgets, stand as follows

* Cmd 2569 of 1930 p 216 para 243

	1931 32	1932-33	1933-34	1934 35
Japan	34 65	36.71	42.50	46 62
France	22 85	23 35	21 67	21 57
Italy	27.20	26.29	22 76	21.29
U S A.	19 54	18.68	18.66	18.14
Britain	11 72	11 03	13 01	13 57
German	6.44	8.22	11 32	13 85

All these countries have to maintain, not their dependence, but their independence, and all except Germany have to defend and expand their empires

The opposite of peace is war For what reasons do those dislike war who dislike it? Because it leads to the death and disablement of numerous men, because it leads to destruction of property and plunder and makes and keeps nations poor in various ways, because it is a synonym for insecurity of life and property, and because it is the cause of much oppression of women It is admitted that there has been no war in India for a long time But for that reason, is India's death roll from all causes higher than the death rolls of countries in which there have been wars? Is there less disablement of body and mind? Let comparative statistics, period by period, be compiled

In rural Bengal, where there are dacoities every month and week, is there complete security of life and property?

As regards poverty, is there less poverty in India which enjoys peace than in countries in which there have been wars in recent times?

As regards safety of the honour of women, particularly in rural parts, what evidence do the proceedings of the criminal courts and the police reports, incomplete records of crimes against women as they necessarily are, furnish?

One word more in conclusion about the establishment of peace

Advocates of world peace among statesmen and among idealists who are not politicians have observed repeatedly that for the establishment of permanent peace among nations the reduction and limitation of armaments or even absolute disarmament is not sufficient—people will fight with primitive and crude weapons and with their teeth and fists and nails and feet if they want to, what is essentially necessary is the disarmament of the heart. That is to say, idealists want that the causes of jealousy, envy and hatred among nations should be progressively eliminated and friendly feelings and relations established among nation Among the nationals of a country also, in order to prevent faction fights, communal clashes and riots and the like among them, the causes of jealousy, envy and hatred should be progressively eliminated and disarmament of the heart progressively effected thereby But instead of aiming at and producing such a result, the India Bill, based on the Communal Decision to a great extent, will inevitably tend to foment jealousy, envy and hatred between Indian India and British India, and among provinces, linguistic areas, religious communities, castes, classes and sexes That will not certainly make for peace Many British politicians have spoken of securing India's goodwill as the best safe-guard for British commerce (and British predominance also!). But the India Bill has effectively destroyed all chances of Indo-British amicable feelings Hence, it is an absurdity for any advocate of the India Bill to say that it has established peace

After the establishment of *indigenous* peace comes the establishment of *indigenous* liberty We have admitted that there is peace in the sense of absence of war But we are afraid we cannot admit that Sir Samuel Hoare and his colleagues or their predecessors in office have established liberty in India. Or, leaving aside the past and the present, it cannot be admitted that when the Government of India Bill becomes the law of the land, it will establish *indigenous* liberty But we fully admit that, though the *indigenes*, the natives of the soil, will not be made free citizens by it, it will confer liberty, freedom, autonomy on various exotics The *indigenes*, the natives, will not enjoy freedom of movement, freedom of speech, freedom of the Press and freedom of association owing to the ordinary restrictive penal laws and the restrictive regulations, ordinances and ordinance-like laws They will have no control over the Services, defence, foreign affairs, exchange, currency, finance, etc., and there will be no fiscal independence They will not be free to promote their industries, commerce and shipping by adopting such measures as free countries have adopted and may adopt for the purpose

As regards liberty for the exotics, the new constitution gives greater liberty and powers to *the future (British)* Governor-General to do as he thinks fit than are enjoyed by the British Sovereign himself and by the Governor Generals up to the present time The Governor General will have the power to promulgate ordinances at his discretion and make laws also at his discretion, to veto laws passed by the legislature and to suspend at his discretion part of the constitution, or the whole of it He will enjoy various direct and indirect powers to promote British interests Needless to say that, as head of the Government of India, he will have direct or indirect control over all those *departments over which, as enumerated* above, the *indigenes*, the children of the soil, will not have any control The Governors of the Provinces will have autonomy in the Provinces, only to a smaller extent than the Governor General in all India affairs The Service men will also be freer than even now As regards non-official Britishers and other Europeans making money in India, they will be as free as in their native lands and in addition will enjoy advantages in this country which the children of the soil ought to enjoy everywhere in their countries but which the children of the Indian soil will not enjoy in India.

The establishment of justice has now to be considered

The India Bill is based on injustice and is an embodiment of injustice It denies freedom to India and closes all the constitutional avenues to freedom It provides no means and methods whereby Indians themselves can achieve self rule without having to fall on their knees and supplicating the British Parliament every time for even every petty 'boon' It treats the people of India as not only not a nation but even as not having made any progress towards nationhood, and therefore gives practically permanent recognition to as many separate interests as the officials could think of and creates divisions where they did not and do not exist It proceeds on the assumption that no group cares or should care for the interests of any other group and that no person belonging to a particular community, class, etc, should represent any other community, class, etc It has done great harm to minorities in general by tending to alienate the majority from them and by telling the majority, as it were, that they were not responsible for the welfare of the minorities—for have not the latter got their own exclusive representatives to look after their interests and, above all, is not the Governor and are not the great British people present to prevent the majority from crushing them ?

It is not possible to point out in detail all the other unjust provisions of the Bill We shall briefly enumerate a few

1 It is unjust to British India by giving it less representatives than it is entitled to on the basis of population, not to speak of education, public spirit, etc.

2 It does injustice to the people of the Indian States by totally ignoring them

3 It is very unjust to the Hindus as it gives them less representation than they are entitled to on the basis of population—not to speak of their education, public spirit business enterprise, etc.—and reduces them, the majority, to the position of a minority

4 It gives the nominated representatives of the rulers of the Indian States power over British India affairs without giving British India representatives any power over the internal affairs of the States

5 It vivisects the Hindu community and divides it into the two groups of the "caste Hindus and the 'depressed' caste Hindus There are "untouchables 'depressed classe among Christians, Muhammadans and Sikhs also but the Bill has a tender spot in its 'heart only for the Hindu community, and therefore vivisects it alone

6 The European sojourners of India are not permanent inhabitants of the country and yet they have been given the vote though Indians resident in the British Dominions and Colonies have not generally got the franchise

7 Assuming that the Europeans are entitled to representation, they have been given far larger representation than they are entitled to on the population or any other basis

8 Though the Muhammadans are not quite one fourth of the population of British India, yet they have been given one-third of the total British India seats in the Federal Legislature

9 The most populous province and the more populous provinces of British India have been given a smaller number of representatives in the Federal Legislature in order to give excessive representation to some less populous provinces

10 The Muhammadan minorities in the U P, Madras, Bihar, Bombay, C P & Berar, and Orissa have been given 'weightage' in the Councils, but the Hindu minorities in Bengal and the Panjab have not been shown the same consideration. On the contrary, the Hindus in Bengal have been given a much smaller number of representatives than they would be entitled to on the basis of population The Hindu minorities in Sind and N-W F Province, it is true, have been given some 'weightage,' but the populations concerned being very small, this is no compensation for the great injustice done to Hindus everywhere else

11 In the Provinces where Christians have been given separate representation, it is disproportionately large

'The Self-sacrifice of Many British Public Men"

On the 4th of June last Sir Samuel Hoare, referring to the Simon Commission, spoke as follows in the House of Commons

> "Since then there had been no halt and no remission in our labours Twenty five thousand pages of report 4 000 pages of Hansard 600 speeches by Mr Butler and myself 15,50 000 words publicly spoken written and reported bear witness to the toil and trouble behind today s debate
>
> "I hope our Indian fr ends will note the devotion of the Imperial Parliament to Indian affairs—parti cularly the self-sacrifice of many Brit sh public men of all parties who following the example of Sir John S mon and his colleagues seven and a half years ago *sacr ficed private avocat ons convenience and* time in this Herculean task of b ild ng a constitution f r Ind a"

Though we are not among the Indian friends of Sir Samuel Hoare, we *have* noted the devotion of the Imperial Parliament to Indian affairs and also the self sacrifice of many British public men

We propose a few amendments, though they are sure to be rejected by Sir Samuel Hoare and the British Parliament.

After "labours" *add*, "for the promotion of British interests"

After "toil and trouble" *add*, ",for the stabilization of British political and economic supremacy in India,"

After "Indian affairs' *add*, "in the interest of Great Britain"

After "self-sacrifice" *add*, "for their own country'

After "a constitution for India" *add*, "in which every imaginable British interest has been safe guarded by every means which British ingenuity could device"

It is to be noted that, though Sir Samuel Hoare uses the expression "Imperial Parliament" to denote the British Parliament, no part of the British Empire outside the United Kingdom is represented in it.

Deshbandhu Chittaranjan Das Memorial

Deshbandhu Chittaranjan Das will live in the memory of his countrymen and in history by what he sacrificed and what he did for the motherland Yet a memorial was needed to remind passers by of what he was and who he was Therefore, it is a matter for satisfaction that the Committee which undertook to erect a memorial on the spot where his mortal remains were cremated, with Mr Santosh Kumar Basu, ex Mayor of Calcutta, as its secretary, has succeeded in accomplishing this self-imposed patriotic task On the 16th of June last the memorial was consecrated at a meeting presided over by Sir Nil Ratan Sircar Suitable speeches were delivered and offerings of flowers made Many messages were received from far and near Rabindranath Tagore sent the following

> স্বদেশের যে ধূলির দেব অর্ঘ দিল খোল তুমি
> বক্ষের অঞ্চল পাতি সেথায় তোমার জন্মভূমি।
> দেশের বন্দনা বাজে শব্দহীন পারাবার গীতে—
> এসো দেহহীন স্মৃতি মৃত্যুহীন প্রেমের বেদীতে।
>
> ১১ জুন ১৯৩৫ রবীন্দ্রনাথ ঠাকুর

Thy motherland spreads the veil from her breast
on this dust
where thy body left its last touch.
Thy country s invocation is chanted in these silent stones
for thy bodiless presence to take its seat here
on the altar of deathless love

16-6-35

RABINDRANATH TAGORE.

Surendranath Kar, the Architect

This memorial has been constructed according to the design of Sj Surendranath Kar, vice-principal of the Kala bhavan (Art

School) at Santiniketan. The Montessori School at Rajghat, Benares, built according to the plans of the same architect, is a thing of beauty, which we saw with joy during our last visit to Benares It is a pleasure to note that his genius as an architect is receiving recognition from many quarters. His services have been requisitioned for designing the Theosophical Society's Annie Besant Memorial School at Madras, the Rishi Valley School, and the museum of the All-India Industries Association at Wardha Mahatma Gandhi requested him to draw the plans for the last-named proposed building It may be added that he is the architect of all the notable edifices at Santiniketan

Bonfire of Obscene Books at New York

New York.

A fire burned gaily in the furnaces of Police Headquarters here but the fuel was not of the usual sort The flames were fed by more than 25 000 books, pictures, and plates valued at approximately $500 000 considered obscene by courts and police officers

The burning of the material constituted the climax to a seven months drive made by police of this city against the traffic in obscene literature in the course of which time Police Commissioner Valentine urged a boycott by the public of such literature Many persons were convicted of selling such proscribed matter and a large amount of confiscated material collected in the offices of the property clerk at Police Headquarters

In recent years and months there has been a dangerously large output of obscene and otherwise objectionable literature in Bengal If they could be collected and burnt, it would be a great service rendered to the cause of social purity and morality

Mr. Bhulabhai Desai and the Indian States' People

Poona June 23

A meeting of the working committee of the States People's Conference Mr Amritlal Thakkar presiding adopted a resolution today condemning the speech delivered by Mr Bhulabhai Desai on June 10 before the Bar Association of Mysore in which he is alleged to have stated that States Subjects should not look for assistance to British Indians and that the Congress should pursue a policy of non interference towards States affairs as also to the advice stated to have been tendered by Mr Desai to the Princes to the effect that the words "States subjects" should altogether be deleted from the India Bill This attitude, it was added was contrary to the Congress policy and detrimental to the interests of States subjects—Associated Press.

It is not possible for us to say authoritatively or definitely what is the Congress policy with regard to the Indian States and their subjects But as the people of the States are Indians and particularly as the States are being included in Federated India, no Indian and no organized body of Indians should be indifferent to the welfare of the people of the States Whatever the British Government may think and do, the people of a country and of every part of a country count most of all and first. For, there are many States which are without emperors, kings or princes, but is there any inhabited region of the earth which counts as a State or part of a State which has not its people?

Every dependent people, every people in trouble, look for assistance even from strangers and foreigners. Do not we Indians appreciate even the verbal sympathy of the Americans, the Chinese,—not to speak of more substantial proofs of friendliness? History records some instances of *foreign* peoples helping other peoples struggling to be free The people of the Indian States and the people of British India are one people. Should we not feel for and help one another? As for the advice or suggestion that the Princes should try to get the words "States subjects" deleted from the India Bill, it cannot but be condemned by reasonable men The British Parliament may do anything to please the Princes so that they may walk into the British parlour But whether the people of the States be mentioned in any important or unimportant document or not, they will remain a reality And it would be the part of both wisdom and gratitude on the part of the Princes to recognize their existence and confer on them all the rights of citizenship

The Gujarat Congress Socialist Conference also, held last month at Ahmedabad, has passed a resolution "condemning the apathetic attitude of the Congress regarding the Indian States'

Dr. Stanley Jones on an "Alternative to Communism"

Dr Stanley Jones is not a communist—he is a Christian preacher. He writes in *Christ and Communism*

Through the rifts in the clouds of controversy we see the fact of a new order emerging different and challenging to the whole basis of present day civilization

In spite of the clouds we can see that they (the Russians) are making amazing progress for instance their literacy has gone up from thirty five per cent in 1913 to eighty five per cent today instead of 3,500 000 pupils in 1912 there are now over 25 000 000 pupils and students the circulation of daily papers is twelve times what it was in the Czarist days. They have risen from the eighth nation in total industrial production in 1927 to second today Only the United States now surpasses them in total industrial production And they have accomplished this in five years

The total output of Soviet products excluding the agricultural is 334 times what it was in 1914 They are in the process of creating in Moscow what will be the tallest and perhaps the most imposing building in the world, the parliamentary building and memorial to Lenin—symbol of the fact that they expect to surpass all the material and cultural achievements of the rest of the world

I am persuaded that the Russian experiment is going to help—and I was about to say to *force*—Christianity to rediscover the meaning of the kingdom of God upon earth If it does it will mean such a mighty revival of the Christian spirit that it will transform the earth Someone has said that "Russia may yet prove itself the matrix of such a rebirth of the Christian spirit as may give a new leadership to the civilized world

For mind you Christianity will fit better into a co-operative order than into a competitive one It is not at home in an order where the weakest go to the wall and the devil takes the hindmost In such a society Christianity is gasping for breath It is not its native air But its genius would flower in a co-operative order for there love and good will and sharing which are of the very essence of Christianity would be at home

We, who are neither Christians nor Communists, do not oppose the most idealistic interpretation possible being given to ancient faiths, if that helps humanity to march forward. But whether historians will accept such interpretations is another matter But we agree that, if anything is criticized, opposed and sought to be destroyed, something *practically* better must be offered instead

Islam and Muhammadanism

A similar comment would occur to many on reading Mr Wahed Husain's article on Islam in the present issue of this Review He appears to draw a distinction between Islam and Muhammadanism If the distinction be correctly drawn, it is to be hoped that Mr Wahed Husain's community will make an earnest effort to live up to the ideals of Islam.

"Congress and Indian States' Subjects"

We readily publish the following letter from Babu Rajendra Prasad, President of the Indian National Congress, which reached us from Karachi on the 27th of June last

My attention has been drawn to a note under the heading "Congress and Indian States' Subjects published in Modern Review for May, 1935 at page 626 It gives a wrong impression of what took place at the meeting of the All India Congress Committee at Jubbalpur Mr Gadgil moved a resolution on the subject Lal Awadhesh Pratap Singh speaking on the resolution charged the Congress with bad faith towards the States subjects alleging that the States subjects had made sacrifices during the Civil Disobedience movement at the instance of the Congress which had gone back on its assurances to them. This view was contested by other speakers. Sardar Vallabhbhai Patel and Pandit Govind Vallabh Pant also spoke repudiating the charges made by Lal Awadhesh Pratap Singh Mr K M Munshi moved an amendment to the original resolution and Mr Gadgil in accepting the amendment repudiated the insinuations of Lal Awadhesh Pratap Singh and thereafter all opposition having been withdrawn the amended resolution was accepted by the House unanimously without any voting

I hope you will see how the paragraph in question does injustice not only to some of the persons named therein but also to the House as a whole and will be good enough to correct it

The note in the May number of *The Modern Review* which Babu Rajendra Prasad contradicts was compiled from a press message in the dailies It was a statement of facts as published in them, without any comment of ours We are glad Babu Rajendra Prasad has corrected it.

Some Gujarat Congress Socialist Conference Resolutions

A resolution passed at last month's Ahmedabad session of the Gujarat Congress Socialist Conference urged "all anti imperialist forces in the country to make concerted attempts with a view to make the working of new constitution impossible"

AHMEDABAD June 24

A heated discussion took place yesterday at the Gujarat Socialist Conference over a resolution stating that the programme of the Village Industries Association would not solve the problem of farmers. The opponents to the resolution urged that there should be no opposition to Mr Gandhi who had won the greatest confidence of farmers The resolution was carried by a majority

But one would prefer to know what constructive efforts or plans, better than

Mahatma Gandhi's programme, the Gujarat Congress Socialists can show.

The Servants of India Society

The record of the political, social, educational and economic work done by the Servants of India Society during its last thirty years' existence is one which the members of the Society can look back upon without disappointment and without feeling discouraged and depressed. True, Dominion status, which is the political goal of the Society (but not ours), has not come, nor does it promise to come within any measurable distance of time. But the Society has all along made earnest efforts in the "constitutional" way to reach the goal. The advocates of methods which officials consider unconstitutional have not also been able to reach their goal. Both constitutionalists and "unconstitutionalists" can at present only criticize official acts, measures, proposals, Bills, etc. The Liberals, to which political party the Society belongs, do this work of criticism as thoroughly as Congressmen—perhaps sometimes they do it better and with more information. So far at any rate as the most important Bill at present before the public is concerned, we mean the India Bill, no newspaper that we have seen has criticized it more thoroughly, persistently and after more serious study than *The Servant of India*, the organ of the Society. We were inclined to give it the first place in this matter, but as we do not see all Indian papers and as it is better to be guilty of understatement than of overstatement, we have said what we have said.

But whatever may be said of the political activities and achievements of the Society, in the fields of social, economic and educational endeavour it can show results on which it can be congratulated.

"End of Constitutionalism"

This is the heading of a leading article in *The Servant of India* of June 20, 1935. Our readers need not be reminded that it is an organ of the Liberals—the "Moderates," as it is the fashion for their political opponents to call them. It observes in the course of this article:

> "Indians must realize therefore that this is not a transitional scheme of reforms, but a final one. All the defects that it will now contain will be petrified and will remain in perpetuity. All the autocracy that we now wink at and that is now in a somewhat fluid condition will freeze and will be wholly irremovable—except at the will of the autocrats themselves. There is no chance of improvement being brought about by constitutional action alone—even in the distant future. This is the plain truth of the matter, and many patriotic Indians feel that the constitution, instead of being the dawn of a new era, is the first crack of doom. It is certainly the doom of constitutionalism . . .
>
> "It is a pious hope that India will be able to realize her destiny through this constitution. The only hope lies in the possibility that the very safeguards contained in it will hasten its destruction."

Our contemporary seems to us to be unduly optimistic when it says that "autocracy" may be removable at the will of the "autocrats themselves." The autocrats are the Governors-General and the Governors. But they did not draft the Bill, nor are they passing it. Of course, some of them may have been behind the scenes. But what they have not made they cannot undo.

The Quetta Earthquake

The earthquake at Quetta is an appalling disaster unparalleled in Indian history. We feel for the dead and wounded and disabled and all the survivors who are sorrow-stricken for their near and dear ones, the widows and the orphans and all others who have become helpless or are in distress. Everything possible ought to be done for the relief of their distress. We have full faith in Babu Rajendra Prasad's capacity to administer relief of all kinds which may be necessary. He should be provided with all the resources in men and money which he requires. Other leading relief-workers and organizations which have undertaken to help the sufferers should receive similar assistance.

The Government of India and other Governments are entitled to credit for what they have done and have been doing for the reconstruction of Quetta and the villages in its vicinity, and for the salvage of life and property. But it was a mistake to prevent even the most trustworthy *bona fide* non-official relief-workers with the greatest earthquake-relief experience from entering Quetta. The Government, it is true, possesses great resources in men and money, but these

cannot be and have not been all available for work in Quetta. Had they been available the Viceroy would not have felt it necessary to ask for contributions to the Viceroy's Fund We are sure more could have been done in every direction, if selected non-official workers had been allowed to enter Quetta and do relief work there The reasons assigned in the Government communique for preventing the admission of non-official workers are only plausible but cannot stand scrutiny As Quetta has been practically evacuated and most of the survivors have gone or been sent away from it, it is unnecessary to examine these official reasons now But this must be said that the Government, which has again and again laid stress on non-official co operation, has on this occasion lost a great opportunity of having the same without even asking for it.

The Statesman, which professes on many occasions to speak for the official and non official European community, has recently criticized the Congress leaders for delay in offering help, etc It is unnecessary to answer its criticism It knows what splendid work non official agencies did in Bihar after the earthquake there Is it glad that the Congress will not have the credit of doing any such thing in Quetta? Has the green eyed monster been at work anywhere?

Lord Zetland's "Understanding"

In moving the second reading of the India Bill in the House of Lords Lord Zetland, the new Secretary of State for India, said that he had accepted his new office on the understanding that he would not try to modify the Communal Decision, which he had previously characterized as cruel and harsh on Bengal This has led *The Indian Social Reformer* to observe:

> How far such an understanding is compatible with British standards of political morality we do not wish to discuss We would only remark that it is something of a shock to see a British nobleman of high character much respected for his intellectual calibre agreeing to compromise with his conscience on a point affecting the contentment and well being of millions of people whose affairs he administered some years ago His lordship said that he would try to persuade the Bengal communities to come to *an understanding* It is good of him but what of the equally bad if not worse parts of the Award relating to other provinces?

Lord Zetland on Bowing to the Will of the Majority

In the same speech, moving the second reading of the Bill, he said that, though he had vigorously criticized one aspect of the Communal Decision and had proposed a different (and a more just) distribution of seats in Bengal at a meeting of the Joint Select Committee, he had not been able to convince the majority of the Committee Hence, he must bow to the will of the majority! So, it is the majority of the Joint Select Committee or of the British M P's, who know next to nothing about Bengal and India and who will not suffer even a pin prick from the Communal Decision—it is their will to which Lord Zetland must bow! He is not to pay any attention to the just complaints of those who are to be the sufferers He is not to bow to the will of the vast majority of politically-minded Indians

And why? Though he does not say so in so many words, *he seems to attach great* importance to a recent speech of Sir Mirza Ismail, Dewan of Mysore, in the course of which the latter said that, though the Bill was unsatisfactory, he was in favour of accepting and working it From this his lordship concludes that a change had come over Indian opinion since the Bill passed the House of Commons! Even if Sir Mirza had considered the Bill satisfactory, which he did not, he does not possess any representative capacity, nor did he claim to speak on behalf of either the people of Indian India or of British India. Drowning men, it is said, catch at a straw But Lord Zetland was not in the position of a drowning man He is a high officer of the British Government and can afford to ignore real Indian public opinion Why then did he say what was incorrect, drawing a conclusion from data from which it could not be drawn?

Lord Zetland's Unjustifiable Criticism of the Labour Party

In the same speech to which we have already referred twice Lord Zetland said that

> "he did not understand the basis of the charge that the Bill did not contain the means for the realization of Dominion status. The Labour Party's proposal submitted to the Select Committee was similar to that contained in the Bill although it went a good deal further"

Now, the question here is, not whether the Labour Party's proposal contained the means for the realization of Dominion status, but whether the British Government's Bill before Parliament contains such means. Every one knows that it does not. If it did, the sponsors of the Bill would not have fought shy of even mentioning the words "Dominion status" anywhere in the Bill. So, even assuming that the Labour Party's proposal did not contain the means for the realization of Dominion status, that would not prove that the British Government's Bill did contain such means, as clearly it does not. But as a matter of fact the Labour Party did want legislation providing such means. The draft report, submitted by Major Attlee, Labour member of the Joint Select Committee, to that Committee, contains the following passage in paragraph 3

> "After having heard and considered the whole of the evidence and discussions on this Joint Select Committee, we have come to the conclusion that the principle on which the new Constitution for India should be founded is the right of the Indian peoples to full self government and self-determination, and should have as its aim the establishing of India at the earliest possible moment as an equal partner with the other members of the British Commonwealth of Nations We hold that the new Constitution should contain within itself provisions for its own development and that such safeguards as are necessary should be in the interests of India and that the Reserved Powers should not be such as to prejudice the advance of India, through the new Constitution, to full responsibility for her own government We are convinced that this policy is the only one that is consistent with the pledges that have been given to India, and that nothing short of that will ensure the continuance of India as a willing and contented partner in the British Commonwealth of Nations"

This passage in Major Attlee's draft is followed by a consideration of the problem before the Joint Select Committee and a statement of "the goal of British policy in India," *viz.*, "That goal is nothing less than Dominion Status" and then in paragraph 6 by a recapitulation of all "the most material" pledges given to India by the British Sovereign, Premier and Parliament. Paragraph 10 contains the passage printed below.

> "We, therefore, consider that this country is bound to implement this pledge of honour, and to that end we desire that the new Constitution should state beyond all caval that it is the intention of this country to grant full Dominion Status to India within a measurable period of years, and that the Constitution itself should contain possibilities of expansion and development which may, without further Act of Parliament, realize this objective."

So, *pace* Lord Zetland, the Labour Party's proposal was not similar to the official Bill, but was dissimilar and wanted to provide means for the attainment of Dominion status.

Unlawful Possession of Arms by Europeans and Indians

The Chief Presidency Magistrate of Calcutta recently disposed of a case in which a European was charged with smuggling two revolvers into India, keeping them in his possession and selling one of them to another European The punishment inflicted on the offender was a fine of Rs. 300, in default 4 months' simple imprisonment. If the offender had been an Indian, he would have been, almost certainly, punished with 3 or 4 years' rigorous imprisonment This is not a mere conjecture. During the last few years such sentences have actually been passed on Indians for similar offences. European and Indian offenders should be dealt with in the same way There is no proof that unlicensed arms smuggled, possessed or sold by Indians alone are used for committing dacoities and acts of terrorism and those by Europeans are used for maintaining "law and order" and stimulating loyalty to His Majesty King George V.

A Caste-breakers' Directory

The "Jat-Pat-Torak Mandal" of Lahore is an organization for the breaking down of the barriers of caste and promoting intercaste dining and intercaste marriage. It wants to publish a Directory containing the names and addresses of actual and would-be caste-breakers

> Printed forms for the aforesaid purpose may be had gratis from the Secretary, Jat Pat Torak Mandal, Lahore

The Calcutta Geographical Society

> The Calcutta Geographical Society, inaugurated in July, 1933, by a small band of workers, has been founded with the object of supplying the need of a central organization for the increase and spread of geographical culture in Bengal
>
> In the second year of its inauguration it has before it a heavy programme of useful work, *e.g.*, organizing of geographical lectures and exhibitions, publication of a journal, encouragement of geographical research and travel and the convening of a geographical conference.

Members' annual subscription is Rs. 3 admission fee is Re 1 Forms of applications may be obtained from the Honorary Secretary, Calcutta Geographical Society, Geology Department, Presidency College, Calcutta.

We hope the Society will try to encourage the study of commercial geography and publish a handbook of commercial geography in Bengali (as it has its office in the chief city of Bengal) It should also encourage and help its members to travel in unknown and unfamiliar regions and teach them how to collect scientific data and materials of various kinds When shall we have a magazine like the *National Geographic Magazine* of America ?

Power Given to Dominions by Westminster Statute

The following important item of news has appeared in the daily press

The Judicial Committee of the Privy Council has delivered a judgment the effects of which will be far reaching in the evolution of the British Empire The Lord Chancellor delivering the unanimous judgment of the Council declared that, after the passing of the Statute of Westminster the Irish Free State Legislature could legally abrogate the Treaty The effect of this judgment was to declare that the Irish Free State Legislature was as sovereign as the British Parliament in determining their relations to Britain or other countries by legislation The question arose upon an appeal from the decision of the Supreme Court of the Free State It was taken along with a similar appeal from Canada The Committee first took up the point whether the Parliament of the Irish Free State had power to pass a law—which it had done—abolishing the right of appeal from all courts in Southern Ireland to the King in Council and whether the Canadian Parliament had power to pass a law abolishing rights of appeal in criminal matters.

Lord Sankey said before the passing of the Statute of Westminster it was not competent for the Irish Free State Parliament to pass an Act abrogating the Treaty because the Colonial Laws Validity Act forbade a Dominion Legislature to pass a law repugnant to an Imperial Act The effect of the Statute of Westminster was to remove the fetter which lay upon the Irish Free State Legislature by reason of the Colonial Laws Validity Act. That Legislature could now pass Acts repugnant to an Imperial Act and in the case under consideration they had availed themselves of that power

It is because of the bestowal of this power on the Dominions by the Westminster Statute that the British Parliament has practically repudiated the British pledges relating to Dominion status for India.

Fresh Restrictions on Chittagong Hindu Youth

Chittagong June 26.

The District Magistrate has promulgated the following orders for the purpose of preventing communication with absconders under the Bengal Suppression of Terrorist Outrages Rules

All holders of identity cards issued under the Rules shall not leave the district of Chittagong for any *destination in Burma without the written permission* of the District Magistrate

All Hindu youths between the ages of 15 and 25, entering Chittagong district from Burma, shall report their arrival as follows

In the case of youths arriving by sea at the Chittagong Port to the Superintendent of Police in person at his office within 12 hours of landing from any vessel

In the case of youths arriving overland via Cox's Bazar to the Sub-Inspector of Police Cox's Bazar in person within 24 hours of entering the Cox's Bazar Sub-division

In the case of youths proceeding from Burma to Chittagong district via Calcutta to the Superintendent of Police in writing within 24 hours of entering the district and in person within 12 hours of entering Chittagong town

The identity card holders are Hindu 'bhadralok' youths aged *between* 12 and 25 years—(*A P*)

Possession of Proscribed Publications

There have been some cases of persons being punished more or less severely for the offence of possessing proscribed publications. Some of the judgments of lower courts in such cases have been reversed by higher courts on appeal

In the interests of those who do not want to keep proscribed publications which find their way into their houses without their asking for them or which have been proscribed after they acquired them by purchase, a complete and up-to-date official list of such publications should be available to the public and periodical supplements to this list should be published.

We feel it to be our duty to convey a word of warning to our young men and women and boys and girls We have been reliably informed that agents provocateurs gain the confidence of unsuspecting patriotically minded youth and supply them with proscribed literature The latter should take particular care not to accept such things from anybody or keep them in their possession Otherwise they run the risk of being prosecuted and punished.

Quetta Earthquake and Alleged Objectionable Journalistic Criticism

The Free Press Journal and the *Bombay Standard* of Bombay and a Lahore paper and also the *Daily Tej* and the *Quomi Gazette* of Delhi have been penalized for publishing

alleged incriminating criticism of Government orders and doings relating to Quetta after the earthquake.

Defaming India Through Films

Through the efforts of Mr. Subhas Chandra Bose, Dr. Ankelsaria and others the Press and public of India have come to know how some foreign film manufacturers defame India through films and lower our country in the eyes of foreigners. These scoundrels cunningly omit the objectionable portions of the films when they are exhibited in India but show them in foreign countries. Since their low tricks have been detected, all films produced by these wicked manufacturers should be banned by Indian Cinema houses and Indian Cinema-goers.

Enquiry into Operation of Repressive Laws in Bengal

The Government refused permission to the Committee appointed by the Congress party of the Legislative Assembly to inquire into the operation of repressive laws in Bengal, to publish its report on the alleged ground that it would be one-sided. Evidently therefore to make it both-sided Mr. Mohanlal Saxena, M L.A , requested the Chief Secretary to the Government of Bengal to co-operate with the Committee. That high officer is reported to have written to Mr. Saxena expressing his inability to offer any co-operation to the Committee. Quite natural Official reports alone are always axiomatically both-sided, and it is sheer presumption on the part of a non-official committee to try to make its report two-sided like official ones. Besides, Mr. Saxena ought to have known that it is for officials to commandeer non-official co-operation, it is not for non-officials to pray for official co-operation.

Paper Tariff

Protection should be given to only those kinds of paper which are manufactured in India. The protection now given only tends to increase the profits of the existing mills in India. It has not led to increased development of the paper industry in the country. The strongest objection to it is that it serves as a tax on newspapers and books. For, books also in this country, particularly text-books prescribed for schools, have to be moderately priced and should therefore be printed on the cheaper varieties of paper. But as those varieties of cheap paper which can be used for book printing come from foreign countries and have to pay a high duty, they become costly. Hence the protection now given acts as a tax on the dissemination of knowledge.

Communal Harmony in Great Britain

London, June 10.

Noisy protests against the conferment of the freedom of the city on Mr J. A Lyons, Prime Minister of Australia, on the ground that he was a Roman Catholic, were made at the ceremony in Ussher Hall, Edinburgh

Large crowds gathered outside the hall and greeted all entering with cries of "no popery." The proceedings were interrupted inside by male and female members of the Protestant Action Society The noise was so great that the Lord Provost, Sir William Thomson, sat down and the organist played amid shouts of ' we are a loyal people," "down with the Papists." The police twice ejected a number of demonstrators

The Lord Provost apologized for the unseemly conduct of a few citizens who did not represent the solid opinion of the right people of Edinburgh.

The other recipients of the freedom were Lord Tweedsmuir (John Buchan), Governor General-elect of Canada, who was given a particularly hearty reception and the Maharaja of Patiala who was absent through illness.—(Reuter)

Abolition of Slavery in Abyssinia

The news of the abolition of slavery in Abyssinia will give satisfaction to all lovers of humanity and advocates of fundamental human rights.

Addis Ababa

Abyssinia, the last great country in the world to retain slavery, has now decided to abolish it.

The Emperor, before leaving for Harar, signed a decree which equalises land taxation and frees all serfs from compulsory labour.

The decree has been published officially, and is the most important legislation ever enacted in modern Ethiopia

Ras Tafari had previously promised the League of Nations at Geneva that he would abolish slavery He returned to Addis Ababa—but retained the slaves in his palace

Sarala Devi Chowdhurani on the Duties of Muslims

Panditani Sarala Devi Chowdhurani presided over a meeting of Muslim women at Sakhawat Memorial Girls' School held on the 14th June last under the auspices of the Jamat-ul-Banat in celebration of the birthday anniversary of the prophet of the Muslims. She said in the course of her speech :

"If I were a cultured Muslim in India I would consider as my noblest duty to form a Sisterhood of women to save Islamic culture from deterioration in India by denouncing forcible conversion and wiping out the blot of abduction and rape of women of alien faith by so-called Muslims from the face of Islam"

Continuing, the speaker said

"With the falling down of barriers of rivalry and with the disclosing of the true inner shape of their respective faiths by the exponents of both religions, the intolerance that separated the Muslims from the Hindu is bound to die a natural death I, a Hindu born and bred up in its highest lore and traditions, after a study of a learned Muslim's interpretation of the cultural side of Islam, am ready to cry from the house tops—"if this is Islam then every thinking Muslim among you is a Hindu"

Proceeding, she said

"May the cultured women of the present day Muslim world revive the grandeur of Islam by resuscitating the discarded portions of the Sharia once more by seeking knowledge and education from far and near, by studying God's creation at large and by sympathy and tolerance Let them follow in the footsteps of those Ulemas—the truly learned in the faith—who in the glorious days of Islam when the injunctions of the Quran were not dead letters, in accordance with those very injunctions kept down the fanatic element, discouraged forcible conversion or persecution for religious opinion and kept the spirit of Islam alive in a thousand ways

"If I were a Muslim I would rescue Islam from the narrow and hide bound state it has been allowed to fall into and not admit the shadow of any self seeking man between my mind and God I would treasure in my heart the teachings of the Quran that Allah has no favourite other than those, whoever and wherever they may be, who keep his laws. As a true Muslim I would reiterate that ecclesiasticism is an enemy to human progress and therefore opposed to true religion, of which the aim is shown in the Quran to be the progress and liberation of humanity By accepting the fact of Allah's Universal sovereignty and the complementary fact of Universal Brotherhood of men I would exercise tolerance towards those of a different faith whom it has been the will of Allah to lead to the same goal by different routes. Not only as a true Muslim, if I were one, but as a true Hindu also, which I am, I would subscribe to all the thoughts quoted above from the Quran"

Triumphal Progress of Indian Hockey Team in Australia and New Zealand

By their superb playing in numerous matches in Australia and New Zealand in which they won the game the Indian hockey team has once again proved that in hockey the Indians are supreme

Prolongation of Life of Bengal Legislative Council

The Bengal Legislative Council had long ago lost what little representative character it had at the time of its election It has been given a further lease of life for one year more—perhaps to prove to what greater extent it can be unrepresentative of Bengal. If it be not granted another extension, it will enjoy a life of seven years in all. Those M. L. Cs who draw fat travelling and halting allowances are lucky But far luckier are the Ministers

Non-Muhammadans in State-employ Under Akbar

We are indebted to Mr. N D Nadkarni of Karwar, Bombay Presidency, for the following extracts from Sir W W. Hunter's "Indian Mussalmans," 1872, pp 152-3

> For this decay [of the Musalmans under British *rule] we [Britishers] are not entirely to blame The* Musalmans can no longer, with due regard to the rights of the Hindus, enjoy their former monopoly of Government employ This ancient source of wealth *is dried up and the Muhammadans must take their* chance under a Government which knows no distinction of colour [!] or creed As haughty and careless conquerors of India, they managed the subordinate administration by the Hindus, but they kept all the higher appointments in their own hands For example, even after the enlightened reforms of Akbar, the distribution of the great offices of State stood thus —Among the twelve highest appointments, with the title* of Commander of more than Five Thousand Horse, not one was a Hindu† In the succeeding grades, with the title of Commander of from Five Thousand to Five Hundred Horse, out of 252 officers only 31 were Hindus under Akbar In the second next reign, out of 609 Commanders of these grades, only 110 were Hindus, and even among the lowest grades of the higher appointments, out of 163 Commanders of from Five Hundred to Two Hundred Horse, only 26 were Hindus
>
> 'It would be unreasonable for the Muhammadans to expect any such monopoly of offices under the English Government"

Further on (pp 159-161) the same author observes

> "*The Muhammadan aristocracy, in short,* were conquerors and claimed as such the monopoly of Government Occasionally a Hindu‡ financier, and

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* *Mansab* See a very interesting but all too brief Pamphlet by Prof Blochman, 'The Hindu Rajas under the Mughul Government' Calcutta, 1871

† Under the reign of Shahjahan It should be remembered that these Military Titles were held by the officers of the Civil Administration

‡ "Whenever they did, great was the discontent among the Musalmans In the two best known cases, that of Raja Todar Mall, the Financier, and Raja Man *Singh the General,* formal deputations of remonstrance were sent to Court In the case of Man Singh some of the Muhammadan Generals refused to serve under him in the Expedition against Rana Pratab I have already given the statistics of the Hindus who rose to conspicuous offices under the least bigoted of the Musalman monarchs."

more seldom a Hindu general, came to the surface, but the conspicuousness of such instances is the best proof of their rarity."

Inauguration of American Library Association

The American Library Association of India was inaugurated at a meeting of American returned Indians held at the residence of Mr and Mrs Hari G. Govil, at 54, Chowringhee, Calcutta, on Saturday, June 8 last

Mr Govil said —

"Our immediate object is to open Reading rooms and Social centres starting with one in Calcutta It is hoped that similar centres will be established in other important cities of India by our America returned countrymen"

Prof Benoy Kumar Sarkar of Calcutta University in a very illuminating address referred to the American influence already operating in India in various phases of our life—educational, economic and cultural and the Indian influences moulding American life from the very beginning and particularly since the visit of Swami Vivekanand

Muslim and Hindu Representation in Bengal

The Mussalman writes:

Hindu Bengal seems to be more communally minded than the Hindus of any other province and even the Bengal Provincial Congress Committee, which should be a national body, appears to be of the same character As the reader is aware, it is the deliberate decision of the Indian National Congress neither to accept nor to reject the Communal Award But the Executive Committee of the Bengal Provincial Congress Committee is reported to have flouted the opinion of the parent body by passing a resolution rejecting the Award, *evidently because under the Award the Mussalmans will have a larger proportion of seats in the Bengal Council than what they have at present, though that proportion is much below their numerical strength* This the communalist Hindus cannot tolerate Unfortunately, the Executive Committee of the Bengal Congress Committee seems to be manned by such *Hindus. But* still the Mussalmans are communalists and the Hindus are *all nationalists!*

Not being Congressmen we cannot definitely say why the Bengal Provincial Congress Committee has rejected the Communal Decision But it would have been better, if, instead of merely indulging in the guess expressed in the words we have italicized above, *The Mussalman* had brought forward some evidence in support of its opinion.

We will only state a fact here Before the Allahabad Unity Conference met in that city, there was a meeting of Hindus at Birla Park in Calcutta under the presidency of Pandit Madan Mohan Malaviya in which it was agreed that the Hindus would be in favour of both Muhammadans and Hindus (and others entitled to "general" seats) having representation proportionate to their numerical strength on the understanding that both the communities would make a joint endeavour to reduce the number of the highly excessive number of seats allotted in Bengal to the Europeans. But there was no response from the Muhammadan community to the need for such a joint endeavour.

If the Mussalmans in Bengal have got a smaller number of seats than they are entitled to on the basis of population, the Hindus also, wherever they are in a majority, have got less seats than they are entitled to on a population basis—with this difference that the Hindus in Hindu-majority provinces have got a smaller number of seats than they can claim on the basis of population, because they have been deprived of some seats to give weightage to the Muhammadan minority communities there, whereas in the Muhammadan-majority province of Bengal, the Muhammadans have got less seats than they can get on the basis of their numerical strength, not because the Hindu minority community has got any weightage at the expense of the Muhammadans, but because an excessive number of seats has been given to the Europeans at the expense of both Hindus and Muhammadans—more at the expense of the Hindus than at the expense of the Muhammadans.

Hence the Hindus of Bengal have a two-fold grievance. (1) They as a minority community do not get any weightage (this they have not asked for); (2) they do not get even the number of seats which they are entitled to on the population basis (this number they do want).

It is not necessary for us to pronounce any opinion on the technical charge that the Bengal Provincial Congress Committee has flouted the opinion of the "parent body," as the Committee can take care of itself if it chooses.

We do not know whether the Bengal Hindus appear to others than the Muhammadans to be more communally minded than

"..... On Todar Mall's appointment as Chancellor of the Empire, the Musalman princes sent a deputation to remonstrate 'Who manages your properties and grants of land?' replied the Emperor 'Our Hindu agents,' they answered 'Very good,' said Akbar; 'allow me also to appoint a Hindu to manage my estates'."

the Hindus of other provinces But it is a fact that the Communal Decision combined with the Poona Pact has operated more harshly on the Bengal Hindus than those of any other province, and probably therefore the Bengal Hindus have protested more strongly (though not at all sufficiently strongly) against the Communal Decision than the Hindus of other provinces

Elective System to be Abolished in Fiji

Allahabad June 1

The Indian Association at Fiji has wired the A I C. C. Office that the Fiji Legislature has adopted a motion advocating immediate change to representation by nomination abolishing the existing franchise enjoyed by the Indians The Association has approached the Colonial Office for protection The Acting Governor of Fiji is awaiting the instructions for extending the life of the Council which is due to expire Fiji Indians are perturbed at this new danger and appeal to India to intervene and safeguard the community Three Europeans supported the motion three Europeans opposed it and the Fijians were neutral —*United Press*

The Indians of Fiji have submitted a memorandum to the Governor strongly opposing the proposal This Memorandum says in part

"Our experience and knowledge of the type of Indians nominated by the Government to fill the position in different local bodies and in the legislative council of this colony in the past give a strong reason to believe that the people nominated by the Government will be on the whole the people who will be acquiescent to legislative and executive measures irrespective of whether they will be in the interest or against the interest of the community"

We are opposed to the system of nomination in Fiji as elsewhere

The Bombay Matriculation Syllabus

In an Associated Press message relating to the new matriculation syllabus of the Bombay University, mathematics, we find, will be one of the subjects of examination And this subject will include Algebra and Geometry only Why is not Arithmetic included? Is it because the Bombay Matriculation candidates acquire a complete knowledge of Arithmatic some years before they reach the matriculation class?

We also note that candidates will have to pass the examination in "one of the Modern Indian Languages, namely, Marathi, Gujarati, Kannada, Sindhi, Urdu and Hindi, with texts' Bengali is not included It may be that that is because Bengali is not the mother tongue or the vernacular of any area included in the Bombay Presidency But that, we believe, is the case with Urdu and Hindi, too No doubt, Urdu and Hindi are used by many persons in the Bombay Presidency as their vernacular But so is Bengali It should be superfluous to point out that the place of Bengali literature among the vernacular literatures of India is not inferior to that of any other The Calcutta University examines candidates in many modern Indian languages which are not among the vernaculars of Bengal and Assam

Educational Films in the Bombay Presidency

We learn from *The Guardian* of Madras that a deputation of the Motion Picture Society of India saw Dewan Bahadur S T Kambli, Minister for Education with the Government of Bombay, in connection with the question of the introduction of educational pictures in the Bombay Presidency The following suggestions were placed before the Minister

That greater use of the motion picture be made by Government in teaching through the existing Visual Education Department of Government

that Government should give a monetary grant for the production of educational pictures suitable for school going children and adults

that a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown

that the Motion Picture Society of India should be given representation on the Board of Film Censors and

that no fees be charged by the Board of Film Censors for examining educational pictures.

Finally the society placed their services at the disposal of Government in the matter of training teachers in handling the apparatus etc The president of the society also explained the activities of the society to the Minister

Other provinces should follow the example of Bombay

Clean Films for China

The Chinese National Film Society for Education which was started in 1932 by prominent Chinese scientists and artists is at present fully equipped for its constructive work of Chinese social uplift It considers the censoring of foreign films as its prime work and aims in eventually helping to reconstruct Chinese national life through the medium of the cinema

In an open letter addressed to the film producers and which was published in the International Review of Educational Pictures the Society protested strongly against the screening of films which deal with adultery and theft "This type of film is harmful to the Chinese It represents life under false and

immoral aspects, which are largely responsible for the crime so rampant in our country."

The Society has strongly urged such films be banned from the country as they are injurious to youth. The question is one that has been seriously taken up There is little doubt of the success of this movement as the Society is also incorporated on the Film Board of Censors It is reassuring and encouraging to those responsible for the Clean Film Movement that they are not alone in the great work to which they have set their hand—*Herald* quoted by *The Guardian*

India, too, requires only clean films.

Port Trusts in India

The Committee of the Indian Merchants' Chamber of Bombay have, in a letter to the Commerce Department of the Government of India, expressed the opinion that the chairman and the majority of the members of the boards of port trusts should be Indians. This is undoubtedly a correct view.

Mr. L. R. Tairsee of Bombay had wanted to introduce a Bill in the Bombay Council for the purpose of securing the appointment of an Indian chairman. But the Governor-General has disallowed the Bill. We are not surprised. Of course, an Indian chairman is not of much use, if the majority of members are not Indians. But still it would be some gain to have an Indian as chairman.

Hindu-Buddhist Solidarity in Burma

The fifth session of the Burma Provincial Hindu Sabha, held at Rangoon last month under the presidentship of U. Thein Maung, M.L.A., a Burmese Buddhist, marks a distinct stage in the progress of Hindu-Buddhist solidarity in Burma. Among other resolutions it passed one forming a committee to take steps to legalize conjugal unions between Burman Buddhist women and Hindus and to protect the interests of children born of such unions, and to draft a bill for that purpose to be moved in the legislature. By another resolution a committee was formed particularly to promote better feelings in religious matters between the Buddhists and the Hindus. The President, in his concluding remarks, said: "By this Conference the Hindu community is wedded to the Burmans."

Tea propaganda Harmful

We are wholly against the direct and indirect propaganda which is being vigorously carried on to make the masses adopt tea as a daily beverage. The masses are sunk in dire poverty. If they have a pice to spare, they should spend it on a little more rice or bread or *dal* or vegetables and fruits or milk, but not on tea, which is not a food and which, to put it negatively, does not promote health.

Nationalist Muslims Favour Retention of Clause 299

Mr. Md. Azhar, Secretary, "Anti-Separate-Electorate League," has issued a statement to the Press which begins:

"The Nationalist Muslims of Bengal strongly protest against the recent move of some reactionary Muslims who in spite of the constant demand of the Muslim masses for joint electorate are now pressing for the retention of separate-electorate clause in the forthcoming India Bill, which will blight for ever the chances of India's attaining Purna Swaraj We emphatically declare that, with the exception of a few aristocratic and capitalist Muslims, the entire Shia Muslims and the majority of the Sunni Muslims are in favour of joint electorate, and they unanimously support clause 299 of the India Bill 1935, by which separate electorate for minorities can at any time after the passing of the Act be abolished by an order in-council either pursuant to resolutions passed by a majority in the Council or any Provincial Legislature or after consultation with them"

Civil Disobedience No Disqualification For Lawyers

BOMBAY, June 28

The Advocate-General's petition on behalf of the Bombay Government to the Privy Council against the order of the Bombay High Court declining to take action against three Bombay lawyers has been dismissed

It will be recalled that the Bombay Government filed a petition to the High Court to debar these lawyers from practising on the ground that they took part in the last Civil Disobedience movement, which the High Court rejected—*United Press*

Kenya Marketing Bill

The Kenya Marketing Bill is being introduced on the pretext of promoting the interests of the African natives, whose interests have been effectively secured by robbing them of their lands, by their exploitation by the white settlers and by the many serious disabilities imposed on them. Why not restore their lands first and put an end to their exploitation and disabilities before indulging in the cant of furthering native interests? In spite of the safeguards, the Bill will make it easy to give the monopoly of purchasing native produce to European firms and injure Indian traders in other ways without doing any good to the native Africans.

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By Girindra Krishna Basu

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THE CAR-FESTIVAL

BY RABINDRANATH TAGORE

The Car festival is nigh
The King and the Queen leave the palace to attend it
Horses come out of stables and elephants
Peacock cars move in lines, and in lines march lancers and guards
Servants troop behind

There's only one lone man who does not stir—
The man who gathers twigs for the palace broom sticks
The steward takes pity and asks him,
'Come, if you would join us
The man replies humbly, 'It won't be possible, Sir"

The King learns that all are coming save that poor wretch
"Pick him up, too —he graciously orders his minister
His hut is on the highway
'Come along to see the idol', says the minister as his
elephant reaches the hut
With folded hands the man submits—
"A long trip and arduous, my lord
Have I the strength to creep up to the portal of the God?'
"Fear not," assures the minister, "You will follow the King'
Said the man "Goodness gracious! Is the King's way my way."
Says the minister, "Is it your evil fate to miss the festival?'
"Certainly not, my lord," is the humble reply
"The Lord himself comes in his car to my door'
The minister laughs and says "I do not see the track of
his wheels here."
The poor man said "His car leaves no mark behind"
"Tell me why," asks the minister
"For his car is the flower car of paradise,' said the miserable creature
"Can you show it to me?' asks the minister
The man points to a couple of sun flowers blooming on either side
of his door

(Translated from Bengali by Hrishikesh Bhattacharya.)

INDIAN SOLUTION OF THE PRESENT-DAY LIFE PROBLEMS

By GANGA PRASAD SHARMA

WHEN man having discovered his innate greatness took the first step on the thorny path of progress—that was the birthday of civilization They were the pioneers of civilization —these great pilgrims who in search of immortality made that first move, transcending the world of death These self elected homeless ones had no standby except their unconquerable quest for the great Unknown, the ever illusive Unfamiliar The pathway that was made by their footsteps became the everlasting road for humanity—their song the invocation Hymn for mankind

This path to greatness is eternally beset with obstacles nevertheless for the wakened soul its lure is inescapable So humanity from age to age has trod this thorny path to greatness, bearing fire-flood in its bosom and singing Avas to its tormenting torture History is proud to bear testimony to this devastating fire which is the life breath of poetry and art, and is the subject of analysis of Science and Philosophy The fearless momentum of these mobile pioneers was in no way arrested by the death din of the seething sea of the world They moved on—their heart full of the Joy of motion—these unconquerable pilgrims undaunted by the hampers of the so-called Real and throwing away with both hands as they progressed, all outward possessions At long last, one day having attained their goal, they discovered their joy and their plenty in the midst of tribulation and became blessed and glorified This divine delight of Majesty barred their return to this petty world of littleness, having carried them beyond the careful calculations of profit and loss of petty commercialism For such a being is no longer a labourite or a merchant a ruler or a ruled and is above and beyond the path of possession having become a true *Sharman*, a real Brahmana, self less and desireless Now his delight is in giving, not grasping By the touch of this Superman's feet the dust of our earth becomes sanctified and heaven descends here below The flowers of the devotion offerings of all men in all ages and climes are gathered at his feet and their high heads are bowed down in mute wonderment This achievement is the goal of civilization and the bed rock-stone of humanity Such an exalted one lives from moment to moment crushing obstacles and conquering self Apparent loss and humiliation on this path are the possessions and ornaments of civilized humanity He who will not tread this path of pain is little minded—he is an un Aryan. Civilization has no claim on him For, man is essentially the worshipper of that ineffable light of the Greatest of the Great which shines for ever in the snow white mountain top, in the greenary of the forest beyond the desert paths of life

The growth and decay of civilization is not the gain or loss of external possessions but of internal wealth That civilization is more advanced which has more accentuated the greatness and responsibility of human life and it may be said without fear of challenge that in the absence of such accentuation civilization loses its glory

Human life is full and whole only when there is harmony between the internal and the external It is indispensable however that for the expansion of life the external should be controlled by the internal By over emphasis on the external, modern civilization discloses in every way the poverty of man and it is impossible at the present day to ignore this patent poverty the more we try to hide it from ourselves its self revelation becomes the more patent. The delirium that is manifest in human nature by the combination of domination and wealth has atrophied the beneficent activities of the human heart and is making the manifestation everywhere of bestiality possible The light of true humanity is daily becoming dimmer in

the dust of the external One may almost hear the faint wail of the human soul crushed under the weight of matter, but alas ! the ear that can discern the sound and the heart that could feel for it are seldom to be met with By reason of the constriction of idealism, due to pressure of material things there is visible in every department of life shameful poverty and destitution That way leads to the down fall of humanity This is the maddening path of dalliance Walking on this path the civilized nations of the past one by one went down into the dark pit of decadence In this age of the golden calf, greatness of man having become dependent on wealth, its acquisition and accumulation absorb all the powers of man, involving the waste of manhood so that the external may be con quered To augment the might of the almighty dollar, man has reduced his own dignity to the vanishing point 'Nothing is unfair in war' has become the guiding principle in the battle of life in this twentieth century This false principle while it has enriched man externally, has made him equally poor, if not poorer in matters of the mind The lamp which Providence with His own hand had lighted in the jewel chamber of the heart of man is about to go out for lack of oil Throughout the world a destructive *Abhichar*-sacrifice is going on for inglorious success 'Hanker after external aggrandise-ment and reck not whether or not manhood suffers extinction thereby'—this is today the motto of the worshippers of success.

Over justice, morality, religion, humanity—over all these, in present-day civilization sits as conquerer grim necessity Want—Want—that is the one note sounded everywhere—in religion, in the State, in Society and in the family This necessity is blind and is regardless of everything else, for, from its point of view, such regard would be utter futility From the centre of this civilization from where this destructive utilitarianism has been preached from that Christian Europe its religious Teacher feeling himself over whelmed by the pressure of externals prayed one day in moving tones "Lord save me from my wants'

The Saviour of those who in exchange of true manhood are daily becoming bloated like the adipose tissued by expropriation of the whole world by force or fraud or guile—their Saviour enjoined on his followers, 'Sell all you have and follow me' Present-day civilization does not want character but efficiency A great western thinker has said in sorrow of this negative efficiency and greed 'For efficiency we have neglected character, for the almighty dollar we are destroying men" All the higher things by accepting which human civilization has progressed from its very dawn, are today slighted and rejected by the haughty insolence of this evil efficiency All the principles which had been discovered by careful analysis of the Philosophy of life are rejected in the name of progress as un worthy superstitions But if we will look impartially at the different departments of this vocal and mobile civilization we can easily detect that the ebb has already overtaken its rushing tide and that its momentum has slowed down and a lassitude has set in by the process of reaction The brilliant illumination which seemed to adorn it at the start is already fading away and the death dance of dark despair is being played around it and the wheels of the victorious car of material civili-zation which guided by greed and drawn by desire and hate as a team of horses was hurtling along on the face of the earth, crush ing humanity by its blind and noisy fury, are about to be submerged under the accumulated weight of the curses of oppressed humanity The true technique and the sacred goal of life have both been shamefully topsyturvied and the sweetness and harmony of existence are overpowered by the shameless greed of enjoy ment Truly, humanity today is maddened and distracted by mutual competition and conflict and the poisonous seeds of death are entering into it through the loopholes of this madness and division.

The po sessive instinct is rapidly leading the so-called civilized man from logic to force and from civilization to barbarity Truly the difference between the civilized man of today and the savage of the forest lies generally in his disguise and unessential externals and as things are tending even this small difference also will soon disappear Like brute beasts fighting for putrifying carcasses in charnel houses, men are fighting each other on the face of the earth

for the means of enjoyment. And like jackals and dogs intent on the mastication of dry bones drenched with their own blood, men are engaged in a similar pastime of bone mastication The body has become the grave of the soul and the spirit is covered over with the refuse of matter The internal is twisted by the weight of the external and human conscience is overpowered into everlasting swoon by the cudgellings of bestiality and the larger interests are neglected for the sake of petty ones—in a word the human soul is in a death swoon,—in a hate tossed sea of flesh To hide shameful internal poverty the thoughtless rich of today have accumulated a huge procession of possessions But our civilization though externally agile, is suffering from extreme internal paralysis The great Poet of the East has cried shame on this lifeless magnificence—'Where life is wanting, trappings are but signs of shame If you look at humanity from the bare point of view of manhood, setting aside these useless extravagances you cannot but regard it as insolvent. The great lover of mankind Maxim Gorky, a server of undivided humanity who in the midst of universal hate and excitement could write with unwavering hand 'Love is the mother of life—not hate'—this Maxim Gorky after his prolonged experience of present-day humanity has drawn this sorrowful picture of humanity

> All hearts are smitten in the conflict of interests all are consumed with a blind greed eaten up with envy stricken wounded and dripping filth falsehood and cowardice. All people are sick they are afraid to live they wander about as in a mist Everyone feels only his own toothache.

The tendency of modern civilization is for everyone to leave every other behind. As a mountain peak becomes narrower the higher it mounts, so the progress of civilization is every day making it narrower The ideal of the civilizations of the past was expansion That is why they included everybody and were characterized by immense love and humility They mainly rested on their social systems and when society became corrupt their decline was inevitable Modern civilization is based on the State and its decline is bound up with State-corruption The Brahmin caste of India having deprived the immense Sudra populations of their rights as men were dragged down by the downfall of those they oppressed This has been assigned by historians as the true cause of India's downfall Is it likely that the classes, quite restricted in number, who are now occupying the upper rungs of the social ladder and who with the help of State-power have converted the masses all the world over into degraded bond slaves, will be able to resist the downward pressure of those they have degraded? If it be true that history repeats itself then their decline and fall is inevitable. The great Greek and Roman Empires were dissolved in the past in the sea of desire and lust. Forgetful of this dissolution of life in wine and women, their successors in the West and those influenced by their example in other parts of the world have forgotten their soul in the unbridled indulgence in pleasure and pelf

The modern civilized man having extended his individuality only to the bounds nationalism is caught up in that whirling No genius has yet appeared in the West who can by his trumpet call expand their narrower nationalism into worldwide internationalism so that nationalism is there regarded as the final truth and within the limits of the coveted glory of this nationalism, all Europe is indulging their folly to the full extent. Humanity today is about to commit suicide in the name of this nationalism John Ruskin speaking of this suicide to protect individual national existence has said the following

> The first reason for all wars and necessity of national defences is that the majority of persons high and low in all European Countries are thieves

And Tolstoy also has mentioned this nationalism as one of the main causes for human misery at the present day

> I have several times expressed the thought in our day that the feeling of patriotism is an unnatural, irrational and harmful feeling and cause of the great part of the ills from which mankind is suffering

At the Locarno Conference, the representative of Poland rightly suggested that the love of country must be augmented by the love of humanity But this has not happened because it is probably the ordained destiny of Europe that Europe should commit deplorable suicide surrounded by the barriers

of petty interests That is why after the great war all the efforts of the League of Nations for bringing about a reconciliation between conflicting self-interests and balance of power have proved futile—for lack of the international outlook and regard for petty self-interest and low motives The piling up of armaments in excess of what preceded the great German War which has kept the whole world in a state of fearful tension is emblematic of world dissolution Before the end of the war discerning statesmen could see the full growth of the growing lust of blood and the great philosopher Bergson anticipating reaction could prophesy with equanimity that after the great war the world would be swept by religious feeling But, what is seen in effect, is that after a little recoupment following the huge blood letting of that war the terrible blood-lust is manifesting itself in Europe's demented moral nature, and the thinking portion of civilized humanity seeing in imagination the extent and ruthlessness of the coming conflict are nervous with apprehension But their words of caution uttered in many moods are unable to stem the rising tide of this destructive blood lust The main ground for despair and apprehension is that the reaction which has set in all the world over against the insatiable desire for enjoyment of the civilization of the West is confirming destructive isolation elsewhere Even if this reaction should attain success that would not justify any hope of a change of heart. The natural upward flow of the life current having been dammed is trying to find outlet with a moaning voice like sea waves obstructed by the coast. So the poet of life suffering from this obstruction by stone walls has said, "What prison walls surround me on all sides!" The prince of poets—Rabindranath, suffering by the weight of externals, has said

> "Give me back the forest, Oh new civilization and take away the city with its iron and brick and wood and stone Oh cruel devourer give back that forest retreat with its holy shadows and quiet days the ablutions at dusk that cowherding those quiet Sama hymns those handfuls of new gathered grain those bark garments, the sayings of great truths in deep self meditation I do not want security of enjoyment of royal luxury immured in your stone cage I want freedom I want to spread out my wings to recover back my inborn powers and having cast away my bonds to respond in my heart to the great heart beats of the world

The poison that has arisen from the over-churning of desire—who except Sons of God can save the world by voluntarily swallowing that poison? Who will cool this parched earth by letting in a flood of greenness? Where are those achievers of unity who will discover the great oneness underlying all the phenomenal manifoldness, over-stepping the thousand and one barriers put up by man—barriers of wealth, intellect, character and power, forgetful of the universality of life? Those who had initiated the blind worship of the shameless cult of eroticism and its false shibboleths, those who organized this worldly materialism have departed So will depart their ardent followers of today, leaving as a legacy, innumerable unsolved problems But any who would try to solve those problems by depriving the present-day innocent youths of their future peace and bliss will only encounter disillusion

Right and duty are convertible terms One is meaningless without the other When it devolves upon the youth of today to undertake the solution of these intricate problems of the present, it is their right to remedy the undesirable conditions they involve The time has come today for the youth of the world to grapple with these problems in a calm and collected way

The poverty of man today is due to the severance of his union chord with greatness The petty has become the all-important, due to the consuming egotism of man and thereby has been lost the importance of the important. In all ages, youth has by its efforts untangled the skein of all kinds of tangles of the world. By the trumpet call of youth the awry life-current of humanity has turned back into the right channel It was the sound of Srikrishna's flute—the prototype of eternal Youth, that persuaded men to leave the worldly life and betake to the life of the spirit. Is it too much to expect that the youth of today will be able to draw away by the bewitchment of their song the mad lust for external things into the path of the true and the good The Western nations, with great avidity have cultivated their brain and their muscles to the exclusion of the heart. Today, when the

WHAT IS INDIAN ARCHITECTURE

By Prof P K ACHARYA, I E S., M A (Calcutta), Ph D (Leyden), D Litt (London)

IN the wake of political evolution the march of economic and social matters is natural and irresistible Thus a movement to improve the present state of our housing and town planning, if not our clothing and food also, should be welcome both to thinkers and practical men alike Political freedom just for its own sake could have no meaning But no real improvement can be based upon either national hatred or racial antagonism It must proceed from an impartial study of history and a true perspective The dictum "the best international is he who is profoundly national" (appearing in a circular letter from the chief organizer of a new school of Indian architecture), should be altered into 'the best national is he who is profoundly international' For, otherwise, no real improvement can ever be effected If our aim is nothing more than to try to revive what we had in the hoary past, irrespective of the changes the world has undergone in the meantime, we must be prepared for self-deception both in practice and in principle. In order to be 'profoundly national it would be impracticable, if not ungenerous and ungrateful to start with an idea of discarding everything foreign particularly British or English It will also be a wrong policy to start with an exaggerated notion and prejudiced interpretation of historical facts The above circular letter contains the following survey which needs a dispassionate analysis and examination in order to realize the importance of India's past architecture and the possibilities of a future one

'Architecture the mother of all Arts has been most assiduously cultivated in India through the centuries The beginnings are found in the excavations of sites going back to a period contemporaneous with ancient Chaldea and Egypt the ruins at Mohen jo-Daro and Harappa take back the Indian Architectural tradition to 3000 B C

'An artistic tradition in Hindu India carried from generation to generation as a caste-craft and going back to over 2000 years and responsible for many wonderfully magnificent structures presents a record of which any civilization can be proud The Turks and Persians conquered Northern India from after 1000 A D and they brought some new ideas with the Muhammadan religion they professed But they themselves became Indianised and the great Islamic culture and art they brought merged into the Indian one only to cause it to seek out a new path of development which culminated into the great Tej Mahal at Agra—a gem of Mugul architecture.

'Indian domestic and religious architecture continued in a most flourishing condition up till the advent of the English and the invasion of Indian life by modern notions from Europe In British India the native arts and crafts dwindled, owing to the craze for the new things of the West and architecture also similarly suffered India it looked was going to become a province of Europe in matters of architecture and art"

In what sense architecture can be 'the mother of all arts'? What sort of architecture was 'most assiduously cultivated in India through the centuries' from 3000 B C ? Which 'wonderfully magnificent structures' were carried from generation to generation as a caste-craft and going back to over 2000 years ? How were the Turkish, the Persian and the Mugul architectures 'merged into the Indian one' ? Where has the 'advent of the English' destroyed the 'Indian domestic and religious architecture instead of the English architecture also being merged into the Indian one ? And lastly why the craze for the new things of the west 'was going to convert 'British India' into 'a province of Europe in matters of architecture and art' ? These are some of the most important questions which raised though in an advertisement, should be clearly understood by all interested in the subject before an intelligent interest can be taken in the revival or introduction of an exclusively Indian architecture.

The denotation and connotation of the term architecture must be brought home in order to adjudge the relative position of architecture with fine or refined arts numbering some 518 according to Yasodhara, a commentator of Vatsayanas *Kamasastra* Before that the essential and exact difference between architecture on the one hand and civil engineering or mere art of building on the other hand should be made clear The same structure, say, a railway station or a newspaper office may be built both architecturally as well as as an object of mere engineering If the main object of the railway buildings and the newspaper office were to supply necessary accommodation in the most convenient manner and if no extra expenditure of money and thought were made for the sake of an artistic look or a symbolic expression these buildings could not be designated as objects of real architecture, Indian or foreign The artistic design and symbolic significance are not confined to the external look alone The palace of the Maharaja of the Tripura State recently erected at Ballygunge, Calcutta, may have reserved, like the Buckingham palace in London more of the architectural beauty and the effect of an artistic design for

the interior only The essence of architecture proper, however, lies in 'the fine art of designing and constructing ornamental buildings' both externally and internally The mere engineering buildings are not necessarily devoid of all ornaments and do not always look like godowns However plain a builder may be he is instinctively artistic in nature, and whatever is built for him must have some sort of art in it. But the real difference lies in the fact that in architectural buildings like the Christian churches and Hindu temples, the primary object is to exhibit an artistic design and a symbolic idea throughout, while in office buildings, railway station structures and godowns the engineering skill lies in providing required accommodation and facilities at the minimum cost. The question of utility is neither entirely ignored in temples, churches and mosques nor the beautifying measure, proportion, roof ceiling door window balcony, verandah arch, porch pillars and their mouldings are deliberately turned out of the prison houses and barracks

Architecture thus comprehended denotes all objects that are constructed according to a design and with an artistic finish The guide book like that of the Roman architect Vitruvius upon which all western architecture is based and the standard silpasastra like the *Manasara* which has regulated all the known structures of India, have included for discussion even sculpture also Both these authorities deal almost equally with all details of the village-scheme town planning fortified cities and all the cognate subjects such as the lay out of roads, gardens market places, commercial ports and harbours, erection of bridges gate-ways triumphal arches, enclosures, embankments, dams, railings landing places and flights of steps for hills and rivers, digging of wells, tanks, trenches, drains, sewers, moats and similar objects Buildings proper include religious, residential, military and commercial structures and comprise temples, dwelling houses palaces, edifices and mansions, various halls and pavilions, secretariats prison houses, hospitals for men stables for animals and nests for birds Courts compounds blocks of larger edifices, as well as the auxiliary members and their component mouldings are necessarily discussed Doors, windows, verandahs and balconies, floors, roofs domes, ceilings, pillars, arches and porches, which mostly constitute the distinguishing features of various styles in architecture are elaborated in great detail. Articles of furniture are similarly treated and include bedsteads, couches, tables chairs, wardrobes, baskets, cages, nests, mills lamps and lamp-posts Thrones and crowns for deities and kings form a distinct branch Personal ornaments and garments include various chains, ear rings, armlets, anklets, foot-rings, waist bands, jackets, head gears and foot wears

Thus architecture is, no doubt, at the root of some allied fine arts But it can hardly be called the mother of poetry, or cookery, for instance In fact out of the five hundred and eighteen fine arts referred to above hardly a dozen or score can at all be connected with architecture even as sister, not to speak of mother

Before the next point is taken into consideration the term 'Indian architecture' needs an elucidation Geographically structures of whatever origin and style built anywhere, and at any time in India may bear the designation Like modern scientific inventions, such as telegraphy, radio gramophone etc., architectural ornaments and styles of pillars arches, domes etc migrate all over the civilized world Thus structures with some distinguishing features of various European, Byzantine, Persian and Mugul styles may be visible in India They are not, however, usually designated as works of Indian architecture, which is generally understood in the restricted sense of Hindu architecture only

If taken in this sense the buildings and plans of towns opened out at Mohenjo Daro in Sindh and Harappa in the Panjab, which may go back to 3000 B C or even earlier cannot yet be classified under Hindu architecture until at least the scripts the language and the contents of the inscriptions have been deciphered and the plans and designs have been recognized

The next source of information for the antiquity of Indian or Hindu architecture is entirely literary and is confined to the casual and scanty references found in the Vedic literature regarding the villages, towns, forts and cities, hundred enclosures or fortifications figuratively expressed as the means for protection afforded by the gods as well as stone houses carved stones and brick edifices In the Rigveda (Wilson ii 313 iv 179) mention is made of a sovereign 'who sits down in his substantial and elegant hall built with a thousand pillars,' and of residential houses with such pillars and said to be 'vast, comprehensive and thousand-doored,' Mitra and Varuna are represented (Rigveda, ii, 41, 5 v 626, Atharvaveda, iii, 12, ix, 3) as occupying a 'great palace with a thousand pillars and a thousand gates' Again Atri is stated (R. V i 1127) to have been 'thrown into a machine room with a hundred doors where he was roasted, and Vasishtha desired (Wilson's iv, 200) to have a three-storeyed building

Although Muir criticizes (Sanskrit Text, V, 455) these references 'as exaggerated description of a royal residence such as the poet had seen' they may be taken to support the contention of 'wonderfully magnificent structures going back to over 2000 years B C' And it can also be admitted that architecture like carpentry, weaving and such other practical arts was 'carried from generation to generation as a caste-craft,' when so many other professions used to be associated with one's birth But such a flourishing con li

things from the west' which 'was going to convert British India into a province of Europe in matters of architecture and art,' if the statement is at all correct in some modified form? 'Craze' is certainly a subjective quality, and the desire to imitate the conquerors, whether Muslim, English or French, is a historical fact and a usual weakness of all the conquered and subjugated peoples of the world. The British government in India have no more compelled us, than the earlier conquerors, to take to their mode of living. If certain quarters of some big cities in British India have been turned into a 'province of Europe in matter of architecture' and if certain so-called highly placed Indian families have developed a preference for European art, our own 'craze' for blind imitation is solely responsible for that.

The following complaint contained in the same advertisement is substantially true though incomplete. "There is no institution in modern India where Indian youths can get proper training either theoretical or practical in the complex subject of Indian architecture. The very descendants of traditional architects and craftsmen, not to speak of the civil engineers trained in modern engineering institutions, owing to their deplorable ignorance of the history and spirit of Indian architecture due to lack of proper education, have failed to develop their indigenous architecture and have introduced ugly and hybrid styles, unfaithful to Indian traditions.

The aesthetic sense of individuals differs though in architecture there is a general standard of beauty. According to the standard treatises of Europe and of India the architectural beauty is largely dependent upon proportionate measurement of dimensions disposition of component members and types of verandahs, balconies doors, windows, arches, porches parapets and domes. The aspect of the site and orientation of the buildings together with the layout of surrounding courtyards lawns and gardens add to the beauty and utility alike.

The incompleteness of the complaint lies in the omission of the authority and authenticity of the source of information on these essential features of Indian architecture. It is again due to the British government in India and the highly placed English officials ungenerously and falsely accused of having destroyed Indian architecture, who have made available the archeological materials and the original texts on architecture, the most authenticated sources of information on all architectural and allied subjects for critical study and reconstruction of our forgotten architecture and cognate arts. The establishment of the archaeological department itself is an innovation in India. The Bill introduced in the Assembly with a clear majority of Indian members by an English Home Member, Sir Bassil Blackett to establish a permanent fund to carry on the work of the archaeological department could not be passed owing to the opposition of our own representatives. Under such adverse circumstances the distinguished Director General of Archaeology, Sir John Marshall, again an Englishman a real scholar and lover of Indian culture, was the first and foremost to realize that no reconstruction of real Indian architecture is possible from the scanty archaeological remains and that it could be done only with the assistance to be derived from the literary sources and numerous architectural texts if they could be scientifically edited, translated and illustrated. The architectural tradition as truly said, has been lost. The professional craftsmen have all but disappeared. The terms of the Silpasastras frequently referred to in the scriptures, Puranas, Agamas and all other branches of literature also had become unintelligible, obscure and obsolete. Thus some Indian student possessing sufficient knowledge of our classics and several modern vernaculars conversant with the principles of philology, and thoroughly educated in Indian history, culture and archaeology had to be found out after much searching for special training and experience abroad to tackle these valuable treasures, left so far unrecognized neglected and unutilized. The result has been the publication by the Government of the United Provinces of Agra and Oudh with the substantial assistance rendered by the Secretary of State for India and the Government of India through the Oxford University Press of five volumes covering some 3000 quarto pages and dealing with the whole subject thoroughly and in a scientific manner. They comprise not only the standard text the *Manasara*, its translation into English and illustrations of Architectural and sculptural objects described therein but also an Encyclopedic Dictionary of Hindu Architecture in order to enable the students, builders, engineers and architects to study the original texts and the archaeological records gathered together according to their own light, and finally an Introductory volume dealing with an historical survey of all architectural evidences of the past which will enable all unprejudiced people to form a true perspective and to remove ignorance and false notions from the mind of the professionals and misleaders.

A careful study of these volumes is indispensable in order to understand fully the methods and principles, rules and regulations, as well as the essential features of real Indian architecture. For without a full and accurate knowledge the adaptability of Hindu architecture to modern conditions and requirements will either be lost sight of or an ugly hybrid mixture will be inevitable.

A rigorous purity of style need not be strictly adhered to for practical or aesthetic reasons. Such a conservative spirit may only gratify a profoundly national bigot. It cannot enhance the real importance of the great national art.

Even to preserve the artistic design and the symbolic significance it will not be a practical proposition to lose sight of the adaptability of Hindu architecture for modern requirements. For neither the aspect of the existing towns and villages which have been haphazardly laid out owing to political reasons nor the external orientation and internal disposition of dwelling houses erected unscientifically owing to social and economic conditions can be rebuilt unless a catastrophe like the recent earthquake recurs more frequently. Both the commonsense and the ancient authorities however emphasize the aspect of sites and the orientation of buildings as the most essential factors in architecture. Provided the scientific calculation of strength and harmony, and proportion of the component and auxiliary members on which both stability and beauty depend be maintained there can be no harm if there be a modification by addition omission or alteration of the pillars and pilasters doors and windows, arches and porches, balconies and verandahs, steps and staircases parapets and crowning domes in order to suit different tastes and purses. Mouldings and ornamental sculptures are objects of individual tastes and can be altered if the modification does not lead to incongruity.

It is this incongruity that has disfigured the residential buildings in the Lake area in Calcutta decorated with ornaments and sculptures borrowed from Ajanta and Ellora caves. It is objectionable on this ground more than anything else to build residential houses with the figure of Ganesha on the gateway or an elephant on the landing and a hospital building with a hawk on the front parapet or a school building with a monkey on the top which are intended to pass as productions of Hindu architecture in order to gratify the heart's craving of the enthusiastic builders for an Indian style. Self-deception is preferable to deliberate cheating even if the latter is practised owing to ignorance. Some builders are natural architects and they prefer their own design based entirely on the inspiration of an uneducated mind. Engineers and architects are not to blame for such architecture which is very common in India. There can be no objection if a layman builder though untrained having studied or seen the objects of architecture in different countries makes a choice or combination of styles in his own building in a place where there is no municipal board to sanction the plan. But it will be unfortunate if some innocent business magnate of Calcutta finds on completion of his house that he was misled to believe by his advisers that his proposed residence will prove to be a fine piece of original architecture though it may not follow any one method or principle and though it may consist of a porch from one country a dome from another office-room and library from a third one, kitchen and dinning room from another country and gardens and outhouse from a fifth place. Still more objectionable even on moral ground would be to cheat an enthusiastic builder that the Hindu style is nothing more or less than the monkey brand or to give a misdirection to a profoundly nationalistic municipal corporation that the cause of the national architecture could be advanced only by discarding all that may look like English in the city plan in laying out roads and in sanctioning permission to the independent private builders within their jurisdiction.

Insufficient and inaccurate knowledge and an unjustifiable prejudice against everything English appear to be at the root of the following quotation from the 'Prospectus of the first all India exhibition of Indian Architecture', held in the Senate House of the University of Calcutta. 'By Modern Indian Architecture is meant the development of old Indian styles of architecture' which is elucidated by expressly excluding all structures built after the British pattern by saying 'that existed in India before the termination of the Mugul rule, but adopted to suit modern Indian requirements viz. sanitation economy utility etc.

It is needless to repeat what has been shown above that nothing much of real Hindu village town or dwelling house remained intact before the termination of the Mugul rule. All that remain comprise a few temples of later dates in the South where the Muslim domination did not spread far and wide. Even in the South the civil architecture has been modified to suit the needs of villagers who became largely converted to Christianity more through non British agencies of other European conquerors. Thus before the termination of the Mugul rule what remained of civil architecture was exclusively of Muhammadan origin. If therefore, in order to modernize Indian architecture the British patterns are to be excluded, the profoundly nationalistic government of the self governing India of future will have to demolish and rebuild not only the Viceregal palace at New Delhi and all the Council hall secretariat buildings and offices in central and provincial towns but also the bridges railways, schools colleges, universities, art galleries museums, hospitals, maternity homes down to the prison houses and lunatic asylums. Will the reform if at all possible from the scanty materials of such structures that can be reconstructed from the Persian Turkish, Pathan and Mugul patterns alone the knowledge of the Hindu source being absent, satisfy our sanitary economic and utilitarian requirements?

The architectural exhibition at Milan in Italy is held annually in a park of some six miles circuit. Actual houses with all articles of furniture have been built therein giving an accurate idea of everything including the cost at the present rate, thereby minimizing the possibility of any deception. There are houses

of all sizes, small, medium, and large. In spacious halls the photographic representations of the dwelling houses of all countries except India have been exhibited and explained The Senate House of Calcutta University consists of a hall where convocation is held Therein no actual structures could really be exhibited. What was announced to be shewn were however, 'the designs depicting civil architecture with town or village planning, comprising modern Indian architectural structures and edifices, as well as photographs illustrative of Indian architectural environments" No actual structures and edifices could be built within the Senate Hall they were merely to be imagined by the visitors. But the well wishers of Indian architecture would unreservedly wish all success even to such an exhibition

Such exhibition and platform-oratory are after all transitory events They may not do much harm even if the visitors get a misconception of the real Indian Architecture But the organizers of a new school may do immense harm to the cause by propagating an inaccurate and insufficient knowledge of the subject through the students, if the teachers themselves are not properly equipped and absolutely clear in their mind and conscience It is, therefore, suggested with all earnestness and emphasis that such a good cause should advance with a clear knowledge of the subject and without any prejudice on any ground The teachers of such an institution must be thoroughly educated in the methods and principles of Hindu Architecture All interested in the revival of an Indian architecture must learn to distinguish its essential features from the unessential ones And they must know what can be absorbed for our own advantage from not only the Muslim and the British styles but also from all the known and scientific methods that the civilized peoples of the world have evolved after long experience and repeated experiments For, otherwise India cannot expect to be modernized in architecture.

THE LATE JANE ADDAMS

By PASUPULETI GOPALA KRISHNAYYA, M A, M Sc., Ph. D

IF I could think of a female counterpart of Mahatma Gandhi in modern times, I cannot recall anybody else except Jane Addams, whose death occurred recently in Chicago Founder of the first and most famous settlement house in the United States, the Hull House and its director for forty six years, her name indeed is a symbol for intelligent humanitarianism Few women in her time were honoured as she was, few persons could have borne those honours so gracefully

On the wider stage of the nation and the world, Miss Addams was zealous for world peace and the rights of women, but no matter how far her influence was felt or from what distant government came her praise, she preferred always to remain Jane Addams, of Hull House, Chicago Into the dingy old building she put her life and her first thought was to serve the neighbourhood which she called her own Hull House was a Chicago institution Its purpose, as set forth in its charter in 1889, when Miss Addams was not quite thirty old, was

"To provide a center for a higher civic and social life, to institute and maintain educational and philanthropic enterprises and improve conditions in the industrial districts of Chicago"

One day, after the World War, Woodrow Wilson, tired and perplexed, asked Miss Addams to visit him in the White House He was trying to arrange the peace as he believed it should be, and on all sides he felt he was misunderstood

"Miss Addams" he said, "tell me, I beg of you, how I can get across to the common people, whom you know so well, the purpose of my Fourteen Points?"

"Mr President", was the reply, "the common people are not interested in purposes. The way to convince them of anything is by action It's too late now"

Miss Addams was born at Cedarville, Ill, on September 6, 1860, the daughter of John H Addams and Sarah Weber Addams

As a child, an ugly little girl, Jane Addams was abjectly devoted to her father, a member of the Illinois Legislature before the Civil War, a friend of Lincoln, who always addressed him as "My dear Double

D'd Addams," and the proprietor of a flour mill and a lumber mill in their home village of Cedarville

Miss Addams went to Rockford Seminary in the late '70s and was one of a group of five girls who took life and themselves very seriously They vowed to read all of "The Decline and Fall of the Roman Empire" one summer They procured some opium and ate it to sharpen their perceptions, after the prescription of De Quincey When they confided their experiment to a teacher, they were given an emetic and told the report for prayers after supper, "whether they were able to or not.'

One of her triumphs at Rockford was winning permission for an orator from the school to enter the state college prize contest. To her dismay, her mates chose her and she sat on the platform, the only woman candidate and the first Woman to compete in Illinois with men students in any form of intellectual endeavour Miss Addams finished fifth, exactly in the middle, but she was consoled, in later years, by the knowledge that one of the higher places had been won by William Jennings Bryan, then at Illinois College, "with an almost prophetic anticipation of the cross of gold and moral earnestness which we had been assured would be the unique possession of the feminine orator"

She was graduated in 1881, the year when Rockford became a college For her graduation essay, she chose to write about Cassandra, "always in the right and always disbelieved and rejected" In it she wrote

"The actual justice must come by trained intelligence, by broadened sympathies towards the individual man or woman who crosses our path one item added to another is the only method by which to build up a conception lofty enough to be of use in the world"

Her father died about this time, and from his estate Miss Addams gave $1,000 to her college for scientific books She was undecided what to do She was a cultured young lady with leanings towards experimental sciences which were regarded as unlady-like She went to medical school in Philadelphia, but after a year her spinal trouble was aggravated and she lay bound to a bed for six months When she was up she went to Europe

One day she went out for a bus ride in London's East End. It was Saturday night and, in the midst of squalor such as she had not known existed, hawkers were auctioning off decayed vegetables to hungry throngs She saw a man buy a cabbage for a penny, she saw the vermin alive on it and she saw the man sit on the curb and devour it Under the gas light hundreds of hands reached out for more, she saw those hands all her life, she said.

Suddenly she recalled De Quincey's "Vision of Sudden Death" where he wrote of two people running in front of a coach on which he was riding He found that his tongue could not shout a warning until he remembered the exact lines in "The Iliad which described the shout of Achilles

That was Miss Addams' conversion She was disgusted suddenly with the middle-class culture which she had fed herself She had taken her learning too quickly, she felt, and had lost a response to human appeal "I had been lumbering my mind with literature that only clouded the really vital situation spread before my eyes"

With Miss Starr she went back to Chicago There never had been a settlement house in the United States She had seen at Toynbee Hall, in London, what a settlement house could be The 'subjective necessity' for settlement work she analysed as follows

"First, the desire to interpret democracy in social terms second, the impulse beating at the very source of our lives, urging us to aid in the race toward progress, and third, the Christian movement toward humanitarianism.

In Chicago she was surprised to find sympathetic ears Newspaper men a college professor and former mayor helped her to find a neighborhood for her project. Hull House, a fine old mansion which had been the summer residence of Charles J Hull when it stood on the edge of Chicago, was used only as a factory store-room On one side was a saloon and on the other an undertaking establishment. The neighbourhood, rapidly growing up into factories, with all hope of decent living conditions lost, was populated by a dozen nationalities Miss Helen Culver, who owned the house, gave Miss Addams a free leasehold to the house and later to the land on which the

twelve buildings which now constitute the Hull House unit were constructed in later years

Miss Addams had a little money, income from her investments The three or four young women who came to work with her expected no remuneration They began by cleaning the old house, furnishing it simply, keeping fires in the open hearths and throwing the door open It was Miss Addams' pride that Hull House "never smelled like a settlement house"

They announced simply that all were welcome At first working women wandered in to leave their children during the day Older children, curiously investigating the wide halls, found amusement, companionship, sympathy, food and clothing Gradually Miss Addams won the confidence of the people Her hardest task was to break down the lines drawn between the races and even between classes in the same race She found a small boy who would not sit next to another "because he eat his spaghetti like this' —with his fingers —"and I eat like this —with a fork That told the story of a whole class system The immigrants, too, were suspicious of the hospitality They had learned that nothing could be had for nothing Even when Hull House was accepted and beloved, its generosity was a wonder to them

As Hull House developed, it began to function as a bathroom, parlour, garden, day nursery, school gymnasium, legal aid bureau, little theatre and community meeting place As the new buildings were erected, mostly by popular subscription, more resident workers moved in, principally college graduates self supporting and glad to contribute their time Among them were Mr and Mrs Gerard Swope, who were married in Hull House J Mackenzie King, Prime Minister of Canada, and Francis Hackett From Hull House Julia Lathrop went to head the Children's Bureau in Washington and Grace Abbott went to succeed her

In the new buildings were housed a number of other Chicago social agencies whose heads realized the functional importance of Hull House and the advantage of allying themselves with it. In recent years the unit, a city block square, has included the Mary Crane Nursery, the pre school branch of the Illinois Institute for Juvenile Research, an infant welfare station, a branch of the Chicago Public Library, the offices of the Juvenile Protective Association and the Immigrants' Protective League The Visiting Nurse Association also has an office there The Boys' Club alone occupies a five-story building

There is a public cafeteria and a private dining room for the residents, about sixty five in number, mostly university graduates, men and women, who occupy dormitories and the Hull House apartments They live together as a co operative club The Jane Club, a co operative club for working girls, was established in 1891 and has been self-governing ever since The Hull House Labour Museum, the Hull House Players, organized by the late Laura Dainty Pelham, the Hull House Art School, the Hull House Kiln, an outgrowth of the pottery classes, and the music school are other phases of the centre's work

Hull House became as much a part of Chicago as the Loop Some of its expenses were paid by rents fees, sales and a small endowment, but popular subscriptions were given generously Miss Addams became a civic figure She knew the slum districts and the slum dwellers as no one else knew them, and her advice was sought by the police, the Mayor, the hospitals and other social service workers.

She did not want to be famous or important, it was thurst upon her When she found children of four pasting labels on boxes in dark cellars, or pulling out basting threads, she found she had to pass labour legislation, and she had to fight politics But she got the legislation passed The public movements which have begun in Hull House include the agitation for a juvenile court, the building of public baths, parks and vacation schools, the promotion of industrial education, medical inspection in schools, any number of campaigns for improved wages and working conditions, and the suppression of the "white slave' and narcotic traffic in Chicago

At Miss Addams' instigation, the Federal Department of Labour investigated the Chicago slums and formulated the model tenement code adopted by the City Council Miss Addams undertook personally to clean the

streets of the 19th ward, around Hull House. The title under her name in "Who's Who" of which she was most proud, was "Inspector of streets and alleyways in the neighborhood of Hull House."

When she tried to pass labour laws, she found powerful manufacturers against her; when she tried to remove dead animals from the street, she got on the black books of the city political machine, because garbage removal was a political racket. When she protested against the treatment of an anarchist newspaper, she was denounced as an anarchist. When she suggested an article in defence of Maxim Gorky, who was accused of not being married to his wife, she was accused of immorality. When she was for peace during the World War, she was trailed by detectives.

Her defiant stand against so many powers won the friendship of radicals, and she was besieged by offers to ally herself with this group or that. She let anybody, radical or religionist, meet in Hull House, but she never identified herself with a party or a programme. They were coming, she felt; day-to-day experience was the only guide she knew.

Still she was dissatisfied. She went to Russia to see Tolstoy. She found him working in the fields, eating the peasant's black bread and cabbage soup while the countess had her children ate fine fare in their castle. He pulled out one of her puffed sleeves. "That would make a dress for some girl," he remarked. He asked her what she lived on, and she told him she had a few mortgages. "So. You are an absentee landlord," remarked the count.

Miss Addams returned, humbled.

In her battle against "the stupid atrocities of contemporary life," Miss Addams found herself venturing beyond Chicago and Hull House. She was vice-president of the National Woman Suffrage Association and a leader in the fight for votes for women. More important, because it was dearer to her heart, was her fight for world peace. She found the Women's International League for Peace and Freedom and called an international congress at The Hague in 1915, with a hope of ending the World War. She did not join Henry Ford's Peace Ship, because she thought it impractical to talk of getting them out of the trenches by Christmas, but she gave the argosy her blessing. She continued the work of the League until her death presiding at congresses at Zurich in 1919, Vienna in 1921, The Hague in 1922, Washington in 1924, Dublin in 1926, and Prague in 1929.

The League maintains permanent quarters at Geneva, with organized sections in twenty-five countries, and a world-wide membership animated by the belief that new methods in international relations can be found to remove old animosities and end war.

In her enterprises Miss Addams was uncompromising but generous. She lacked any angry prejudice—"a passion for conciliation is the most outstanding fact in her temperament," a writer said. She gave her opponents all the leeway they wanted—during the war military drills were held in Hull House grounds—but she never concealed her disapproval of their purpose. Sometimes the trustees of Hull House were embarrassed by her hostility to rich and powerful interests, but Miss Addams always said she never would be bullied by a workman or dictated to by a capitalist.

Her only excursion into national politics was to support Theodore Roosevelt on the Bull Moose ticket in 1912. She distrusted politics and disliked it.

In late years the nations have gone to much trouble to honour Miss Addams. The people of Chicago voted her "the most useful citizen of the city" in 1931. Bryn Mawr College gave her the M. Carey Thomas medal, awarded to "an American woman in recognition of eminent achievement."

President Hoover wrote, "I am glad that the prize is to be awarded to Miss Addams, for Miss Addams' distinguished achievements and her eminence in American life deserve every possible recognition, in addition to that which she already possesses, in nation-wide admiration and affection." Her old friend, Ramsay MacDonald, cabled from 10 Downing Street, that "Miss Addams is one of the best-beloved women in the world, and her name and her work will be known for many generations after she is gone." Mr. and Mrs. MacDonald visited Hull House for a week on their wedding trip.

A jury chosen by "Good Housekeeping,"

composed of Newton D Baker, Dr Henry van Dyke, Booth Tarkington, Otto H Kahn and Bruce Barton, voted her to be one of the nations' twelve greatest women *The Pictorial Review* gave her its annual $5,000 achievement award in 1931 Miss Addams gave the money to Hull House

She was ill in 1923, in Japan, while on a tour of the world, and again in 1931, when she lay in Johns Hopkins Hospital in Baltimore, her life in danger, she was told that she had shared the Nobel peace prize with Dr Nicholas Murray Butler

"I am naturally very much gratified,' she said, "and consider it a great honor If it is true that I am to share in the award, I think it is due chiefly to my presidency of the Women's International League for Peace and Freedom, and I will devote the money ($20,000, a half share) to the work of the League"

Miss Addams had received the honorary degree of Doctor of Laws from the University of Wisconsin Smith College, Tufts, Northwestern, the University of Chicago, and the degree of Master of Arts from Yale She was the author of *Democracy and Social Ethics, Newer Ideals of Peace, The Spirit of Youth and the City Streets, Twenty Years at Hull House, A New Conscience and an Ancient Evil, The Long Road of Woman's Memory, Peace and Bread in Time of War* and *The Second Twenty Years at Hull House*

In the years of prohibition, gangsters and the depression, Miss Addams was never downhearted She believed in prohibition, because she thought it had bettered the lives of her people around Hull House, but she disapproved of the enforcement methods and proposed that the agents be disarmed and some place be provided for workers to pass their time besides at bars. As an economic palliative, she suggested unemployment insurance and old age pensions, two ideas which had been in her head for years, even in prosperous times

She declined ever to prophesy the world's future or to lay down rules for its progress She had learned from life that there was no other way to learn, that there was no use in planning All the world could do, she said, was to keep its eyes open and be ready for whatever exprience might bring The next step in settlement work, she guessed, was into psychiatry "After we have relieved men's hunger, perhaps we shall set ourselves the task of finding out why they have failed to adjust themselves"

Another great American woman, who would be just as famous if she were not the wife of the President of the United States, Mrs Franklin D Roosevelt, said, on hearing of Jane Addams death,—"I am dreadfully sorry, America has lost a great source of inspiration"

I can only end by saying that Mrs Roosevelt could have, with perfect justification substituted "the world' for 'America", since Jane Addams' is one of those rare personages to whom the whole world bows in reverence and love

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CHILD WELFARE AND THE CINEMA

ANYONE interested in child welfare is bound to consider the influence of the cinema on the physical mental psychological and moral development of growing children

THE PHYSICAL ASPECT

The presence of children in picture theatres necessitates the fulfilment of the following desiderata proper ventilation adequate distance between the children and the screen to prevent eye-strain and sufficient diffused lighting in the hall to ensure that the pictures thrown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be inimical to health late hours cause fatigue, often followed by loss of appetite, on the morrow, over-excitement leads to disturbed sleep disregard of normal bedtime may produce insomnia

In the case of special performances for children there is also the danger of infection this danger is particularly great when large numbers of children are gathered together

Then there is the question of safety the Child Welfare Committee has on several occasions discussed the desirability of insisting on the use of non inflammable films *particularly* in the case of performances specially organized for children

It may also be desirable to consider how the panics which often occur amongst children may best be nipped in the bud All countries should—taking the national temparament into account—decide how many adults are required to maintain discipline per

100 children in case it may be necessary to clear the hall rapidly and how such clearance should be effected

THE MENTAL ASPECT

The Child Welfare Committee is not called upon to consider the purely educational aspects of cinematography regarded as an aid to instruction It will therefore refer only to a few general points

From the standpoint of the mental development of children the educational cinema is a double-edged weapon The value of the illustration or repetition by cinematography of some previous lesson is fully recognized by all who remember the dryness of theoritical teaching and the dulness of the black board Nevertheless an imprudent use of the cinema may lead to superficiality of knowledge lack of concentration and even fatigue with consequent inattention Teaching by films is in fact a method which teachers must learn to handle

The intellectual development of children is affected by all entertainments they attend Films which have no educational aims react on the mental structure gradually just as drops of water finally wear away a hole in the rock the slightest deviations from logic the least distortions of the truth hardly perceptible exaggerations in the strict sequence of events may by repetition cause irreparable harm They may also undermine the child's artistic and literary feeling and culture It is a fact that the children and young people of today often prefer the comic effects of animated drawings to all other shows they prefer to see film based on a classic rather than to read that classic for themselves they prefer the mimicry and particular gestures of the film artist to the talent of a great actor or musician It may of course be said that in every age the form of entertainment is that fitted to the mentality of the people But man is only a continuation of the child so that the question arises—have the tastes of the child been directed into the proper channels?

On the other hand films may be of great value in disseminating elementary knowledge in rural districts which have never been able to enjoy the entertainments now ousted by the cinema in the towns But if country children whose intelligence and feelings may be moulded all the more readily in that they are practically virgin soil are to be educated by these methods every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgment or basic concepts The danger is heightened by the fact that these children live in surroundings which are less able to provide the necessary antidotes

THE MORAL AND PSYCHOLOGICAL ASPECT

The moral and psychological influence of the cinema on children and young people is immense for various reasons among them the following (a) the absolutely passive condition of the spectator who merely sits and watches (b) the simplification of ideas owing to the elimination of all the constructive or deductive mental effort entailed by the drama or by reading (c) the violence of the impression produced by objective scenes presented to the spectator without any call whatsoever on his imagination (d) the rapid succession of events and the complete absence of intervals between them during which excitement has time to die down and reason regains its hold (e) the pleasure children experience in seeing people give way to instincts which they have been taught to suppress when the actors do things which the child's conscience or the law itself forbids him to do or when he witnesses adventures of which he would love to be the hero but into which he has not the courage or hardihood to plunge

In countless cinemas throughout the world the latent feelings of young children are being violated daily—the germs of the future ruination of souls are being bred On the other hand sometimes the seed of fine and noble thoughts are being sown in fertile soil But it is all pure chance and to leave the development of a child's personality to chance is an offence against the human mind the consequence of which may adversely affect the whole human society But how can these defects be remedied? By some form of censorship? By special performances for children and young people? By the production of special films? By restricting the attendance of children of cinemas? These are serious problems which call for very careful consideration

CONCLUSIONS

The cinematograph exerts a far reaching influence on the development of the child in all its aspects It may jeopardize his health and even his life it may warp his intellectual development and also disorganize the mechanism of his psychological sentimental and moral reactions Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the examination of the numerous questions raised in the present note? And would adult men and women be carrying out the duty which natural morality enjoins upon them of watching over the young if they were to abandon them, helpless and unprotected to the cinema which the Second International Congress on Child Welfare (Brussels 1921) described even then as demoralising'?

But measures of protection are not enough we must not only see that the film like all other scientific inventions does not harm we must also ensure that it actually "serves that it becomes an instrument of harmonious development and health recreation and a vehicle for the transmission of all such ideas as may guide the rising generations to an ideal of broad minded understanding agreement and concord

Whose is the responsibility for enabling the men and women of tomorrow to reap the benefit of the marvellous technical advance which the cinema represents while at the same time bending it to educational uses? It devolves upon all those who in any capacity whatever devote their thoughts and energies to the great work of the protection and education of childhood and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the activities of the International Educational Cinematographic Institute

gained in these centres, and as a consequence this knowledge becomes more or less theoretical and to a certain extent out of touch with the day-to-day problems that might have cropped up provided such organizations existed My thesis is to discuss the problem of creation of such organizations I maintain that it is the best time now to think about this question It may be that we may miss our opportunity for a long time to come if we do not avail of the favourable circumstances that present today

Mr Wynne Sayer Secretary, Sugar Bureau, Pusa and a member of the Sugar Committee of 1920, in his evidence before the Agricultural Commission states

> "From my acquaintance with the conditions obtaining in this part of Northern India I can say that the presence of a small progressive agricultural class is a great asset as it forms a very useful medium for demonstrating and introducing agricultural improvements This is well shown by the readiness with which progressive planters in North Behar have taken up the superior varieties of Coimbatore canes recommended by the Sugar Bureau

Our problem is to create this progressive agricultural class Uptil now our agriculture has been left entirely to the cultivators with no proper and intelligent guidance The intelligent class have taken entirely to the services and the professions, because there were no proper organizations except the central agricultural stations like Pusa Manipur etc., which even are generally manned by Europeans which could have given them scope for the application of their intelligence, and our zamindars have been too much satisfied with a regular payment of rents and consequently almost all land had passed out of their hands. *Our land tenure also was greatly* responsible for this for the ordinary tenure was very insecure, and our tradition was also against agricultural pursuit

Considering the agricultural side our economic position cannot improve unless there is intensification of production Let us see how we stand

> Out of a total area of 80000 sq miles in Bengal, 45000 sq miles are under crop distributed over 23000 sq miles under paddy 13000 sq miles under jute and 9000 sq miles under other minor crops. Of the remaining area of 33000 sq miles, water surfaces (excluding canals) cover about 20000 sq miles and the rest consists of about 10000 sq miles of forest some land under water and the uncultivated tracts spread over the districts of Bankura Birbhum parts of Midnapore, Burdwan and the Barind land near the district of Dacca and in North Bengal

It would thus appear that the portion of uncultivated land is a small fraction of the land now under cultivation, so that increase in production by bringing such lands under cultivation is likely to be very small, more so because these lands must be below the margin of utility

We can calculate the area of cultivation per agriculturist from the above, taking the agricultural population of Bengal to be 70 per cent of 5 crores Mr S C Mitter gives 2½ acres as the figure per agriculturist But from the Census Report of *1921* we find 3 12 acres to be the cultivable area *per* agriculturist However this does not give us an adequate idea of our agricultural position To quote Mr N R Sarkar, "there are also people other than actual cultivators who are completely dependent upon the income from the soil Taking all this into account we find that the average area per agriculturist makes out at about only 57 acres in Bengal" I do not know whether our agricultural condition is so bad as that But whatever it be, it is clear that there is a tremendous pressure of population on the soil and that a vast majority of our agricultural population is in a state of chronic starvation

Considering all *these facts to my mind*, there are three courses left open to us for the economic betterment of our people to eliminate by eugenic methods a big percentage of our population to relieve the congestion by the establishment of big small and cottage industries and to intensify agricultural production

The first is not a possible course Though science is advanced in this regard steps in mass for such purpose is only possible in a highly autocratic state My thesis is also not with regard to the development of industries

My thesis is the creation of those organizations in our district and in our province which will make intensive agriculture possible. I have already said that much land has come into the possession of the zamindars and the superior landowners The first problem will be to consolidate these lands into blocks of 25 or more acres. Under the Bengal Tenancy Act

(subtracting 10 per cent due to bad crops or the keeping of some land fallow) =720 mds

Share of the owner=720 mds. paddy.
360 mds. jute.

Taking the price of paddy to be Rs 1-4 per md. and that of jute to be Rs 3 per md. the income of the owner is Rs 1980

Assuming that the owner pays Rs 40 and Rs. 30 per month respectively for one supervisor and one assistant supervisor (it is better that they should have some agricultural training), and Rs 200 per year for two jamadars, total cost of supervision will be Rs. 1040 per year.

The net income of the owner will be Rs 940

The income from the same land as rent at Rs. 5 per acre is Rs. 500.

Thus we see that the zaminder will have an excess income of Rs. 440 per year from 100 acres of land if he cultivates the land on the *adhi-barga* system, taking the lowest level of production and the lowest price of agricultural produce yet reached.

It will be a great incentive to the labourers to give their best labour if stipulation is made with them that they would get 2-3rds of the excess produce.

How improvements in production is possible when such farms are started I leave the readers to imagine and to consult authoritative books and brochures on the subject. One thing I would like to lay stress on is that it brings in the intelligent class in such a scheme.*

* Read at the meeting of the Economic Society, Mymensingh, on 1 12 34

STUDENT ORGANIZATION OF GERMANY

By AMULYA C. SEN, M. A.

DURING a meal in the spacious and crowded "Erfrischungsraum", *i.e.*, the Refreshment Hall, of the Berlin University one cannot but be impressed with the cheapness of the fare compared with other restaurants in the city, then there are other little things which draw one's attention, such as short announcements on the "Speisekarte", *i.e.*, the menu-card, to the effect that typewriting work or shoe-repairs for students can be done at cheap rates in rooms No. so-and-so of the University or that a coach is wanted for such-and-such subject etc, progressing through the meal as one comes to put the sugar-cubes into the coffee-cup, it is noticed that these cubes are wrapped in packing bearing the legend "Studentenwerk-Universität-Berlin". While leaving the Refreshment Hall and passing into the Reading Room (Lesesaal) one notices further that a brisk sale is going on in a stationery shop alongside the corridor. One naturally feels that behind all this there is some sort of an organization and enquiries elicit the information that this organization is the "student's union of the University, called the "Studentenschaft".

No country in the world can boast of so many Universities as Germany and no city such a gigantic centre of learning as Berlin. By long tradition the University students of Germany have always been regarded as an important limb of the social organism. In other countries of the western world it is only the financially successful man whom the public esteems but in Germany a Professor is ranked with the high officials of the State. Elsewhere the student is a poor devil who has no status save that of being his father's off-spring, but in Germany he is looked upon as a future man of science and of brains and as such, no matter what his parents may be, he is treated with respect. The term "Student" does not apply in Germany to school-goers or pupils of other educational institutions—these are mere "Schülers"—and a "Student" means a registered University undergraduate. After taking his degree a graduate here describes his profession officially, if he happens to have no other definite situation, as "Dr. phil." or "Dr. med" etc., and during his undergraduate days too, his official designation is "Stud. phil." or "Stud. med." etc. The status of a student entitles a man to many privileges in Germany and he enjoys an amount of freedom from external control that is impossible in other countries. In former times this freedom of the student-world made them self-sufficient to

some extent they were not centrally organized on any big scale but had numerous small group-organizations, but when the time for organization came, there arose the "Studentenschaft"—big and complex like all German organizations, and it took me quite a number of after lunch talks with some of its leading and active workers to comprehend fully its manifold activities

The "Studentenschaft" came into being after the War in 1919 under the name of ASTA (Allgemeine Studenten Ausschuss, *i e*, the General Corporation of Students) It was a private organization with a rather chequered career, having also had the misfortune of being declared illegal by the Social Democrat Government in 1923, yet it maintained its troubled existence until 1933 when it was taken over by and amalgamated with the NSDSTB (National Sozialistischer Deutscher Studentenbund—*i e*, the Union of the National Socialist German Students)—a revolutionary group started by Adolf Hitler in 1926



A girl student reading to a poor old woman

The Studentenschafts of all German Universities are now under the control of the Kulturministerium, *i e*, the Ministry of Education, of the National Socialist Government. In conformity with the "Fuhrerprinzip' or the Principle of Leadership introduced by Hitler Government, Herr Feikert has been appointed by the Government as Reich Fuhrer of this organization This is a whole time post, the moderate salary of which is paid from the funds of the Studentenschafts and this fund is derived from small compulsory membership-fees paid by every student at the time of his admission into the University All other workers of the organization are part-time and honorary At present the principal activities of the Studentenschaft fall under these divisions

(*a*) Scientific Department

This department attempts to make the study of all intellectual subjects subserve the ideals of National Socialism They hold that intellectual occupation should be undertaken not only for the benefit of the individual or for the sake of abstract science but for the good of the whole nation, so that all scientific discoveries and studies may tend not towards the private gain of profiteers and capitalists but towards the enlightenment and material comfort of the population as a whole—not "science for science' or money's sake" but "science for the sake of the welfare of the people' is the motto of the present ruling party This department tries to foster this spirit among students, school teachers and university lecturers by arranging lecture-courses, study circles and educational camps, etc

(*b*) Foreign Department

This department provides facilities for foreign students to study and travel in Germany and also helps promising German students in travel and study abroad with a view to establish cultural relations with other countries It not only gives information of the nature of tourist-agencies but advises as to opportunities and modes of study, gives introductions to educational centres and also arranges for scholarships

(c) Department of Social Help

This arranges for cheap living and scholarships for deserving poor students, for reduction in travelling fares for all students, for free meals for deserving poor students and cheap meals for all students, for running co-operative stores, and for sick insurance Hostels are run where the deserving poor can live on half the usual rates, a reduction of 50% is granted in the railways and on the traffic within the city by tram, bus or underground By subscribing a compulsory but nominal premium every student becomes a member of the Sick Insurance Fund and obtains medical advice, medicines and hospital treatment of all necessary kinds practically free of charge The 'Studentenwerk' referred to above comes under this department



Girl students making Xmas toys for poor children

(d) Executive Department

It co-ordinates the activities of all the other departments and serves as the medium in all inter departmental contacts

(e) Publicity Department

This carries on Press and other kinds of propaganda work among the students It runs papers and journals, prints booklets and posters, holds lectures etc. for the spread of the ideals of National Socialism among the younger generation

(f) Women's Department

Although girl students participate in the activities of all other departments yet this department arranges for the development and utilization of the special womanly gifts The Winter help campaign conducted by the National Socialist Party during the last two years was an occasion in connection with which the activities of this department came out conspicuously This campaign was inaugurated in order to render help in clothing heating and food to the poor during the dreary winter months, from funds raised by public subscription Boys and girls out with collection boxes on the streets on Sundays is a regular event in Germany now There was also a huge collection of old clothes which girl students mended and washed and pressed before these were brought to the doors of the needy they also made fine toys out of rags and other cheap and castaway material, for distribution as Xmas gifts among the children in the poorer quarters Girl students also went into the houses of the poor and spent the long winter evenings with them, reading and talking, and thus bringing joyous and instructive recreation to their less fortunate fellow beings

I mentioned above cheap hostel accommodation for poor and deserving students—these are called Kameradschaftshauser, i e Comradeship-Houses, and by recent regulation not only the poor but every student has to live in these hostels for at least two semester The object is to train the student in living a simple and disciplined life, to bring him in close contact with students of other social grades to supplement college-work by study circles, and to foster in all possible ways community spirit and social service It is also a new rule now that one cannot pass from the High School to the University unless he or she has put in eight months service in the "Arbeitsdienst' or Labour-Camp This is also called "Landjahr' or 'a year spent in the country' These camps are of extreme simplicity in all matters of living such as food, dress, furniture, etc, and are under very strict rules of discipline The work is mainly manual and on the land, such as, road making road-repairing, helping the peasant with his field and harvest, carpentry, smithy, canal-cutting etc The whole idea is to make the younger generation feel and realize their intimate connection even though they may be intellectual

workers in cities in later life with the land and rural population and the dignity of manual work

Healthy socialism and community spirit that new Germany is trying to instil into the minds of the young will be comprehended from the demands it makes on youth The new spirit can very well be understood from an incident reported by the Berlin Press some time ago A high official of the Reichbank owned house property in Berlin which he let out to tenants, one of whom being unemployed defaulted and was in arrears of rent amounting to about 10 Marks The landlord sued the tenant for arrears and obtained a decree for ejectment which he was about to execute in spite of the fact that the tenant's wife was in indifferent health with two young children, but the Government intervened and ordered that when a man of means in the position of the landlord had contemplated such drastic action against a man in the situation of the tenant for such a paltry amount the landlord must clearly be understood to be a misfit in the new order of things and as a punishment for his lack of consideration for a fellow being he should lose his post in the Reichbank and go to the "Concentration Camp until such time as he developed a more socialistic frame of mind *



A girl student collecting gifts

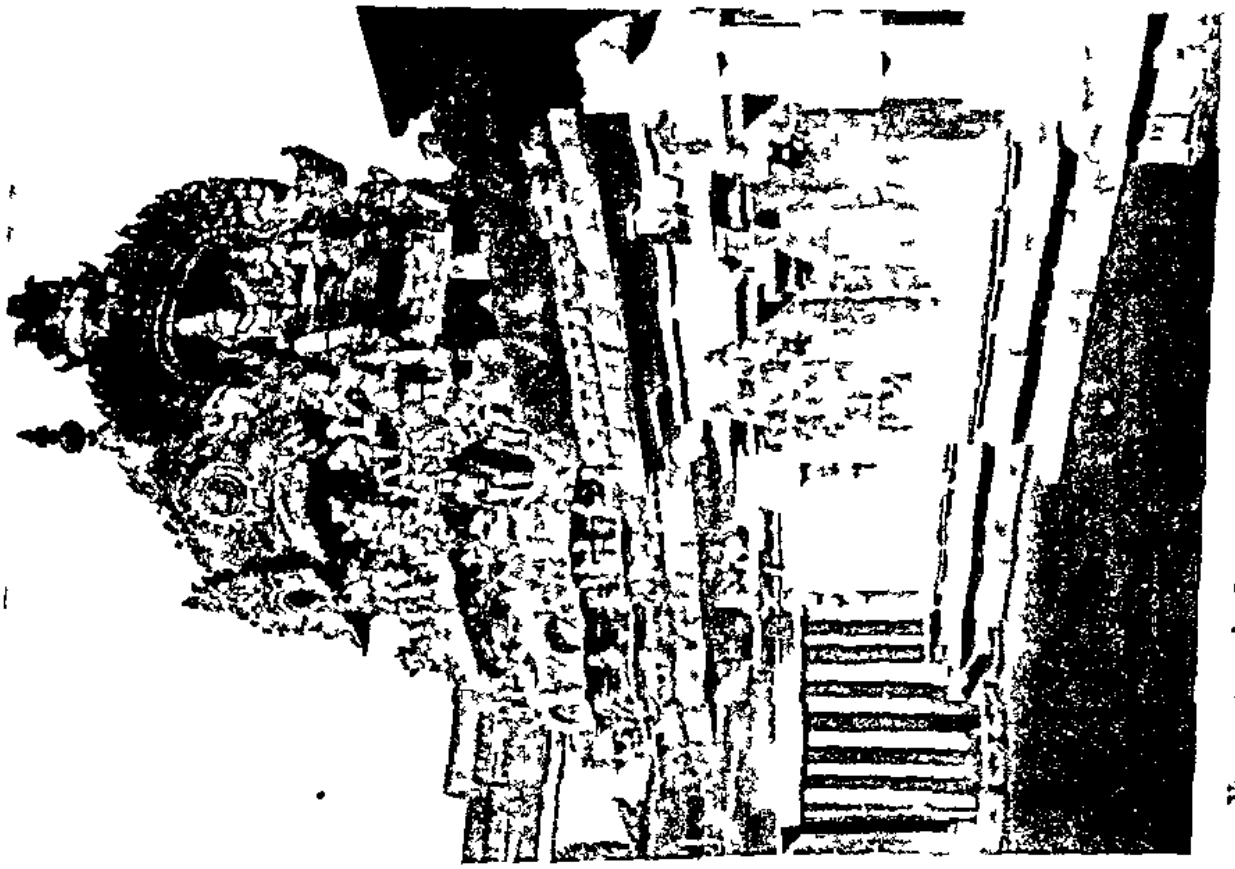
Indo-Germanisches Seminar
Universität Berlin

* The photographs inserted were kindly supplied to me through the courtesy of the firm Atlantic Photo G m b H Berlin

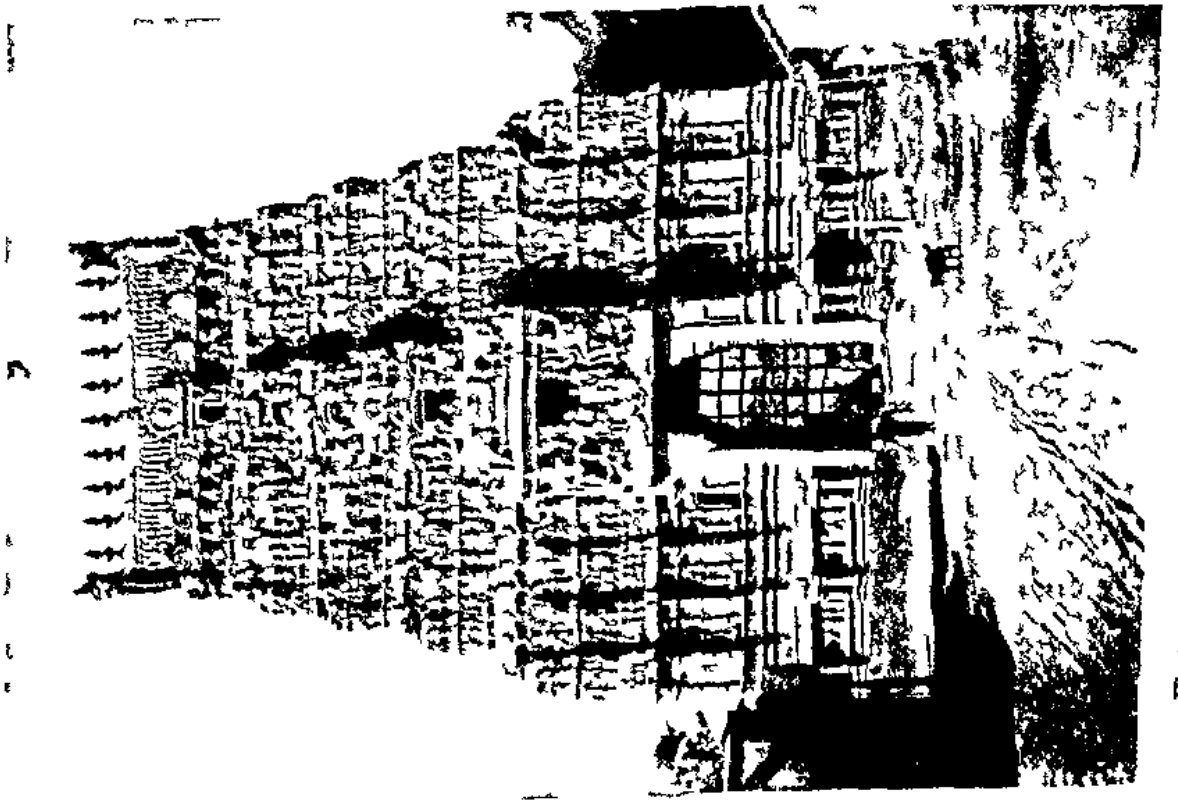
KUMBAKONAM, AN ANCIENT RELIGIOUS CENTRE IN SOUTH INDIA

KUMBAKONAM is an ancient town of high religious importance in the heart of the old Chola country It lies on the south bank of the sacred Kaveri running on the north while the river Arisalar passes on the south of the city It is an important station on the main Madras Danushkodi main line of the South Indian Railway Near this place stood a palace of the later Cholas, and the ruins of the ancient capital lie in the adjoining village going by the name *Solama liyai* (the palace of the Cholas) *Palayaru* near this village is also a centre, where a Chola palace existed during the days of King Rajendra I (1013 1045 A D) Here lived the aunt of this King Kumdavaiyar It is while staying in the palace here that King Rajendra I enquired into the accounts and the real administration of several temples in his dominion and entrusted the proper management to local committees composed of respectable men

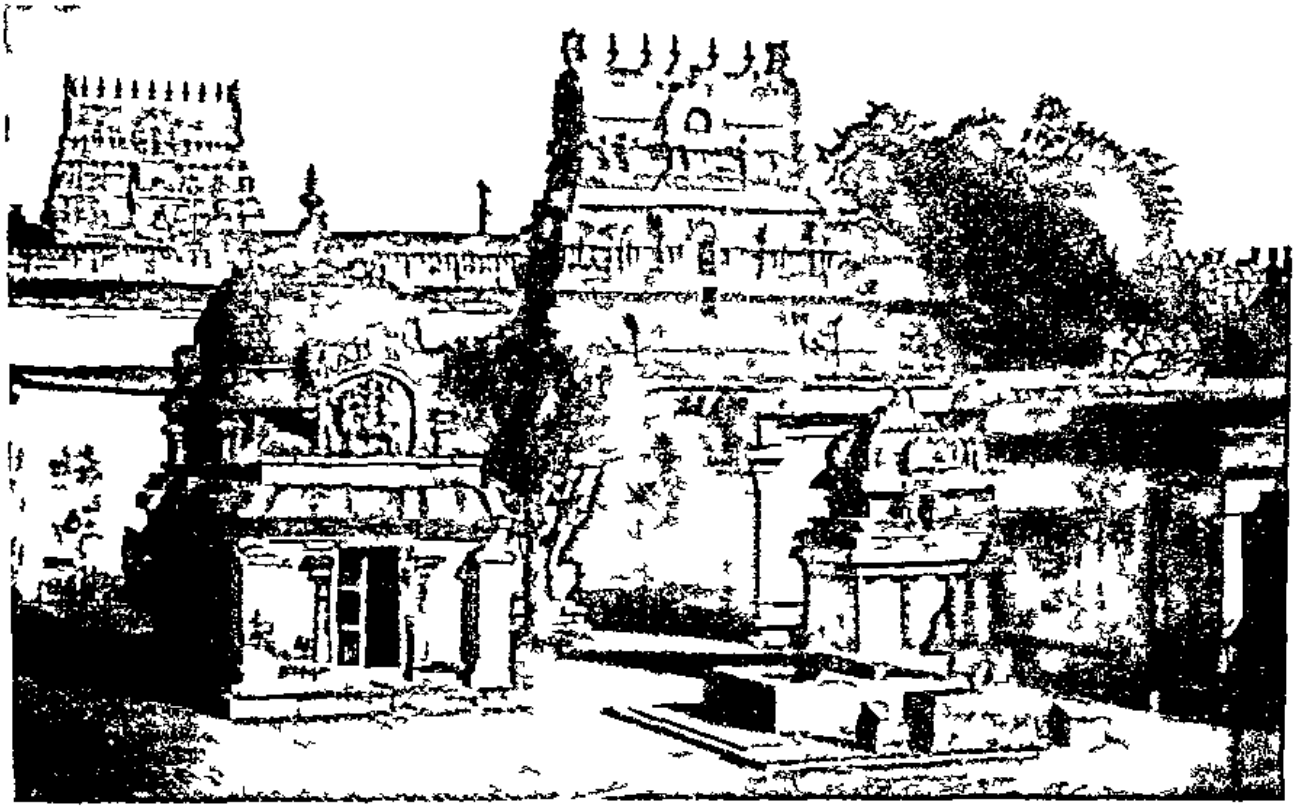
The town kumbakonam is said to have been formed immediately after a deluge, and on this account a separate shrine exists to Brahma, the creator, in this place The grand *Mahamagha* festival takes place here once in twelve years, when the planet Jupiter passes over the constellation Leo On this account the tank in the heart of the town where this festival takes place is named *Mahamagha* tank The waters of the chief nine rivers of India are supposed to enter this tank on this holy occasion by underground current ' Sculptural representation of these



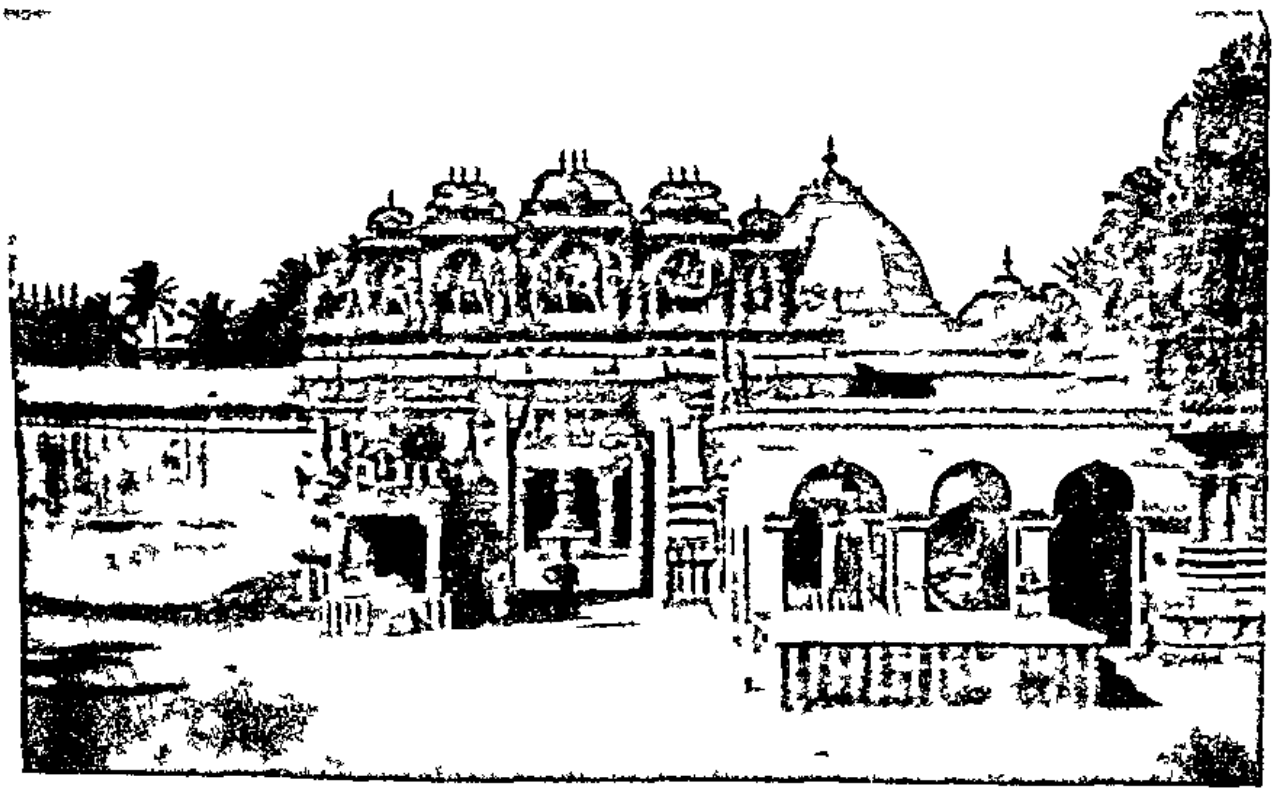
Vimana over the Sanctum Nageswara temple Kumbakonam



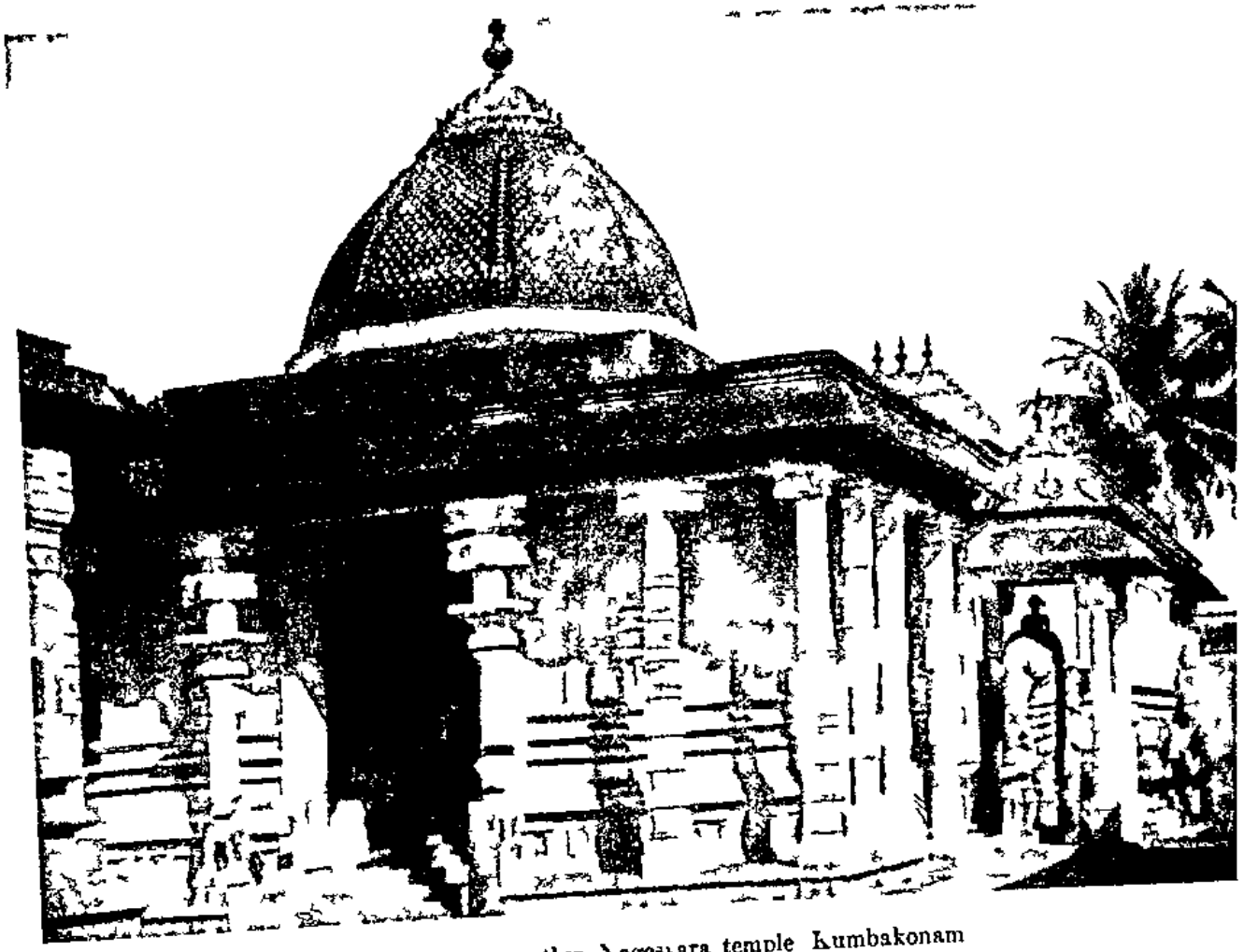
First entrance *Gopura* of Nageswara temple Kumbakonam



Shrines within the temple of Nagesvara Kumbakonam



Second entrance of Nageswara temple Kumbakonam

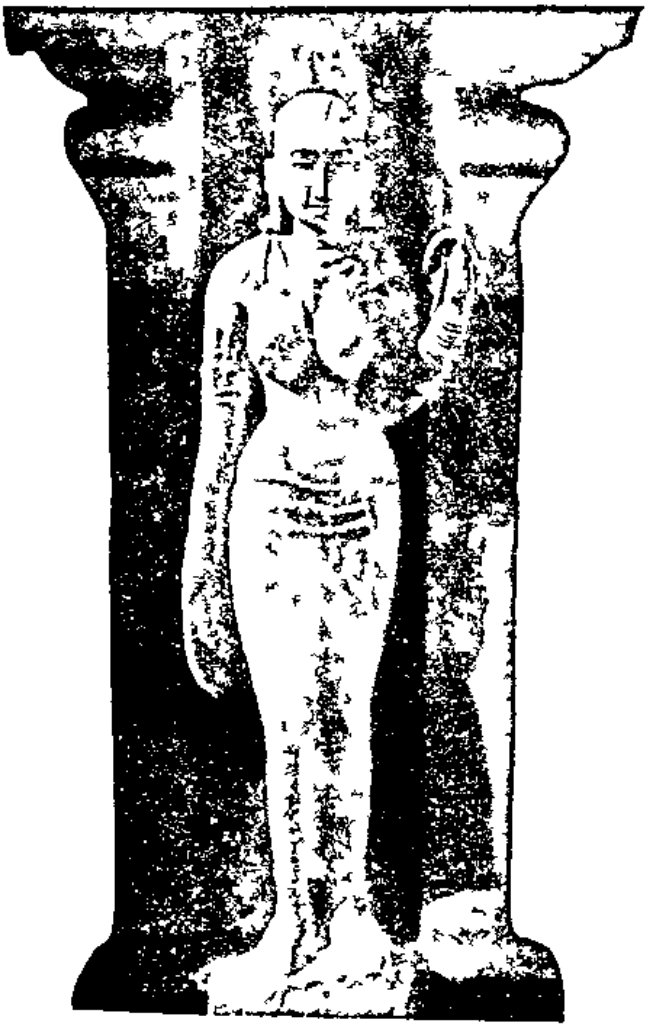


Nataraja shrine within Nageswara temple Kumbakonam

nine river nymphs are available in a temple on the north bank of this tank The sudden ebb of water on a *Mahamagha* day was witnessed by King Achyuta Nayak of Tanjore who performed a *tulabhara* ceremony, and gifted the wealth thereof to the putting up of the sixteen small shrines that now adorn the banks of this tank The scenes relating to this gift are sculptured in the ceiling of a *mandapa* near the tank The famous Vijianagara King Krishnadevaraya also visited this tank on a *Mahamagha* occasion

Kumbakonam was the scene of an important battle between the Cholas and Gangas Pallavas on the one side and the Pandyas on the other side during the 9th century Mention of this fact is also made in an epigraph in one of the temples here At Tiruppurambiyam near Kumbakonam was fought a battle between the Pallava King Aparajita assisted by the Ganga Pallava Prithivipati I and Varaguna Pandya Nathankal on the south of Kumbakonam was the strong hold of the Pallavas during the 8th century Of the several temples in the city the one named Nageswara is important from an architectural point of view Though the distance between the outer entrance—*gopura* and the central *linga* in the sanctum is several hundred yards the rays of the morning sun fall over the head of the *linga* for three days in the year—11th to 13th *chittarai* (April—May) This is in accordance with the *puranic* version that Surya (Sun) worshipped the lord in this temple The Nataraja shrine within this temple is a piece of high value architecturally It is in the shape of a wheeled chariot drawn by horses The female figures on the outside wall of the central shrine do not seem to belong to the Hindu cult and this attracts the attention of all archaeologists This may be due to Buddhism and Jainism having held a stronghold over this place at one time and a school of *prabhakaram*, a commentary

on *purvamimamsa sutras*, having been maintained in this temple Sambandar, the saiva saint who was instrumental in overcoming these other religionists, was enshrined in this temple The sculpture of Kankala murti with a fine cloth covering, allied to the naked Bikshadana, is surrounded by lovely women, demons, birds, beasts etc He carries



Sculpture (Female) in a niche in the wall around the Sanctum Nagesvara Temple Kumbakonam



Kankalanathar in the temple of Nagesvara Kumbakonam

on his shoulder the skeleton of Brahma tied by a rope to the staff The *Ramayana* scenes existing in bas relief over the base of the *garbhagriha* are interesting From the inscriptions over the walls of the sanctum, we find that provision was made for feeding the ascetics, maintenance of a school in the temple precincts for expounding the *prabhakaram*, King Parantaka I levying a tax on the residents to meet the maintenance of the special army that subdued the Pandya country, and the lodging of Selavappirin image in the central shrine

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER XII

The Friends and the Stranger

THE recent shower had lent to the morning a delightful and invigorating freshness Leaving the mass of floating clouds behind, the sun advanced and careered on the vast blue plain that shone above, and every house top and every tree top, the cocoa palm and the date palm, the mango and the acacia received the flood of splendid light and rejoiced The still lingering water drops on the leaves of trees and creepers glittered and shone like a thousand radiant gems as they received the slant ing rays of the luminary Through the openings in the thick knit boughs of the groves glanced the mild ray on the moistened grass beneath The newly awakened and joyous birds raised their thousand dissonant voices, while at intervals the *papia** sent forth its rich thrilling notes into the trembling air Light fleecy clouds of white wandered in the solitude of the now purified blue of the heavens, which were fanned by a light breeze that had sprung up to shake the pattering drops from the pendant and wooing boughs

The reader will now follow us to the pool which had been the scene of Matangini s tempo rary danger and escape on the previous night The sun had run a two hours' course in the heavens Beneath a young tamarind tree, where the surrounding underwood lent a sort of cover, Matangini sat on the moist grass Her clothes were wet, her *sari* had been soiled by mud, her usually curly tresses, washed by the drizzling rain, now fell in straight and loosely flowing bands on her neck and arms, and her head was slightly bent to permit the sunbeams to play on that raven hair, darker than any cloud which had ever opposed their progress through the atmosphere Close by her was to be seen the rather full and developed figure of Kanak shining with recently rubbed oil A dirty napkin thrown over her neck, the brass *kalsi*† maintaining its capacious but as yet empty bulk close by its mistress, and the blue *mishi*‡ which had recently been called upon to lend its hue to her teeth, showed that the morning ablutions had drawn Kanak out of her home, but that important business had not been hitherto per formed The friends were evidently engaged in an earnest and interesting conversation The reader need not be informed that with much of the subject of this interesting dialogue, he is already acquainted Matangini was pouring cautiously and in whispers a narrative of the occurrences of the eventful night into the faith ful and discreet ears of her only friend The concluding part of this conversation we shall, with the reader's leave, place before him for his gratifi cation

"*Ma gou !*" said Kanak with a shudder, after having listened for some time in silent and mute astonishment "Ah! were it I, I would have been dead through fear But you are a brave woman But do you think of returning to your husband's house?"

Where else can I go?" replied Matangini with a deep drawn sigh

"Ah do not do not return, I beseech you" returned Kanak vehemently, "they will kill you"

I know my death is inevitable, but who can help fate? Who will tell me how I can find a shelter elsewhere?" and Matangini wept

'My house will be no shelter for you, I know well" replied Kanak, her eyes brimming over with tears in sympathy for the affliction of her friend "But you must not return home Why will you not go to your sister?"

Matangini's features changed, she dashed the tear drops from her eyes, and assuming the same energy of voice in which she had bidden Madhav farewell, said, "Never! never again while life lasts"

Matangini's manner silenced all contradic tion Kanak covered her face with her *anchal** and wept

'Ah mothers!" interrupted a voice from behind "What are you speaking of in secret? Ah, you are weeping I see, why, what is the matter?"

The new speaker who stood by the startled friends, was a middle aged woman of a dark complexion Her hair had turned partly grey and her countenance was fast becoming wrinkled

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* Sparrow hawk
† Pitcher
‡ Tooth powder

* Skirt.

She was dressed in a coarse *thenthe*,* rather clean, her freshly oiled face, the dirty napkin on her shoulder, as well as the empty *kalsi* on her waist, betokened the nature of her visit to the water side

"Why, it is Suki's mother," said Kanak, forgetting her tears and laughing and smiling in an instant, "why, Suki's mother, why this unusual visit to the Phulpukur today?"

"I rose late this morning, replied Suki's mother with benignant civility, 'and so hasty of going to work direct I thought of washing myself first But what has happened, child? Why are you both weeping?'

"Ah, Suki's mother! said Kanak her eyes again moistening, 'how shall I speak of this poor woman's misfortunes?' A quiet but significant glance from Matangini's eye which meant that her misfortunes were such as should not meet strangers' ears warned Kanak against indiscreet disclosures, but Kanak, replying by a glance as full of meaning seemed to imply that her secrets were safe

"Talk not of her misfortunes," said Kanak to the newcomer "The wretched woman has been turned out of her house by her husband and she knows not where to seek a shelter"

"Oh fie,' exclaimed Suki's mother 'is that a thing to weep for? Husbands and wives quarrel in the morning and become reconciled in the evening—who does not know that! He is angry now—he will entreat you to go home as soon his anger is gone Fie, mother, why do you weep for that? Ah, Kanak, when my son in law comes to see us, there is not a night when he does not quarrel with my daughter But what of that? He loves my daughter as no one else loves his wife Even last Wednesday,* he came and brought her a handsome gold *noth*†—and such a *noth*, Kanak!" Kanak cut short the happy mother's description of her son in law's amiable disposition by observing, "True, Suki's mother, but Raju da wants to marry another girl—the match that came from Junglebariah you know well now why he treats her after this fashion, often and often, she will not go home again Suki's mother, no woman ought to go She will never trust herself again to that house to receive insults and reproaches But alas poor woman, whither else can she go! Is her father's hut close by to give her shelter?"

'Ah what a hard fate!" said the good dame, sympathizing, "No no, if she be worthy of the name of woman, she cannot return home Marry again! Why, where could he get a more beautiful wife? And will the little child he will bring home be a housewife like her? No, mother, do not return but go to your sister and see what he will do'

'Alas! Suki's mother, she cannot go to her sister even," responded Kanak, Matangini silently eyeing the ground from shame and confusion 'She has quarrelled with her sister because Madhav Babu did not invite her husband at the late *shradh*‡ I could indeed give her shelter, but we are poor Suki's mother, and I cannot take her there to starve"

'My death, but what a simple-hearted woman is she' replied Suki's mother "She quarrelled with her sister on behalf of such a husband! The man does not deserve such a wife Were he my son in law, I would have scolded not only him but his mother and his father too, but come, mother" said she, turning to the silent and confused Matangini, 'come with me and live with my mistress as long as you choose, the elder Thakurani likes you so much that she will be overjoyed to see you There, when your husband forgets his anger and entreats you to go—for soon he will—you can return to your own house But do not listen to him too soon, first see that tears flow from his eyes—and that he takes the straw between his teeth"

"Ah! yes yes!" exclaimed Kanak joyfully, "you have spoken well, Suki's mother She will go with you now, what say you, sister? Will it not be the best thing to go with Suki's mother? The elder Thakurani, I am sure, loves you, you must be quite welcome to her Why do you not speak?" Matangini frowned, but without heeding her, her loquacious friend went on glibly "Yes yes she will go, go, bathe yourself, Suki's mother, and when you return she will follow you Go then delay not"

Suki's mother hastened to perform her morning ablutions When the friends were alone, Matangini spoke "To what a depth am I fallen, Kanak!" said she

Kanak returned with an impressive energy of manner, "Oh! Do not say nay—drink my blood if you do Go—go now, in the evening I will see you—Be silent"

Kanak waited not for a reply, but taking her *kalsi* up in haste, she ran to the waterside to join Suki's mother and to perform her morning ablutions

* Plain hemless cloth
(* Saturday?—P D)
† Nose ring

‡ Funeral dinner

CHAPTER XIII

The Protectress

The house of Mathur Ghose was a genuine specimen of *mofussil* magnificence united with *mofussil* want of cleanliness

From the far off paddy fields you could descry through the intervening foliage, its high palisades and blackened walls On a nearer view might be seen pieces of plaster of venerable antiquity prepared to bid farewell to their old and weather beaten tenement Some rude and unpainted shutter hanging by a single hinge whose companion had left the precincts years before, while in others both hinge and plank had left little trace of their existence and had been supplanted by the less pretentious tribe of *tat screens** But a small portion of huge edifice had ever been plastered on the outside On the favoured region which boasted such decoration and which no doubt composed the sanctum sanctorum of some great man in the house, if not Mathur Ghose himself, you might descry a few apologies for venetians, but window panes the giant house had eschewed as too frail a substance to be permitted to ornament its limbs By far the greater part of the exterior was unplastered, and the dried slime and soot reposed on the mass of bricks in murky grandeur Not unfrequently a young shoot of a *Bur* or a less noble vegetable had struck its roots in the crevices between the layers of brick, realizing, rather on an humble scale the Persian monarch's dream of a hanging garden

The house was divided into four distinct sections In front you entered through a pair of massive iron plated and tar coloured doors into a spacious courtyard, three sides of which were faced by double storied verandas of no very respectable height Opposite the portal arose the lofty and spacious hall of five arches All around was well plastered but the return of many a rainy season had variegated the white with streaks of dark, particularly in those regions which were surmounted by spouts for drawing off the water from the top A mazy suite of dark and damp apartments led from a corner of this part of the building to the inner *mahal* another quadrangle on all four sides of which towered double storied verandas as before These had indeed a plastering of sand and lime but few were the pillars which wore these decorations entire, decay aided by the manipulations of idle children having stripped most of them of their coverings The walls of all the chambers above and below were well striped with numerous streaks of red, white black, green, all colours of the rainbow, caused by the spittles of such as had found their mouths too much encumbered with *pan** or by some improvident woman servant who had broken the *Gola handi*† while it was full of its muddy contents, most frequently by the fingers of her whose pleasant task it had been to prepare the betel leaves, and who had cleverly impressed the walls into her service and had made them act as substitutes for towels Numerous sketches in charcoal, which showed, we fear, nothing of the conception of Angelo or the tinting of Guido, attested the art or idleness of the wicked boys and ingenious girls who had contrived to while away hungry hours by essays in the arts of designing and of defacing wall The courtyard, devoid of brick or tile, exposed mother earth in all her vegetable glories The said vegetable glories, however, were gathered at the four corners leaving in the centre paths in several directions for entrance and exit Household filth and water had left thick crusts of slime which reposed for ages in unmitigated blackness A narrow passage, terminated by a small thick door, led you to the third section of the house This was the kitchen of the household it had two suites of one-storied apartments on two sides of a vast courtyard where vegetation was much more rank than in the other Here might be always seen the traces of the havoc daily made on vegetables of the earth, and the fishes of the water by the good dames in charge of this useful department, and here too might be seen the empire of soot in all the majesty of darkness The fourth department lay behind the kitchen but apparently all access to it was barred from this side and few were the females of the household who had ever set their feet on it

A thick and massive door led to the "go down ‡ as the *mahal* was called by the males directly from outside Bare but high walls the summits of which were secured against the invasion of human feet by broken fragments of bottles enclosed it on three sides On the fourth stood the single row of one storied apartments which it contained The walls of the apartments were all of unusual thickness the doors small and plated with iron, and not a window was to be seen The use to which these "godowns" were put was known to be that of storehouses for all sorts of things A vast garden of *Supari* trees interspersed with *Bakul*, stood on one side of the building and being enclosed on all sides by

* Split bamboo

* Betel leaf
† Pot of cow dung plaster
‡ Warehouse

brick walls and containing a well filled tank in the middle, composed the *khirki* of the household The passage to it lay through the precincts of the cook, from which a small door opened on the garden

The reader will be good enough to ascend in our company through a flight of dark and narrow stairs of solid brickwork to the upper story of the *andarmahal*, properly so called, that which formed the second section of the large edifice a view of which we have placed before him We invite him to enter a no less unapproached and unapproachable region than the bedchamber of Mathur Ghose himself The polished plastering of the walls was clean enough, though not unfrequently could stains and scratches be seen defacing its purity A little towards one end of the room stood a massive and high cot of teak wood on the uncovered floor over which loosely hung a striped gauge curtain rather disproportioned to the wooden frame A few huge almirahs and chest of drawers of the same material the varnish of which had considerably been soiled by time and rough usage, lined the foot of the walls opposite to the cot One or two escritoirs, as well as some common country boxes and chests decorated with enormous brass plates across their lids and on the edges, and ornamented with semi lunes of *Chandan*,* completed the wooden furniture of the room Two paintings of the largest size, from one of which lowered the grim black figure of Kali, and on the other of which was displayed the crab like form of Durga, faced each other from high position on two opposite walls

On the two remaining walls, and placed lower than the terrific Kali and the gorgeous Durga, might be seen arrayed a few specimens of European art, and the exquisite conception of the Virgin and Child might itself be seen adorning the chamber the inmates of which had little knowledge what the artist's genius and engraver's skill had strove to represent A female of about twenty-eight years of age sat on a window sill Her face and figure were still handsome Her complexion was that of a brunette and her eyes were large, dark, and shone with a mild and almost benignant lustre Beyond this there was nothing particularly remarkable in her countenance, unless it was the expression of sweetness and amiability that never abandoned it A clean *sari* covered her rounded limbs and frame but not her head, which was now uncovered, and the crisp and shining tresses of hair, rendered still more so by recent ablution, fell loosened on the back, scattered and uncombed, but still beautiful from their irregular luxuriance Golden ornaments of great value but rather of lighter make than usual, graced her ears, her neck, her bosom and arms and wrists For some reason or other the fine and delicate circumference of the *noth* was absent from her nostril and cheek, but the tinkling *malls*† maintained their place in her ankles A few long ringlets of human hair tied to the window grating furnished occupation to her little fingers as she tried to weave them into that oft coveted object of young girls, the hair string A child of about ten years in whose exquisitely handsome features might be discerned a likeness to the elder female, sat by her and proved by the interest she took in the occupation of the latter that it was to tie in bondage her own wild locks that the product of her mother's delicate labours was destined A little removed from them, modest, confused, melancholy, sat another woman who however needs no introduction Suki's mother—the mother in law of whose felicity the reader has had her own description—had redeemed her promise by leading the reluctant Matangini to the presence of Mathur's first or eldest wife—the female who was weaving the hair strings for her daughter

A dialogue was being carried on between Mathur's wife and Matangini in a low voice, while Suki's mother was pouring on a loose prattle without any apprehensions of interrupting either We need not detain the reader with a detail of either the dialogue or the prattle, as of their purport we will do him the justice to presume he has already some conception Suki's mother had rendered her mistress acquainted with the unfortunate position of the refugee, so far as she had gathered them from the rather unfaithful version of Kanak, embellishing the narrative with a good many interpolations of her own, and a few observations on connubial felicity as exemplified by the lot of her own happy daughter The good dame rightly judged that such embellishments and interpolations would do no harm to the interests of her protegee, while at the same time they would afford a varied field for the display of her own powers of harangue Matangini had not the heart to disclose the real circumstances of her misfortune especially in the presence of the servant She therefore unwillingly passed over most points in the good woman's narrative in silence, intending to undeceive her new friend should it be necessary for her to trespass long on her kindness, on a future occasion,

* Sandal wood.

† Anklets.

and with so much reserve as might be necessary to conceal the depth to which her husband had fallen Mathur's wife gave her the warmest and most cordial welcome rendering it apparent by an intuitive generosity of heart wholly dissimilar to acquired polish of manners that she rather pressed an invitation than afforded shelter One step, however was indispensable before Matangini could be enrolled a member of the household Mathur Ghose's permission had to be obtained With the intention of requesting it she deputed the still eloquent parent of the happy daughter to the *sadar* to request her husband to step inside for a moment without however, mentioning her object before Matangini After a few minutes her husband entered the chamber the wife drew her cloth over her head and Matangini as etiquette required stepped out not however without meeting a fixed gaze of recognition and wonder from the eyes of the master of the house

CHAPTER XIV

Between rival Charmers

Containing a dissertation on connubial warfare—A siege and a dubious capitulation

Mathur Ghose as our reader had no doubt guessed in the course of the previous chapter had the good fortune or *misfortune* of being blessed or incommoded by double ties of matrimony and was the master or slave or both of [his] two wives Tara the eldest has already been introduced Champak the younger was Tara's junior by *not* less than eight years She possessed decided superiority over her rival in the regularity of her features *and in the blooming* fairness of her complexion To this nature had added a witchery of coquettish grace that marked the movements of this proud and insolent beauty which won for her the envied distinction of the proudest *damsel in the vicinity* Proud and imperious, Champak ever ruled the household with the authority of its sole mistress The household approached her with fear and perhaps with a secret feeling of dislike for often it was that her naughty temper made them feel that every fair face is not the reflector of a generous heart And in spite of the rival and superior claims of Tara she was the real as well as the apparent mistress of the house *Mathur* Ghose was not perhaps formed by nature to love and be loved affection was not certainly *the ruling passion of* his heart but the power of woman and her beauty have their influence upon all and Mathur Ghose was *fond of* his wife Sensibility and refinement of the heart lend to the passion of love the form of a fervent and etherialized feeling which finds its gratification *in the communings of heart with* heart while in grosser natures it degenerates into the yearnings of desire or perhaps into a blind obedience to the mystic power of female loveliness but the strength of the passion can be equally great in either case. It was not strange therefore that Mathur loved Champak or if we may not use the word love was fond of her blindly and ardently The master who bent with an iron will the interest of all who surrounded him to subserve his own—was but a slave to the will of this coquette To Tara whose sweetness and patience put it beyond his power to be offended—he was indifferent too much so perhaps to be ever unkind

Tara had procured an easy assent from her husband to her proposal that the wife of *Rajmohan should find a shelter in their house* Food and clothing Mathur said in reply are not scarce in my house under the blessing of the gods and the Brahmans and if the woman is as you say of good character let her remain here as long as she chooses But Tara's simple heart had not reckoned upon an opposition which *certainly was powerful enough to counteract her* benevolence Champak liked not that it should be under the auspices of her rival that the stranger should obtain a footing in the household

The sun was shedding its mellowed parting beams on the house of Mathur Ghose and the day which had been ushered in amidst the gloomy *deeds which threatened the fate of Matangini* was hastening to a close The slanting rays fell at intervals on an open veranda on the second floor Tara was seated on the bare ground and was employed in tying the hair of her daughter into a *khompa* * the knots and bends of which however satisfied neither herself not the child *Matangini* sat close by answering with reserve to some very provoking and impertinent questions while Champak employed in painting *her little* feet with the lac dye by the aid of a barber's garrulous wife, was pouring upon her without the consciousness that a refugee to whom her husband had afforded shelter from mere compassion and whom she herself could turn out any moment could ever entertain reluctance to *answer questions coming from herself direct* Matangini was answering with meekness and reserve which however had merely the effect of provoking further impertinence from the haughty beauty Tara saw the vexation of her protegee

* Hair knot

and delicately interfered by drawing off the attention of both

'I can't tie this child's *Thompa*, though you see I have been trying my hand at it since noon," said she addressing Matangini "you can do it better perhaps If you will only show me how to turn this *binuni*† I think I can do the rest" Matangini asked to be permitted to tie the braids for the day herself

"I do not think I can do it well' she said "but I will do what I can'

Matangini took her position behind the child and taking up the braids in her hands began to untie them and form new ones

"Aha!" said Champak I fear our sister will make only one of her western country *Thompas* It is best as it is

"If I succeed in tying a *Thompa* as they do in our part of the country returned Matangini, "this beautiful child will look twice more beautiful"

"No, no—you must not do it rejoined Champak, "that is the way in which disreputable females dress their hair—it does not look seemly in good people's children

"O fie!" interposed Tara 'Is beauty ever disdained because sometimes a bad woman is beautiful? At that rate sister you should have disfigured your own fine countenance long before this No, no because bad women may have a fine knot of hair, that is no reason why a good woman should have none Tie the knot as you please sister," concluded she addressing Matangini

Champak replied not but it was evident from the sullen looks she assumed that Tara's compliment had not been enough to make her forget that she was refused her own way The tread of heavy slipshod feet was just then heard down stairs, and Mathur Ghose soon appeared in the veranda Champak drew her cloth over her face down to the very chin and lightly tripped to her own chamber, her *malls* tinkling as she ran Tara drew her cloth over her face also but not to the same depth and slowly rose to retire Matangini covered herself also and stood aside Mathur Ghose stopped to speak with his daughter to whom he addressed a few ordinary questions Champak who was watching him from behind the door observed and jealous wife as she was observed it with dismay, that though he addressed the child alone his eyes occasionally wandered with an eager glance towards the veiled form of the stranger Mathur Ghose passed on to the apartment of his younger wife, and the interrupted females resumed their occupations with the exception of Champak whom her husband found in the apartment

Champak well knew that the steps of her husband would seek her there, and she herself sought an interview But to avoid the appearance of having sought her room in the expectation of meeting him, she hastily opened a box as soon as she saw him leave the veranda, and busied herself in taking out of it some choice spices used in preparing the betel leaf for mastication Mathur Ghose saw the floor strewed with many a silver, horn or wooden *kauta** without end or aim and his wife little inclined to take any notice of his entrance Her face was still partly covered with her cloth, her back was turned towards her husband and the work of strewing the floor with little boxes of cardamoms, cinnamon cloves, almonds went on bravely progressing After waiting for a few moments in silence Mathur observed, What is the matter now' Some storm brewing I suppose?'

Champak answered not, but went on strewing the floor with *kautas* after *kautas*

'Aha I see it, said Mathur, "now tell me for what offence I have to pay the penalty"

But still Champak did not reply She now began to gather up the *kautas* as if she had found what she sought, and having replaced them in the box and locked them up she turned towards the door to go out

That won't do, my life! said Mathur as he arrested her progress by catching her by the arm 'this cursed *ghomta*† has no business here' and he pushed back the cloth from her face

"Why do you detain me?" asked Champak, casting on him a look of high displeasure

'Tell me, my life, what have I done that you wear this look?'

'Let me go she said, though of course no entreaty was needed to obtain her release as her husband held her arm by a light and loving grasp, and she could have had her pleasure if only she were so minded "Let me go I have business'

'You have business my lily face? What can this business be? enquired Mathur, laughing

'I have to prepare *pan*' responded she with the same irritable look

"Do it then here and let me have some" said he

'Let me go,' said she again

"Why, what is [it]?" said Mathur fondly, "Name but my offence to you and I promise you expiation'

† Braided lock

* Small casket
† Veil

Bhiku pulled a long puff at his *chillum* and then leisurely sent out the smoke in curls before him Then shaking his head he observed, "No, no, sardar, I don't see how it can be done I tell you one thing, will not our employer advance us one of the five thousands he has promised? It will be a more profitable business then, he cannot find us out when we leave this place"

"Do you think him such a fool?" replied the sardar. "Do hear what conditions the sharp bargainer has proposed He gives us one thousand when we can show him the paper to be in our possession, we receive three thousands in all when we deliver it to his hands And only when the suit is won, which will surely be if the will is destroyed, will we get the other two thousands"

"But, then, tell me how we are to rob it'

"No, no, no! you will spoil the business if you know it beforehand Cunning Rajmohan may make you give it out to him Follow me as my shadow and rest assured we will succeed'

"Rajmohan cheat me that way!" exclaimed Bhiku with some enthusiasm, but immediately lowering his voice he said, "Hush I hear footsteps approaching"

A cry like that of screech owls but evidently uttered in a human voice, was heard from within the jungle

"It is only Rajmohan' observed the sardar and responded by a similar cry Rajmohan soon made his appearance at the hovel

"What news, Raj?" asked the sardar

"All is well" replied Rajmohan 'I have got back my wife"

"Indeed! how was it? Where was she?" asked he with some show of satisfaction

Well it is rather strange," said Rajmohan "Instead of going to her sister where did she go, think you?"

"Where?" enquired both the banditti

"Why, did not I think she would go there? The house of Mathur Ghose himself"

"Indeed, and what has she been saying?"

I believe, nothing so far as I could gather I had some talk with the domestics on purpose, but I believe they had no suspicion of anything"

"Still," said the sardar, lowering his eyes while a fierce glance shot therefrom, "we must get rid of her"

"Why, consider," said Rajmohan, 'consider if she may not be spared"

"Ah! was I right when I said you were—"

"Hear me sardar hear me out" interrupted Rajmohan with vehemence "I hate that wretched woman more than you can ever do Had I found her out that morning, you would have seen I am no lover But I confess now that my blood has cooled, I have not the courage and cruelty to do such a deed Besides, what we feared she had not done, she neither went to Madhav Ghose's house, nor made a noise of last night's affair If she has not done it to day, what reason is there that she will do it to morrow"

"Well," said the sardar, musing, "I have a place and it may suit both your mind and ours"

"What is it?" inquired Rajmohan

"Pack up, take your beautiful wife with you, and come and live with us at Mitguntie"

"And lead the life of a robber?"

Yes Are you not one?'

Perhaps, but it is impossible for me to be one by reputation"

'You decline to go?"

Yes, I have others to take care of, besides this wretched wife Can I lead the life of a robber with such a family?'

'Have we not our families there?"

'Yes—but then mine must not know that they live with——'

Peace! exclaimed the sardar, interrupting him authoritatively, If you want to join us you can easily send off your sister and her children to her husband—poor husband or rich husband, it is no look out of yours and as to your aunt, she is the aunt of many others like yourself and can shift for herself'

Rajmohan still hesitated A long debate ensued but the threats of the sardar joined to his own wish to leave the neighbourhood of Madhav Ghose for ever at length prevailed on Rajmohan, and he consented

It was yet wanting to noon when Rajmohan returned home to bathe himself and break his fast

The first person who met his eyes was his sister Kishori

'Kishori," he said to her, "tell the wretched woman to come before me I shall teach her how to run away again from my house"

"Whom do you mean, brother?" enquired Kishori

"Whom? why, your sister in law," exclaimed Rajmohan, irritated at the question "Where can your senses be gone?"

"My sister in law is not here you know" replied Kishori

"Not here!" ejaculated Rajmohan in surprise "Has she not returned in the morning?"

"You said you would send her here from the 'Elder House'," returned Kishori, "but you have not done so"

Rajmohan started up in anger and surprise.

"It is false!" he cried, "I myself saw her coming in that woman Suki's mother's company"

"That's strange," replied Kishori, "but she has not returned Ask anybody here—none has seen her" Rajmohan flew like a tiger round the house and ransacked every part of it, but could not find Matangini skulking anywhere

"Run," he cried to his sister, "run to her sister's house, the wretch has sheltered herself there no doubt Stop—ask aunt to go over to Kanak's house and look for her there She may be there probably I shall keep watch for her here"

Both Kishori and her aunt started on their errands, but both returned unsuccessfully Vexation rage, and surprise bewildered the disappointed husband With angry words and gestures he again compelled his sister to undertake another fatiguing journey in the midday to learn by inquiry in Mathur Ghose's household if Matangini had not returned The obedient Kishori executed her commission with patience and fidelity, but could not succeed in bringing any news of her sister in law

(To be continued)

KHADI AND SOCIALISM

A Reply to Criticism

By J B KRIPALANI

Syt Sampurnanand has contributed a criticism to my article in *The Modern Review* on "Socialism and Khadi" If the learned friend had used invective more economically his reputation for wisdom would not have lessened My task too would have been easier It is now difficult to separate argument from invective

My article in *The Modern Review* was one of the series dealing with objections to khadi from various quarters In this particular article defence was made against one of the arguments of the communists and some of the socialists I am told the communist party was declared illegal long ago Does this mean that their mode of thought and their arguments have also been declared illegal and have therefore no validity? I did not know this My critic says my argument is evidently against the powerful and consistent body of socialists called Congress Socialists though I have not condescended to name it In the West every socialist group or for the matter of that every political group or party has its distinctive philosophy and authoritative books or pamphlets expounding the same The socialist groups here have no such authorized books giving the peculiar shades of opinion held by each group Under these circumstances even if I had desired to name one group or the other it would have been impossible for me to do so

I am accused of characteristically distorting the communist argument that low physical conditions are a very necessary and essential cause of a revolution I am told no sensible communist or socialist believes in this argument It must then be taken that I am not arguing against the sensible of any group who do not hold such wrong and partial views but against the soft brains in some groups Syt Sampurnanand is by no means a soft brain He is reputed to keep a sane brain all the twelve months round He was not therefore called upon to answer an argument which no one in his party holds for they are all sensible men!

Socialism and Fatalism

Nowhere in my article have I said that the socialists are fatalists They may be fatalists or determinists as they prefer to call themselves My argument has nothing to do with that But Syt Sampurnanand was fully entitled to expound his philosophy on this occasion for all occasions and all platforms must be utilized to propagate one's ideas

I have not said that the socialists or any group of them hold that scarcity and starvation must be fostered by all means I have only laid bare the logical conclusions of the theory which holds that poverty is the most necessary cause of revolutions and ameliorative measures only dull the edge of revolutionary ardour I have never accused any group of trying to do so I have only laid bare the logical implications

Reform and Revolution

Sampurnanandji need not remind me that the work of reform and amelioration should be done in a particular revolutionary spirit I myself have emphasized that point What I hold is that in the stress of every day work to a superficial critic it may appear that the aim is forgotten In the case of Gandhiji I hold that some socialist friends do look at him and his activities from this superficial point of view

Class Consciousness and Nationalism

The learned critic says that Trade Unions are definitely organized on the basis of class consciousness while khadi and village industries are not so organized I have never asserted that Trade Unions are not organized on the basis of class consciousness They may or they may not be It all depends upon the particular breed of labour organization But surely even Sampurnanandji does not expect khadi or the Village Industries Association to be organized on the

basis of class consciousness Gandhiji and the Congress as it is today are chiefly concerned with creating national consciousness If khadi does not create class consciousness in the sense in which some of our friends use the phrase, it cannot be blamed That is not one of its aims That khadi has contributed to national consciousness, can only be denied by prejudiced partisans

Contribution of Khadi

Many people wearing khadi courted jail and joined the movement and they did not belong to the Spinner's Association or any organization connected with it I have never questioned that My contention in defence of khadi is that members of these organizations have not been in the rear when the call to fight has come Sampurnanandji naturally is not aware of the contribution in men and in other directions that these institutions made In U P many of their workers resigned their places and courted jail In other places too it was so The organizations as such and officially did not join the movement In this they behaved at least as well or as badly as any of the labour organizations none of which joined the fight as organizations If one looked in vain for battalions of spinners and weavers" one also looked in vain for battalions of Trade Union members of whatever variety I was only talking of those who are charged with having khadi and bullock cart mentality

Revolution and Coup D'etat

I am accused of having confounded coup d'etat with revolutions I am told that Shivaji and Changizkhan were not the heads of revolutionary movements The rise of the Maratha power was I believe, a revolution not only in politics but in other fields as well A new nation was born It was not a mere coup Anybody who has made a study of the causes of the rise of the Maratha power will admit my contention Changiskhan was responsible for the movements of people from Central Asia that had powerful repercussions not only on Eastern but also European history and culture A socialist like Syt. Sampurnanand cannot ask if the leaders of the two movements were conscious of their aims They may or they may not have been That is immaterial The point is that if the strength and genius of their leadership had been lacking the movements associated with their names might not have come about To say that the course of history cannot be deflected by certain accidents happening one way or the other, is fatalism At a given time even for a revolution there may be more than one course open Appropriate leadership I hold makes a lot of difference. Shivaji's and Changizkhan's names were mentioned along with other leaders to prove my point that at critical times appropriate leadership is one of the major causes of a revolution Sampurnanandji admits that "Buddha and Christ were greater revolutionaries" This, if it means anything means that Shivaji and Changizkhan were lesser luminaries I was not building an hierarchy of revolutionary leaders nor was I giving the comparative measure of each As for these leaders being the embodiments of the time-spirit just as Lennin was I am not in a position to decide What I said was that powerful and wise leadership is one of the great factors in a revolution Whether the leader helps to unfold the time spirit or the time spirit automatically produces the leader is a question which the scientific socialists might have investigated in their special laboratories For a humble student of history as myself this question is as difficult of solution as whether the hen preceded the egg or the egg the hen, the seed the tree or the tree the seed

Poverty and the Revolution

Sampurnanandji has given me a lecture on why low material conditions of the slaves and the Negroes failed to produce revolutions But that is exactly my thesis that there are many causes apart from poverty and degradation that are necessary to produce revolutions and such causes are more psychic than physical and that poverty is not in many cases the necessary cause

Definition of Revolution

Sampurnanandji gives his definition of revolution He believes that it is no revolution that does not bring about the transference of power from one economic class to another This I hold is an arbitrary narrowing down of the meaning of a term which is as old as human history I hold as I have said in my article that revolutions are radical changes primarily in the values held by a portion of humanity and these changed values come to be embodied in suitable institutions Such institutions compared to the old are called revolutionary These values may be economic political social or any other, or all combined Usually in great revolutions they are all combined

Editor's Note This controversy is now closed so far as *The Modern Review* is concerned

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THE TRUTH WINS

Soon, dear children, you will be grown up and fathers and mothers yourselves So, treat your parents as you would like your children to treat you Treat everybody as you would like him to treat you We are all equal, we must all be equally free, we must not do violence to anybody Perhaps one of our future Presidents is among you You our future President, will be speaking to children here in thirty or forty years' time Tell them that, all that time ago, we were with the first President and pledged ourselves with him always to follow the principle of our forefathers, that 'the truth wins'

—President Thomas Masaryk to a group of Prague school-children who visited him on his birthday

THE PARSIS : THEIR RELIGION AND RACE

By NAGENDRANATH GUPTA

II

In the nineteenth Fargard of the Vendidad there is a passage relating to the souls of deceased persons being conveyed to the bridge Chinvat, the Bridge of Judgment. Of the beautiful well-created, swift and well formed soul it is said that it is accompanied by a dog. The remaining words in this passage have not been deciphered. This is also a Vedic myth. Two dogs were sent by Yama, who is the Pluto of Greek mythology, the King of the nether regions to the dying whom they accompanied. Among the Parsis the dog is still a pure animal. After death a dog is brought in and made to look at the dead body, and this particular rite is called *sagdid*. It is believed to have the effect of scaring away the Evil Being the corpse female demon, the Druj Naoush. By the law of contraries, which followed the religious split between the Indo-Aryans and the Aryans of Iran the dog became an unclean animal in India and yet we find the saying in the Vendidad fulfilled among the ancient Indian Aryans. At the conclusion of the great epic, the Mahabharata the five Pandavas, Yudhishthira, Bhima Arjuna, Nakula and Sahadeva accompanied by their common wife, Draupadi and a dog left their kingdom on foot and proceeded northwards towards the Himalayas, intending to cross it and proceeded further north and so to reach heaven. In the Avesta the Drukho Nasus the Devas the Pairikas and the host of Angre Mainyus come from the Northern regions. As the party proceeded Draupadi and the four brothers of Yudhishthira, one after the other fell down dead on account of their sins, though of a minor character, not being able to reach heaven in their mortal bodies. Only Yudhishthira and the dog went on without scathe, and presently the chariot of Indra the lord of the gods in heaven came down to take Yudhishthira up to the heavenly region. Yudhishthira insisted that the dog should accompany him. Indra tried hard to dissuade him, urging that the dog was a very unholy animal and could on no account be admitted to heaven. But the Pandava king was inflexible and declared that he would rather forego heaven than abandon a dog which had followed him so faithfully. Ultimately, the dog was transfigured into the god of Righteousness (Dharma) and the difficulty was obviated. Here the poet has skilfully reconciled the two conflicting beliefs, the earlier one recognizing the right of a dog to enter heaven and the later one despising it as an unclean animal. The battle of beliefs raged all along the line. The gods of the Vedic Indians were degraded to demons by the Avestan Iranians. the Indian Aryans located heaven in the north, the Iranian Aryans filled the north region with the army of Angre manyo. consanguinous marriages were forbidden among the Vedic people they were looked upon as specially meritorious by the Avestan people.

There can be no question that the Indian Aryans had the same method for the disposal of the dead as the Aryans of Iran follow to the present day. There is a story in the Mahabharata which sets all doubts at rest. The story is all the more important because it was told by Bhishma the aged and wise warrior, to Yudhishthira. A Brahmin had a son who died at an early age. All around were forests in which dead bodies were left to be devoured by vultures and animals. The day was drawing to a close but an hour or two of sunlight was left. The bereaved father and other relations were weeping bitterly in the forest when a vulture and a jackal came out and accosted the mourners. The vulture wanted them to leave the body at once and return home since nothing could be gained by tarrying there as immediately after the disappearance of daylight wild animals of prey and venomous serpents would come out. If this advice had been followed the body would have fallen to the share of the vulture. The jackal on the other hand contended that it would be heartless for them to leave the dead body of the child so soon, that they should stay for some time and mourn their loss. With his proverbial wiliness Master Reynard went so far as to suggest that a miracle might happen and the child might come back to life. The jackal knew that the vulture would have to go to its nest with the setting of the sun and then he could feast undisturbed. In this particular story the miracle did happen and the god Siva restored the child to life. This particular form of miracle the dead being called to life, had always had a very strong hold upon the imagination of men. The Aryans in India regarded the custom of burying the dead as a practice of the Rakshasas, or demons and it is also strongly condemned in the Avesta. The rite of cremation was introduced in India much later, when the Brahmins were satisfied that fire is at all times a purifying agent and cannot be contaminated. It was also recognized that fire is one of the five elements of which the human body is composed and to which the mortal remains may be returned

In one cardinal doctrine, however, there is a marked conflict in belief between the Indo Aryan and the Irani-Aryan religions The older rupture is not difficult to explain but here the cleavage is more serious The Avesta recognizes from the outset two supreme and heavenly beings, representing the powers of good and evil, respectively The similarity in their names is noticeable Spenta mainyo, the Pure spirit, is Ahura Mazda himself, called Ormazd in the Khordeh Avesta, and Angre-Mainyo, the Evil Spirit, later known as Ahriman, who is the supreme Power of Evil In the Gatha Ahunavaiti, the thirtieth Ha of the Yasna, are the following verses

'The two spirits who first of all existed
the twins proclaimed to me of themselves
The good and the bad in thoughts, words and works
And of the two the intelligent selected the right
one, but fools did not do so
When the two spirits first came together
in order to create
Life and death and (to order) how the world
should be at the end
Then the most evil one appeared on the side
of the impious but the best spirit appeared
on the side of the pious

The conception of a supreme Power of Evil challenging the might of the Creator resembles the Semitic conception of Satan In the twenty second Fargard of the Vendidad Ahura Mazda says, 'Then the serpent (Angre mainyus) looked at me' In the Old Testament the first appearance of Satan is in the shape of a serpent, which 'was more subtil than any beast of the field which the Lord God had made', and he tempted Eve to eat of the fruit of the forbidden tree It was an act of disobedience for which Adam and Eve were expelled from the Garden of Eden Later was propounded the theory of Satan having been the first among the archangels, but he was cast out of heaven and thrown into hell because he had rebelled against God In the Miltonic epic we find him ruling in hell and it is of him that it has been said, 'How art thou fallen, Lucifer, Son of the Morning' In the Gospels Satan is invariably called the devil, and Jesus alone called him Satan when he was tempted by the archfiend In the Khordeh Avesta the word Satan is used for the first time in the Nirang which is wholly in Persian, about Abezar (the urine of the cow). Satan and Ahriman are identified as one The word Satan is a pure Hebrew word and is found in the Bible and the Quran

Zarathushtra was tempted in the same manner as Jesus Angre-mainyus told him (Vandidad, XIX, 23 26, Curse the good Mazdayasnian Law, obtain happiness as Vadaghna (Zohak) the lord of regions, has obtained it.'

Him answered the holy Zarathushtra 'I will not curse the good Mazdayasnian Law Not if bones, soul and vital power were to separate themselves asunder'

Zarathushtra was promised the lordship of the regions That was precisely the temptation offered to Jesus

'And the devil taking him (Jesus) up into an high mountain showed unto him all the Kingdoms of the world in a moment of time.

And the devil said unto him, 'All this power will I give thee, and the glory of them for that is delivered unto me and to whomsoever I will I give it

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve'

The temptation of the Buddha by Mara and his host on the night that the Teacher attained Enlightemment under the Bodhi tree is also an exact parallel

The Ahriman of the Avesta is more powerful than Satan, for while the latter has only the power of corruption and leading men astray the former has the power of creation He is a Creator in his own right, the creator of Evil and Death, the twin spirit of Spenta Mainyo

The Aryan scriptures of India recognize no such Being There are no twin Powers of Good and Evil no Heavenly Being who contends the supremacy of God at every step *Ekameva-advitiyam* 'There is only One without a second' There are Powers of Evil that appear from time to time, but they are always overcome in the end The later doctrine of divine incarnation has set the matter finally at rest. When the Earth is heavy laden by the burden of sin and evil the weight is lightened by God himself, who appears among men The famous dictum of Srikrishna in the Bhagavadgita clinches the question

Yada yada hi dharmasya glanirbhavati, Bharata
Abhyutthanamadharmasya tadatmanam srijamyaham
Paritranaya sadhunam vinashaya cha dushkritam
Dharmasamsthapanarthaya sambhavami yuge yuge

Whenever there is decay of righteousness (*dharma*) O Bharata (Arjuna), and there is exaltation of unrighteousness (*adharma*) then I Myself come forth for the protection of the good for the destruction of evil doers I am born from age to age'

If, however, there is a definite divergence of doctrine in an important and initial article of faith between the Iranian and Indian Aryans there is a singular coincidence of belief between them as regards the central and the most important doctrine enunciated in the Bhagavadgita, almost as remarkable as in regard to the mystic name of God The loftiest teaching in the Bhagavadgita is the doctrine of *Nishkama Karma* the doing of work without desire for reaping its advantages or benefit. Addressing Arjuna Srikrishna said

Kamyanam karmanam nyasam sannyasam kavayo viduh
Sarvakarmaphalatyagam prahustyagam vicakshanah

Sages have known as renunciation the renouncing of works with desire the relinquishing of the fruit of all actions is called relinquishment by the wise

Long before the inculcation of this teaching the same sentiment came from the lips of Zarathushtra, the Pure In the Ahunavaiti Gatha *the thirty fourth Ha of the Yasna*, Zarathushtra begins his chant with these verses

'The immortality which I (have obtained)
through deeds words and offerings
And purity give I to Thee O Mazda
and the dominion of plenty
Of these we give to Thee Ahura first

This intangible but priceless gift the giving away of the immortality and merit earned by good deeds prayer and *tapasya* (Yoga and meditation) is frequently mentioned in the Ramayana and the Mahabharata At the present day in every mantra of *yajna* sacrifice and penance the merit so earned is offered to Srikrishna the Lord

The scriptures of a nation are of slow growth and are the accretions of a long period of time They are revealed in the sense that they are uttered when the spirit is moved and inspiration comes from above The Old Testament covers a period of many centuries, the New Testament is the work of several men and is spread over a considerable period of time The Vedas, the Vedanta and the Puranas belong to different epochs So does the Avesta, but in this case there have been several changes even of language. The Vedic Sanskrit is different from the Sanskrit of the Upanishads and the Puranas, but all the sacred books represent different phases in the development and devolution of a common original language. On the other hand, the Khordeh (minor) Avesta, which contains the prayers for the laity is partly written in languages wholly different from that of the earlier books Besides extracts from the Yasna there are numerous passages in Persian None of the later languages of Iran Pazand Pahlavi and Persian can be regarded as derived directly from the Avestan language. The Sanskritic language of the earlier Avesta was known only to the Mobeds It ceased to function as a current language. The invocations at the commencement of the prayers are frequently in Persian In the name *of God Ormazd the Lord the* Increaser This is like the invocation at the beginning of every Sura of the Quran *'Bismillah, ar Rahaman ar Rahim'* In the name of God, the Beneficent, the Merciful A sentence like *Az hama gunah pate pashemanum*—I confess and repent of all my sins—is not only Persian in language but Semitic in spirit, behind which is the Hebrew doctrine of original sin The Patets the Nikah or *marriage prayer the* Yasna of the seven Amshaspends are all in Persian The Patet Aduibad contains a formidable category of sins. Adarbad was the son of Mahraspand and we learn from the Patet Erani that he was successor to the teaching of Zarathushtra and the restorer of purity The editing of the Khordeh Avesta has been ascribed to Adarvad Mahapraspand designated holy, under Shahpur II (310 379 A D) That being so the Patets and some other parts of the Khordeh Avesta are comparatively *modern writings*

For a very long time the only way of preserving the scriptures both in India and Iran in the absence of any written alphabet or script, was the mnemonic method a prodigious feat of memory by which whole books were transmitted from teacher to disciple by word of mouth and were retained by and unerringly reproduced from memory In Iran however there was a special difficulty which did not exist in India. The priestly classes were entirely out of touch with the original language of Avesta. There were no books no grammar the Sanskritic language of the Avesta had been succeeded by Pazand, Pahlavi and Persian When the Mobeds collected the texts in the time of Ardeshir Babegan and put them in writing much had been lost, much was *imperfect and the parts of the Avesta now* available are only fragments In India considerable portion of the Atharva Veda has been lost but there has been nothing like the wreckage in Iran How much was lost, how much was destroyed by a ruthless vandalism were there other books of another kind the beginning of a great literature, works of a creative, poetical nature of which glimpses and bright flashes are to be seen in the Avesta? To such a question no answer will ever be found It is true that in the Dinkard there is a list of twenty-one Nasks, out of which only the Vendidad is extant. This has been verified by *scholars of repute* These books, if preserved, would have added a great deal to our knowledge of the ancient people of East Iran The Bundehesh is a valuable work in Persian corresponding to the Book of Genesis in the Old Testament.

The material prosperity of the Aryans of Iran far exceeded that of their cousins in India. Whole countries were converted to the ancient faith of Zarathushtra just as the original indigenous population of a large portion of India was absorbed by the Aryans and converted to the Aryan faith. From Darius and Cyrus (Kurush) the *Great to Nowsherwan the Just (Khusro) it was a* record of unparalleled magnificence the Persian Empire extending from the banks of the Phasis to the shores of the Mediterranean from the Red Sea to Jaxartes and the Indus. Then came the Greek and Parthian invasions (before the Sasanian revival) and the breaking up of the Empire into petty kingdoms Finally followed the rise of Islam and the irresistible torrent of conquest *and conversion from* Arabia The majority of the followers of Zarathushtra were converted to the new faith without violence. The remnant had to choose between conversion and extermina

Zarathushtra may continue to be a living religion and the number of the faithful in the fold may multiply! In Vedic times in India the wife was expected to give birth to at least ten sons and to be the mother of heroes. The Aryans realized the necessity for the increase of man power. Among a community of such numerical paucity as the Parsees the imperative need for an increase of population is obvious. There is both safety and strength in numbers and also a definite prospect of the continued life of the race. There is yet another consideration of which sight should not be lost. It is the need for the mobility of the mind. While holding fast to the central truth of religion the rigidity of other subsidiary things may well be relaxed if it is profitable to the race. The Time spirit cannot be left out of account for it is always at work. To promote in all round advance the mind must be progressive and must adapt itself to changing conditions. Elasticity is as important as fixity. The religion of Zarathushtra should be a living force full of vitality and reacting upon the outlook of the human race. There must be a divine purpose in the transference of your home from Iran to India and the amalgamation of the two branches of an ancient civilization. May the Time spirit so move you that you may take an important part in the fulfilment of the destiny of India. And so may Mazda Ahura keep you and prosper you and may the Fravashi of Spitama Zarathushtra help you to maintain and carry on unsullied the great and glorious traditions of your ancient race!

At the close of the lecture which was heard with close and keen attention by a large audience the Chairman said

We have heard a very learned illuminating and thought provoking lecture. Mr Gupta has very ably and clearly interpreted and elucidated the fundamental teachings of our religion. When Mr Gupta was speaking in his clear cultured voice we felt the presence in our midst of a worthy descendant of the ancient Aryans a Deva worshipping Hindu Aryan speaking to Daeva abjuring Iranian Aryans. For thirteen long centuries we have lived in this country in the midst of vast numbers of the Hindus. We have opened our days lashing the Daevas (with the Kusti) and our Hindu neighbours have hailed the Devas. Yet we have lived with goodwill towards one another.

Mr Gupta has long associated himself with the members of our community and has come into intimate contact with them. The kindly words of advice with which he has favoured us deserve careful consideration. Our young men will we hope take his advice to heart when he exhorts them to shoulder the responsibility of wedded life and contribute towards the existence of our community which is the smallest in point of numbers among the teeming millions of the world.

We offer our heartiest thanks to the learned lecturer for his inspiring lecture and pray unto Ahura Mazda that he may bless him with *tanu dvratāiēe vereṇvatēca nmano vohu jīti uruje jīti dareg jīti* soundness of body activity of mind a good life and a happy life and a long life. Amen.

THE SCIENCE OF AIR PROTECTION

(*A Satire*)

By WILFRED WELLOCK

WHAT'S all this brain sweating about Alec?

I'm going in for the £50 prize essay on Protection Against Air Attacks. Can you give me any tips, Uncle?

Possibly. Being a politician I am naturally an authority on the subject.

I thought it might be effective to start with a question from Mr Baldwin.

An excellent idea. You will be able to deliver a knock-out blow in the first round. The quotation you want is from Baldwin's speech in the House of Commons in November 1932.

> There is no power on earth that can protect him (the man in the street) from being bombed. Whatever people may tell him THE BOMBER WILL ALWAYS GET THROUGH.

Oh not that, Uncle. You see, that completely knocks ME out. I can't proceed after that. I had in mind what Mr Baldwin said when he defended trebling the air force. I think he said he would not remain a member of a Government which took less determined steps to protect the nation than those they were then taking.

Some such tosh, I believe.

But it reads all right, and it makes one feel secure, somehow. Also I think it would catch the eye of the examiner.

Who is offering the prize?

A Mr Coughin.

Coughin, the armament maker? Great Scott! And why should you serve the interests of the armament makers? They

fill the world with bombing planes and then pick the brains of the public for suggestions for appliances with which to check the devilish effects of their bombs, etc., which of course would mean more appliances for them to manufacture. So they get in both ways A pretty game, don't you think? And you propose helping them? Write your essay, by all means but give it them thick Start in as I advised you You'll not get the prize, of course, but you'll make somebody sit up and think

But after all, Uncle, self-preservation is the first law of life

Even if it were, hasn't Baldwin said quite definitely that "the bomber will always get through"?

Then why is he in favour of trebling the air force?

For the simple reason that, like most politicians, he becomes a mugwump at times, and especially on critical occasions That is, as a politician he shrinks before the truth he knows when it comes to framing policy There are moments when Mr Baldwin sees things clearly I expect that is when he is alone and among his books He then comes from his study and blurts out the truth Afterwards he gets mixed up with Carlton Club cronies and then goes mugwump, when he denies all the sense he ever uttered. That people should accept *all* he says, his enlightened utterances and his mugwump policies, serves to reveal the low level of political thinking these days, with the press control of public opinion

But if other countries increase their air forces surely we must do the same in sheer self-defence

Bunkam An air force is for attack, not defence It cannot defend "the bomber will always get through."

But Mr Baldwin has since said that a large air force is necessary for our DEFENCE.

Yes, when he turned mugwump But what sort of defence? Listen to Mr Baldwin once again

> "The only defence is in offence, which means that you have to kill more women and children more quickly than the enemy if you want to save yourselves"

Nice philosophy for an English gentleman, is it not?

But is it true?

It is true that the only way in which nations can save themselves is by killing each other's population at a rate undreamed of in all history? Salvation by mutual annihilation? That's philosophy for you—real mugwump philosophy At the present rate of preparing to save themselves via the Baldwin method, it looks as if by 1940 the Big Powers will be in a position completely to wipe each other out of existence inside 24 hours And you call that defence?

You forget one thing, Uncle Is it not contended that by building such powerful death dealing instruments as you refer to that Governments will be afraid to go to war?

More mugwump philosophy NO, ten thousand times no Why, most big wars start in moments of intense fear That was true of the World War in 1914 The more powerful the nations' arms, the more they fear each other Viscount Grey, who was Foreign Secretary in 1914 said this

> In 1914 the enormous growth of armaments in Europe the sense of insecurity and fear caused by them it was THESE that made war *inevitable*

Mr Lloyd George has spoken in the same sense. So that intensive armaments production insures war, and, given war, "the bomber will always get through"

Then what are we to do? In our defence to rely wholly upon gas masks, underground shelters anti aircraft guns, etc.?

If those things are the only defence we've got, then it is pretty hopeless. In any case do not play the game of the armament makers and demand the production of 44 000,000 gas masks.

But surely they will be some insurance

They may even do more harm than good They may give the nation a false security, which would be highly dangerous It is better to face the fact that there is no effective defence against air attacks And remember this You will never get babies to wear gas masks Moreover, the day after you produce your gas masks, samples will be sent to all the other Powers, whose armament makers will at once set to work to render them useless Then what about your food? Assuming that you

saved yourselves, of what avail would it be if your food were poisoned? Are you going to put gas masks on your cabbages? As for your underground shelters, do you mean to suggest that bombs will not be produced which will render these useless? You will have to think again, my boy.

You say nothing about anti aircraft guns In his very last speech in the House of Commons as Prime Minister, Mr MacDonald, offered some hope to the country on this aspect of defence His words were

> "Thanks to the investigation over the whole field of air defence I feel able to take an optimistic view of the outcome of these researches

Of course But don't you see, that utterance was by MacDonald the mugwump politician Since he attained political power he has slowly but surely lost his balance Now he is a complete mugwump

Once upon a time he had a clear head In those days he said this

> 'The truth is that so long as we have armies whatever may be the justification we plead for them, we shall have wars The kind of army will not determine how it is to be used If we once admit that force is necessary for national defence then every other militarist evil follows

And this

> People seeking safety by arms are like people seeking shelter under trees in a thunder storm They are at the very point which is first struck when the thunderstorm breaks instead of being secure from grievous danger

And finally this

> The ground we hold is that the problem of defence is not how to protect ourselves by force against enmity but how to remove enmity

So you see, when it comes to politicians it is necessary to distinguish between truth and mugwumpism, to which they all tend, and from which few escape What nonsense to talk about protecting the civil population from air attacks by means of anti aircraft guns, when six planes could cover London with a thick pall of smoke in a few minutes!

Then what about my essay? Am I to say there is no defence against possible air attacks?

Not at all There is protection, but it is in disarmament, not in armaments It is as clear as daylight

But supposing the other Powers refuse to disarm?

We are all refusing to disarm, and every Power blames the others The test of sincerity is in actually disarming, and it is the only test.

But if we disarmed alone .

Now don't you go mugwump too You aren't a politician—yet. If Italy, France or Germany disarmed voluntarily and openly, as a great act or faith in us and others, would our sense of honour and fairplay permit us to attack those nations?

No, of course not

The very idea is preposterous Then why assume that other nations would attack us were we to disarm? Are honour and a sense of fairplay a British monopoly? Honour is a universal quality, and is respected by none more than those we call "natives" Moreover it is infectious, and everywhere wins man's admiration and esteem Nothing flatters a man more than the knowledge that others believe in his honour Hence when we disarm alone we pay the other nations the greatest of all compliments War starts in fear Disarmament destroys fear and begets that trust which takes away the occasion for wars

But what about all this commercial rivalry, this struggle for markets we hear so much about, and which, many say, is the underlying cause of war?

It is there, but it is silly and quite unnecessary, being a testimony to the breakdown of the existing economic system The economic rulers of every capitalist State have destroyed the purchasing power of the masses in their respective lands, they now seek to put things right by capturing the markets as they call it of their neighbours Since all States are doing the same thing one sees at once how foolish it is, why world trade is collapsing, and why armaments are being piled up all over the world

At the same time, Japan is capturing China bit by bit, and it looks as if Italy means to capture Abyssinia

Exactly as in bygone days we captured India Canada, East and West Africa etc. etc. Let us be frank and truthful At best that is a spent game It was possible once, but in these enlightened days, when the most backward people demand their rights and their freedom, and when the cost of ruling people

against their will by means of mechanized forces is so exorbitant, humane and financial considerations render Imperialism an impossible proposition The time is coming when Imperialism will break any Power which fosters it. We are being driven out of India and unless we fundamentally change our policy we shall in due course be driven out of Africa Nations are beginning to discover that co-operation is the only same condition of international life Every nation has surplus goods, and every nation desires the surplus goods of other nations. The task of today is to arrange for the exchange of those goods to the maximum degree, and to the advantage of all concerned In other words, the well being of the peoples depends upon the maximum purchasing power of the people at large and upon the fullest international economic co operation

That sounds sensible enough, but unhappily people do not see it.

Well tell them Explain it in your essay —that is what essays are for, not to earn dividends for armament makers

But, Uncle, I could just do with that £50

Yes, it is ever thus Too often, alas, in order to get the glittering prizes one has to go mugwump Money, titles, status, Office—all these things play their part in turning men, and sometimes, alas, what appear to be good men, into mugwumps How excellently MacDonald put it before he turned mugwump "the problem of defence is not how to protect ourselves by force against enmity, but how to remove enmity" Had he stuck to that truth when he attained power he would have become a very great man He might have saved Britain and indeed the whole world from the destruction which threatens

If most politicians turn mugwump, as you call it, why doesn't the Church step in and save the situation ?

For the reason that there are as many mugwumps in the Church as in politics The vested interests are well entrenched there also Archbishops, Bishops and Free Church leaders make excellent theoretical declarations against war, aver that war and Christianity are in compatible, and can then support their fellow political mugwumps in the demand for trebling the air force There are exceptions, of course, in both spheres, but THEY ARE EXCEPTIONS

Where, then, is our hope ?

It is in multiplying the exceptions It is in getting men to face the truth and to trust it. You, in writing that essay, must choose between the plausible in order to win £50, or the truth, which for a time will win you nothing but curses There it is in a nutshell Truth alone can save us Truth alone can save us from the shams which weak men are afraid to disown, although they know them to be shams, and from the destruction which the reign of shams threatens.

THE SCHOOL AS AN AGENCY IN RURAL UPLIFT

THE MEXICAN EXPERIMENT

By J M KUMARAPPA, M A, S T B, Ph D

In view of the fact that rural reconstruction is engaging much of our attention today, it may not be out of place to see what other rural countries are doing in this respect, and how the school is being used in their programme of uplift. Mexico's culture, like that of India, is dominantly rural The villages are small, though in some there are as many as 4 000 people living The average population of a village is about 400, and it is estimated that there are about 62,000 such villages in Mexico They are much alike in appearance and social organization The two main types, however, are the *hacienda* and the *ejido* or free community The former is an integral part of a privately owned plantation on which the residents of the village are employed as labourers or on some contract basis It corresponds roughly to our zamindari system The second type is a communal village organized somewhat on the precolonial Aztec plan According

to this system, the land is the property of an assignee so long as he lives on it, cultivates and improves it, he does not, however, possess the right to sell it. Since the Mexican revolution, this type of land ownership has become very popular, and a considerable number of large holdings have now been distributed among the rural population, and the communities living in such villages are organized on the *ejido* plan

The rural population is, in the main, a native peasant population made up of many groups, representing different stages of civilization and speaking many different dialects. Of Mexico's 14,000,000 inhabitants, at least 10,000,000 are said to be Red Indians or of Red Indian mixture and the rest are Whites or mixed Whites Though the people differ widely in traits, customs and language, they are much alike in their manner of living and of making a living They have an undeniable artistic temperament, refined and modernized by the Spanish crossing, a certain genius for colour, a quaint sense of humour, remarkable skill in the handicrafts and an ever present sense of racial pride Their living is simple, and they make with their own hands practically everything they consume, so much so, that some villages are found to be more or less self sustaining Imported goods are uncommon outside of the few large cities and in this respect they are unlike our Indian village where large quantities of cheap foreign articles are to be found In Mexican villages one finds many small industries or handicrafts carried on Serapes and other types of woven materials, baskets, pottery, tiles, hats, tooled leather, and hand wrought silver ware are typical products In general agriculture is carried on to supplement or be supplemented by any one or more of the handicrafts Tools are simple,—even primitive Wooden ploughs are common in Mexico and their use is an example of the ancient methods employed still in the varied industries carried on Naturally the economic standard is very low throughout rural Mexico

Objectives in Rural Education

Although Mexico has been greatly influenced by American ideas and methods, still some 90 per cent of her population lives under conditions which are very nearly primitive The masses are bound by meaningless customs and traditions, their social organization is unprogressive, economic life poor and the percentage of illiteracy appalling In view of this situation, the Federal Government assumed, some two decades ago, the responsibility of educating its backward communities in rural areas, and this was recognized as the most far-reaching educational contribution of the Revolution of 1910 As the Government was more occupied then with the political changes, it was not till 1920 that the question of developing a system of education specially suited to meet the needs of rural communities was given serious consideration Fortunately, the new interest in rural education resulted in the establishment of a central department of education in 1921 Since then the spread of rural education has been rapid and significant Though this rural education movement began with a small staff and limited funds, it has already become a great socializing influence throughout the country Over 7,000 rural schools have been organized, and the requests for more schools, far in excess of the financial resources at present available, are pouring in from all parts of Mexico

Like all schools, those in rural Mexico must be viewed, if their objectives and practices are to be properly understood, in the light of the situation they are designed to meet. The new rural schools have been brought into existence to improve the economic, health and social conditions of the rural communities. In the beginning these communities were indifferent to education Therefore 'missionaries" were sent out by the Secretariat of Public Education to travel from village to village through out the country "to preach the gospel of the new school, to invigorate the people, and to tell them about the New Day" Within a short period much enthusiasm was aroused by such propaganda and the villagers were made to realize the importance of education to their social and economic progress When the community became alive to the need, a school was established with a teacher selected from the community itself Here it must be noted that the school building is built and equipped

without cost to the Federal Government. No school is supplied unless the request for the school comes from the community itself with the assurance that the community will share the responsibility of building and maintaining it

Free From Educational Traditions

Mexico has been singularly fortunate in organizing its rural education scheme When this movement started, there were no hard and fast rules concerning the purposes and practices of public schools to observe and put into effect, nor were there fixed prejudices to overcome The new school, therefore, came into being without binding educational traditions or guiding and controlling red tapes The Department of Education neither forced upon them their equipment nor sent them their trained teachers Elaborate and expensive equipment were not considered essential to the carrying out of their new educational programme Climatic conditions favour and custom approves the use of simple building materials which are at hand. Hence the school buildings are of the simplest design The furnishings of the school room are as simple as the building itself the benches, desks, sometimes table and chairs and other simple furnishings, are all made by the community itself blackboards, globes, maps teaching materials and the other so-called modern equipment are seldom seen

More important still, the educational leadership responsible for the programme was free to establish new educational principles and policies and to proceed along lines designed to meet specific needs as they arose For instance, the principle of self help is considered important to help the village communities to be independent and to learn to help themselves. Immediately then the Federal Government makes it a part of its policy It declares that schools will be established only as a co-operative enterprise When a community wants a school, it must share responsibility for securing and maintaining it. First, it must donate the site furnish the materials and build and equip the school under the direction of the teacher The Federal Government on its part undertakes to pay the teacher's salary Secondly, in the maintenance of the school the community must give its moral support, that is it must in some way work for the school as a community project, accept the leadership of the Federal Officials and the teachers appointed by them, and see that the attendance of both children and adults is satisfactory In turn, the Federal Government assumes responsibility for furnishing leadership and supervising the work of the teachers. It is easy to see how important such co-operation with and freedom for the teacher in working out educational methods to meet the needs of the village is in rural uplift It is such freedom as we find is sadly lacking in India.

Curriculum Making

The aim of the whole programme in rural education in Mexico is the cultural incorporation of the rural native population into Mexican life The specific aim of the school itself is to bring about gradually a changed environment, social, economic and also improved methods of living The curriculum through which this end is to be realized is neither imposed nor prescribed by a central authority it is not made up by a board of teachers or by subject matter specialists It grows naturally out of the activities undertaken to meet the community's specific needs If some infectious disease like small pox plagues the village the need of vaccination must be taught and the teacher himself, and village leaders whom he instructs vaccinate the community Such a situation provides also the necessary opportunity to teach the people the use of simple medicines and household remedie , and to install a small drug store in the school for the use of the community It must be noted that every activity carried on by the rural school teacher has its origin in some recognized community need Frequently, the first school project directed to meet such felt need is concerned more directly with the economic situation The need of improving local practices in agriculture, or improving the quality of the products of village industries or the means of marketing them, is given first place , such projects are designed to improve some specific economic condition The need , of course, are many, and naturally therefore several activities are usually under way at the same time

to this system, the land is the property of an assignee so long as he lives on it, cultivates and improves it, he does not, however, possess the right to sell it. Since the Mexican revolution, this type of land ownership has become very popular, and a considerable number of large holdings have now been distributed among the rural population, and the communities living in such villages are organized on the *ejido* plan

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Though each rural school teacher is given freedom to carry on his educational activities as they grow out of community needs, yet there is considerable unity among rural schools in programme content and in school practice This aspect needs emphasis The remarkable unity, in spite of the diversity in cultural levels, is in part due to centralized supervision which, because the programme is flexible and experimental, is quick to use and pass on the results of successful experience to other areas A rural school teacher added, for instance, a garden to his school in order to teach his community to raise and use a greater variety of vegetables His experiment proved a great success, and as a result every rural school in Mexico has now a school garden Another teacher tried the open air theatre method to teach his community how to carry on social service work, and now it has become a means of not only giving the community lessons in health and economic improvements but also providing recreation to children and adults of the village Such experiments are encouraged by the Secretariat of Public Education and later introduced into other schools The school in all its community activities, such as sanitation and health, projects in gardening, chicken raising and the like, encourage initiative and provide opportunities for self expression It is this aspect of education that has made the Mexicans speak of their rural schools as schools of action

Other Unifying Elements

The common purpose of the school programme of improving the rural community in its social and economic life and the fact that such problems are more or less common to all such communities are potent unifying factors Further, the scheme of the present system of rural education to revive the pre Hispanic culture, also serves as a unifying influence Decorative designs and hand woven fabrics long neglected are being sought out and their use revived by the schools and by skilled workers Traditional dances and festivals, all kinds of folk ways and folklore are being preserved or revived and made more modern The school's emphasis on reviving indigenous culture is only a reflection of the policy of the national regime in Mexico Every rural school has a playground devoted to community recreation Music, dramatics and games are commonly taught. Health instruction, popular arts—drawing, painting and designing,—handi crafts, physical education and agriculture form some of the basic subjects in rural education. Practically all rural schools maintain small drug stores, teach the use of simple remedies, particularly those of intestinal diseases, and vaccinate the people when necessary There is also a workshop housed separately, a department of personal cleanliness, a library, a little dark room for developing pictures, a chicken house and rabbit pen, a flower and vegetable garden an out-door theatre and three hectares of crop land The whole rural school system reflects national ideals and seeks in every way to revive the indigenous culture of the rural population

It will interest our readers to note that neither among Federal educational officers nor among teachers does one notice much concern regarding the elimination of illiteracy, a matter so absorbing in our own country Instruction in the fundamentals is, of course, necessary in the rural schools for children and for the adults who desire it in and out of school hours. Nevertheless, they seem to consider the elimination of illiteracy at the present stage as more or less incidental to the main purpose But adult education has a special meaning in Mexico From the beginning of this movement, it was recognized that if the school concerned itself only with children, then it would not realize its ends inasmuch as an inert community would soon undermine what the school might do for the children For, the child on his return from school would naturally adapt himself to the low standards of his unchanging environment So the school had to provide for the uplift and enlightenment of the adult also To change the social and economic life of the adults of the community, night sessions are held in all rural schools Instruction here is not of the conventional type The Night school is, in fact a meeting place for the men and women folk They meet there, talk and sing listen to talks on their country and other countries, they discuss matters of common interest, local problems, health campaigns, community projects. The

teacher provides them entertainment discusses methods of improving their social and economic conditions and ways of preserving the cultural traditions of the people Thus along with the education of the children, they carry on a programme of adult education to broaden their outlook and stimulate their interest in community improvement.

Selection of Rural Teachers

This new type of rural education called for a new type of teacher The trained teachers, who were available, had been trained according to the traditional pedagogy and for urban schools. Wisely enough the Department of Education kept them out of this new field of *experiment. The new system of rural educa* tion needed teachers who would be willing and able to go into rural areas, become identified with the village and its life, study its needs and resources, speak the language of the people, throw aside their devotion to the old education, and enter into the spirit of the new programme Training of the traditional type was therefore considered an handicap for this work of rural uplift through the school In the selection of teachers, the Federal Officials pay special attention not to professional training but to personal qualities In a very real sense the teacher is the school in Mexico The school, therefore, can be a vital force in the community only if the teacher is fully consecrated to the service of rural uplift and wholly devoted to the cause of the backward people Further, he must have an unqualified belief in the scheme of rural education and an understanding of the people among whom he is expected to work Generally a teacher is chosen out of the residents of the region which the school serves. Such careful selection has given them an army of rural teachers who have gone into this task of rural uplift with body and soul, with the two-fold purpose of first making life more comfortable for the less privileged and then creating for the generation of the future a world of better weal and greater justice

Thus Mexico is trying to build a democracy through education, to incorporate into her national life the rural native population To this end she recognizes that the social and economic standard of the people should be lifted before academic education could make any headway, and that the school should be an adult community project, not one concerned merely with children Attempt is being made to change *the environment rather than to eliminate* illiteracy It is interesting to note that the Department of Education does not interest itself with the imposition of standards or the direction of educational activities in some definite lines It is concerned more with developing teacher leader and giving him every encouragement in his experiments The programme for an individual school therefore is left largely in the hands of the teacher The central authorities only supervise his work but they do not dictate or formalize the activities of the school The confidence the whole educational organization places in the teacher and his leadership is really most unusual And the teachers have proved themselves so far worthy of such confidence. Filled with the spirit of the crusaders, these apostolic teachers are at work throughout Mexico, trying to build a democracy by improving the environment and living conditions of the people. It is small wonder therefore if this new system of education has already begun to have a profound influence on the national life of Mexico

TRAINING INDIANS FOR MILITARY CAREERS

I. THE FOUNDATION OF THE DEHRA DUN ACADEMY

By Sr NIHAL SINGH

I

SINCE the great war some military men in Britain have been inclined to attach small value to the teaching of military subjects at an academy In their view a young man can learn the science of warfare only when he is actually serving as a cog in a fighting unit. A few of them go so far, in fact, as to assert that any effort made in that direction at an institution however well equipped and efficiently staffed is so much time energy and money wasted They assign to the military academy the functions of a glorified 'public school'*

I was talking some time ago with a Briton occupying a high position in the Indian Army whose thoughts flow in that channel—and who makes no attempt to hide that fact. He told me that the teaching of warfare had become revolutionized since the world war—that if I were to go to (the Royal Military College at) Sandhurst I would find that they were doing there largely the work of a superior public school

II

Other military men of British blood think differently While they admit that the great war taught lessons that cannot be ignored with impunity—in the training of cadets any more than in other military spheres—they insist that academies have their own part to play in such training They strongly contest the theory that the teaching of military subjects should be left, entirely or almost entirely to the battalion or battery and that the academies confine their attention to improving the general education of the cadets

In their opinion it is imperative that a young man who has chosen the army for his career should learn the elements of fighting at an academy adequately equipped and efficiently staffed for that purpose They would have him not only study books on strategy, tactics geography, map reading military history, field works, special campaigns and allied subjects under the guidance of carefully selected military instructors, but also obtain a measure of practical knowledge by taking part in 'dummy' operations organized and conducted for instructional purposes. In their view without such grounding a young officer might find it difficult to fit into the army mechanism

While undergoing training at a properly conducted academy the cadet becomes habituated it is claimed to the military routine and discipline That, in itself is to be regarded as a distinct gain since it will serve as the foundation upon which a military career can be built up with a reasonable degree of success

The military men who hold this view admit, nevertheless, that in the light of the experience gained during the world war it would be wrong to consider the training that can be imparted at any military academy no matter how adequately equipped and efficiently conducted to be complete until it has been supplemented with at least one year's further (practical) training with a fighting unit. That admission cheers their opponents who point to it as an incontestible proof of their own contention

III

In the building of the Indian Military Academy at Dehra Dun United Provinces of Agra and Oudh military men who believe in the usefulness of such institutions for teaching military subjects have had things pretty well their own way It is, therefore, meant to be much more than a public school"—designed in fact, to make a carefully planned systematic effort, spread over two and a half years to introduce Indian cadets to the art and science of warfare.

Had it been otherwise, the money and energy

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* An institution so designated in England is public in much the same sense as the presiding officer in the House of Commons who speaks hardly at all is called Mr Speaker' Only gentlemen's sons and daughters are supposed to be admitted within its portals In these days when even the ranks of the nobility in Britain have been invaded by persons whose principal title to fame rests upon the fortunes they have accumulated in brewing beer or importing bananas on a huge scale the term 'gentleman has been stretched to cover classes that in a less enlightened (?) age would certainly not have been assigned that honour Some schools that are called public' though not so well known as others are moreover conducted largely for making money

The public school is meant to be residential but is not always so Emphasis is laid upon sport which it is claimed not only builds up the body but also develops character and the capacity for leadership.

Many Britons swear by the institution and consider it the basis of individual success and national prosperity It is only fair to add that many other Britons swear at it in the belief that it keeps up and even intensifies class consciousness.

spent upon its creation would have been largely wasted It would have been little more than a duplicate of an institution that was established at Dehra Dun early in 1922 under the name of 'His Royal Highness the Prince of Wales Royal Indian Military College

As special commissioner for a number of leading newspapers in Britain and the United States of America, I was in the Royal Camp at Delhi when the Prince of Wales journeyed to that town to inaugurate the college (in reality only a secondary or high school) I did not, however, feel sufficiently interested in the scheme to accompany the party



Brigadier L P Collins O B E. D S O the Commandant of the Indian Military Academy Dehra Dun upon whom has fallen the main burden of organizing the institution from the bottom up

I remember being told by one of my colleagues that I was missing "something'

"Was I? I answered that question by asking another Unable to work up enthusiasm for an institution that was expected to help to unlock India's military future, I stayed on in the Imperial City and had a long conversation with the Lord (now the Marquis of Reading) then the Viceroy and Governor General of India whom I had known in England

A few years earlier—towards the end of great war—the commissioned rank,* from which Indians had till then been rigidly excluded had been thrown open to them Theretofore our young men could aspire only to the Viceroy's Commission—a form of glorified non-commissioned officership—or to honorary rank in the army

Emotional persons spoke of the concession as a gesture of British goodwill—reward for the loyalty displayed by Indians during the war and the assistance in men money and economic resources given by prince and peasant to assure victory While not denying the value of Indian staunchness and services during that crisis matter of fact persons insisted that the right of military leadership was inherent in any people desirous of being their own masters in their own home

There was but one way in which the long delayed admission of this inalienable Indian right could acquire reality—immediately to open in a suitable centre in India an institution for training Indians to be officers in numbers adequate to India's need Such action had been taken by Canada—an infant compared with India—nearly half a century earlier Time had abundantly justified it.*

India was told to wait, however While the feasibility ( ) of establishing an academy was to be investigated at some convenient opportunity a few seats were earmarked for Indians at the Royal Military College at Sandhurst.†

When the heir of the Emperor of India took the trouble to inaugurate at Dehra Dun an institution known as the 'Royal Indian Military College expectation ran high Naturally People jumped to the conclusion that at long last facilities were to be provided for training military officers, on Indian soil, such as other countries within and without the Empire, having only a fraction of the Indian population, had maintained for decades and centuries

IV

The Dehra Dun institution proved to be a military' college only in the sense that the cost incurred upon it was met out of the military budget. If I remember aright, a military officer ran it in the beginning and was known as the Commandant—not as the principal or headmaster and the sons of gentlemen civil as well as military who had the good fortune to be admitted into it, were put through a course of "P T" (physical training) exercises Bared of its trappings, however it was no more than a "public school" where lads could be prepared for entrance into the Royal Military College at Sandhurst (England)

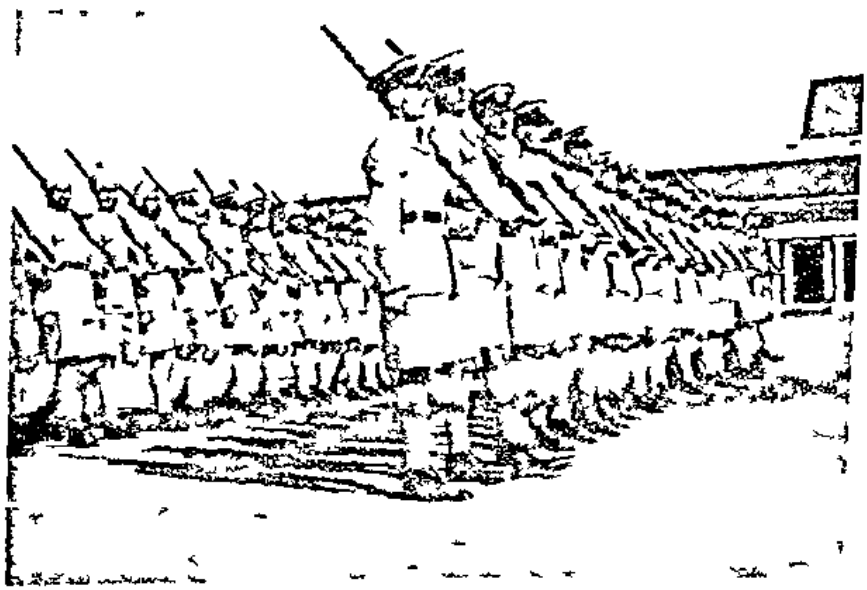
* Some highly placed Britons were always opposed to this policy of excluding Indians from the commissioned rank The Lawrences for instance advocated the grant of commissions to Indians but the echoes of the Indian Sepoy Mutiny still rang and drowned their voice

* See the Author's article Canada's Way of Training Army Officers in the July issue of *The Modern Review*

† See footnote re Shea Committee later in the article

Anyone who had studied the constitution of the institution could have come to no other conclusion The authorities had not made a secret of the purpose or scope of the Royal Indian Military College, much less misrepresented them Some of our people believed nevertheless, that far more important functions had been assigned to it and were, in consequence, greatly disappointed when they took the trouble to enquire about them

Dehra Dun was chosen for locating this Military College," principally because there were in existence there buildings which were in the nature of a white elephant on the hands of the Government of India. Set in ample grounds, in a corner of the cantonment, they



A batch of the Cadets at drill

had been erected to house the Imperial Cadet Corps—one of Lord Curzon's grandiose schemes—and had been designed in the half timbered style of architecture dear to the patriotic British heart

The Corps survived its creator's resignation of the Viceroyalty and Governor Generalship of India only a few years for though it was given a name to conjure with and the men who entered it were entitled to wear a gorgeous uniform, it led them nowhere. They had been shoved into a blind alley As soon as they had attained the rank of captain they found themselves gazing at a blank wall proof against all attempts to batter it down

The military authorities have expressly made provision for a certain number of boys of Viceroy's Commissioned Officers to enter the 'Military College at Dehra Dun which for some years, has been headed by a civilian The rest are sons of well to-do parents who can afford to maintain them there They are drawn to it from all parts of India—even from such a remote corner as Coorg Some of them had done exceedingly well in the competitive tests held for admission into Sandhurst, Woolwich and Cranwell and more recently the Indian Military Academy in the same town

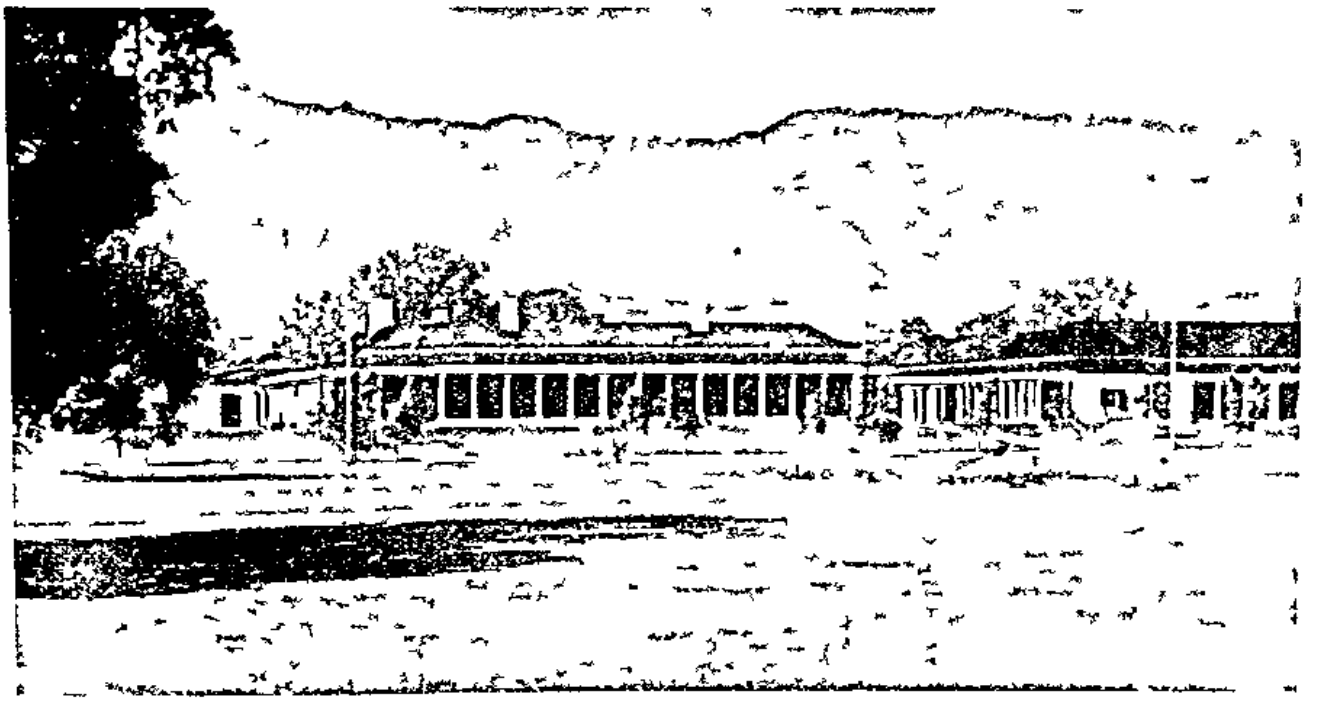
Inasmuch as the institution was specially created and is avowedly conducted for that purpose this result is not to be wondered at* What surprises me, on the contrary, is that young men educated at institutions less expensive have managed to win places when pitted against the graduates of the Royal Indian Military College in such a competition

This fact is worthy of note In the matter of training the physique as well as the mind, our ordinary educational institutions cannot be as backward, even from the point of view of the 'public school' men, as they are said to be They certainly are not so costly, nor do those who go to them as a rule, form expensive habits while attending them as they seem to do at the so-called 'public schools'

V

Disappointment in respect of this Military College at Dehra Dun led to the intensification of the agitation for the establishment in India of an academy for training Indian officers for the army It led, in 1930, to the appointment of a Committee to go into the question Major General Sir Andrew Skeen KCB, KCIE, CMG then Chief of the General Staff in India, was appointed to head it, and, in consequence it is spoken of as the Skeen Committee or as the present Commander in Chief chose to call it on one important occasion 'the so called Skeen Committee After investigation in India and abroad (through a sub-committee) it recommended that the Indian Military Academy be inaugurated in 1933, with a complement of one hundred cadets. The number should be increased in that year by thirty three and in each of the two following years thirty three more cadets were to be admitted for a three years' course of training

* An Irish acquaintance of mine who conducts a public school in Dehra Dun told me the other day that he had cent per cent success at the Indian Military Academy entrance examination Both the young men he had sent up for that examination had passed I doubt if the College specially created and maintained to serve as a feeder to the Indian Sandhurst' had as high a percentage of success But I am told on authority that I highly value that this College cannot do any better owing to the poor educational foundation of some of the entrants who belong to the military classes



Behind these quarters occupied by the cadets of the Indian Military Academy looms the Mussoorie range of the Himalayas The houses dotted against the crest blaze like diamonds pinned against the breast of the mountain *devi* when the rays of the setting sun shoot directly against the glazed windows and the electric lights at night give the impression that the gods reputed to abide there have lit their *dhunis* (fires)

This meant that at the end of three years (1936 the total number of cadets in the Academy would be one hundred and ninety nine There after twelve new seats were to be added every three years *

Beginning immediately the Committee recommended an increase in the vacancies at the Royal Military College Sandhurst, until they totalled thirty-eight by 1933 After the establishment of the Indian Sandhurst, Indian boys who preferred it should be eligible for admission to Sandhurst but the number of vacancies there reserved for Indians should be reduced to twenty *per annum*

On the assumption that all the cadets were successful and secured commissions—a Utopian assumption in my view—the committee estimated that by 1952 half of the officers in the Indian Army would be Indians Eight years earlier however, the Senior Kings Commissioned Officers in the Indian Army would have completed twenty six years' service and would therefore be eligible to be considered for the command of regiments

Before this point regarded as crucial by the Committee, had been reached the scheme in operation should be reviewed in 1938, with a view to considering whether the success achieved was sufficiently solid to warrant a further acceleration in the rate of progress

VI

The Skeen Committee recommended that young men who had passed the Matriculation examination should be eligible to admission to the Indian Military Academy They should undergo a three years training—twice as long as at Sandhurst. The first year should be devoted chiefly to academic studies to enable cadets drawn from institutions not of the public school' type to improve their general knowledge and colloquial English and also to develop physique and character These objects it was thought, could be better achieved in that way than by compelling them to remain a further year and a half at school and then undergo a short military training The remaining two years at the Academy should be devoted largely to studying military subjects The cadets would thus be able to obtain their commissions at approximately the same age as British cadets passing out of Sandhurst

It was specially stipulated that the course should be so framed as to secure specific recognition from Universities Young men who did not succeed in securing the King's Commission could through that device, continue their studies at an University on a level with contemporaries of like age

The Committee further recommended that the cadets who succeeded in passing the tests should

* The Shea Committee appointed in 1921 and consisting of high military officers recommended that the number of cadets be approximately 330 in the first 750 in the second and 1000 in the third period I shall refer to this matter in the second article

be attached to a Cavalry or Infantry unit in the United Kingdom for a period of one year Through this device they might become accustomed to associating with British officers

A careful note must be made of this point I shall refer to it in the second article

VII

To grasp the other recommendations of the Skeen Committee it is necessary to realize that cadets at the Royal Military College at Sandhurst are trained only for the Infantry and Cavalry units and that those desirous of entering the technical units of the army receive training in other institutions in England In India the term 'Sandhurst' has been used loosely to comprehend training for all arms and this has given rise to misconception This practice is strongly to be deprecated

The Skeen Committee recommended the lifting of the barriers that were keeping Indians out of the technical arms—that henceforward Indians be made eligible to serve as King's Commissioned Officers in the Artillery, Engineer, Signal, Tank and Air arms of the army in India The members of the Committee who had travelled in other lands and studied conditions there had come to the very definite conclusion that adequate facilities for giving the necessary training for such purposes were not available in India. Existing engineering establishments in our country—the Thomason College of Engineering at Roorkee was specifically mentioned—fell below the standard of similar institutions in Britain Since it would be uneconomic immediately to provide facilities in India corresponding to those in Britain, they recommended that carefully selected young men should be admitted to Woolwich and Cranwell for some years to come

These boys should be required to pass the same qualifying tests as their British compeers Eight vacancies should be allotted to Indians at Woolwich (in 1928) and two at the Royal Air Force College at Cranwell, and the number should be increased progressively in due proportion

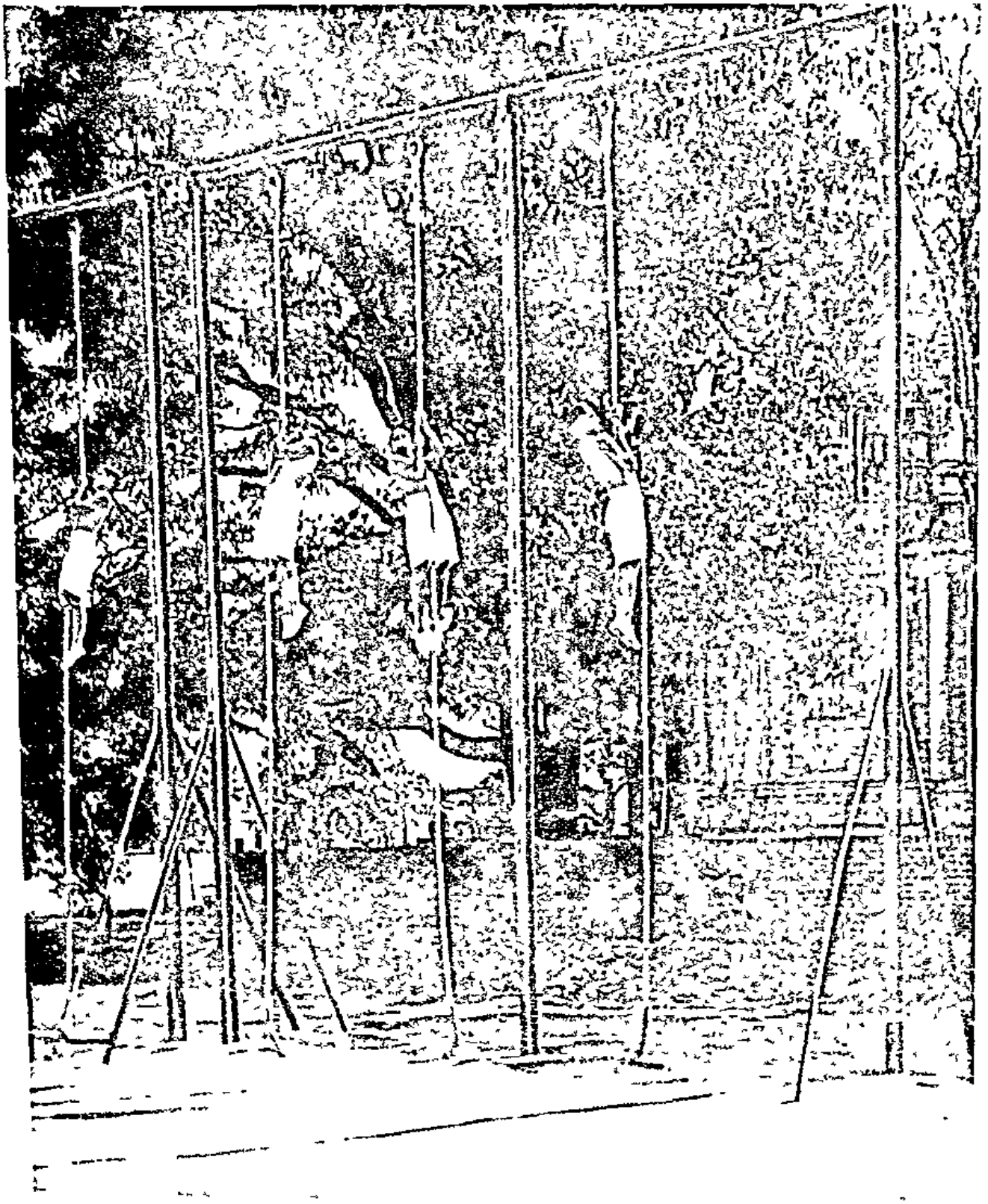
These words are significant. They need no comment from me

VIII

I have taken the pains to summarize, at some length the principal recommendations of the Skeen Committee, as I understand them because, for the first time in the annals of British India, a body presided over by one of the highest military officers in India carefully investigated the question with the co-operation of distinguished Indians—Mr M A Jinnah MLA, the Hon'ble Sardar Sir Jogendra Singh, Minister of Agriculture, Punjab Government the Hon'ble Sir Phiroze Sethna Member of the Council of State, Diwan Bahadur (now Sir) M Ramachandra Rao MLA Nawab Sir Sahibzada Abdul Quaiyam, KCIE MLA, Subadar Major and Honorary Captain Sardar Bahadur Hira Singh, MBE, MLA late of the 16th Rajputs, Dr Ziauddin Ahmad CIE then MLC, and pro-Vice-Chancellor (now Vice-Chancellor) of the Aligarh University Captain J N Banerjee, Bar-at-Law Major Thakur Jorawar Singh MC Chief Secretary to the Council of Administration, Bhavnagar State (representing the Indian States), Risaldar Major



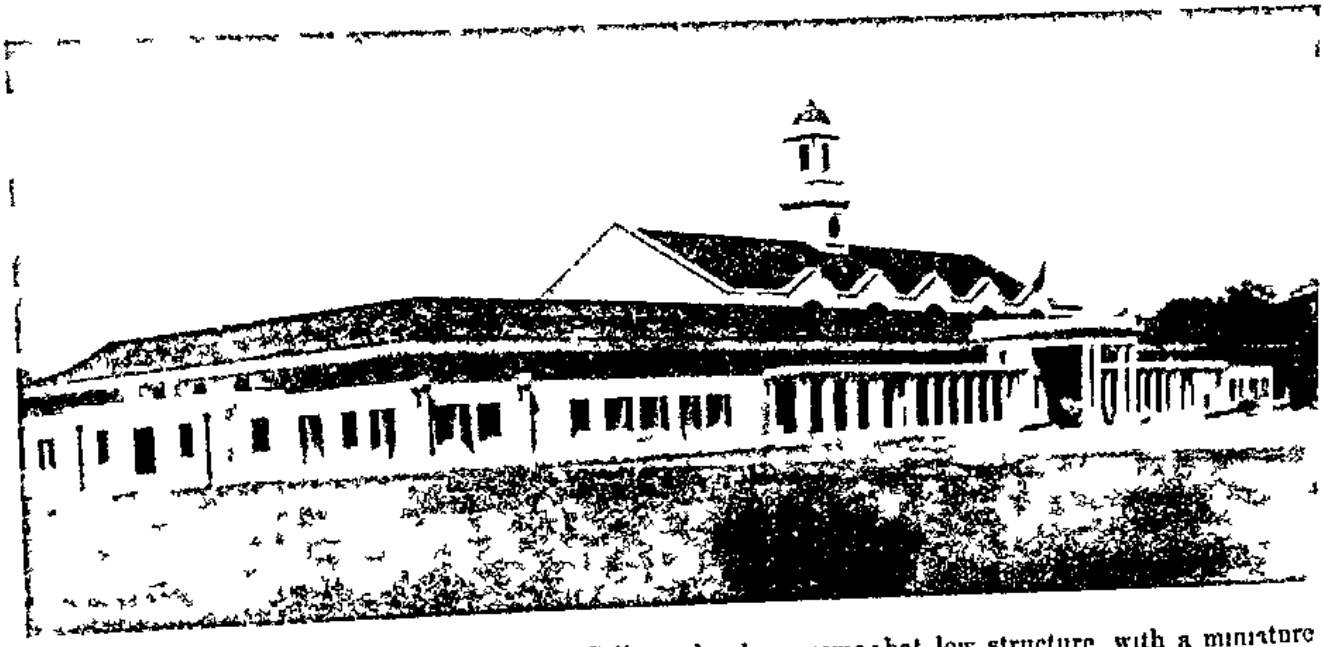
Cadets at one of the P T (physical training) Exercises



Cadets climbing a "fort"

and Honorary Captain Haji Gul Nawaz Khan Sardar Bahadur, late of the 18th Lancers, and Major Rais Sahib Dafle, 7th Rajput Regiment.

Pandit Moti Lal Nehru had been appointed a member of the Committee, but the Indian National Congress having decided to non-co-operate with



Originally built to house the Railway Staff College this long somewhat low structure with a miniature tower is used as the administrative offices library class rooms lecture examination and assembly halls of the Indian Military Academy

the Government tendered his resignation early in the proceedings The report they drew up and published on November 11 1926 and the earlier Shea Committee recommendations provide us with a gauge however rough against which to check the methods subsequently adopted and the results they are capable of producing

I must hasten to add that in publishing the Skeen Committee Report Mr G M Young Secretary Army Department, emphasized (in the foreword) that neither the Government of India nor His Majesty's Government had yet formed their conclusions on it and that these conclusions must necessarily take account of certain factors of which it was not within the province of the Committee to undertake a complete survey For example 'though the recommendations in themselves were designed primarily with a view to Indian conditions, the problem of recruitment and training of King's Commissioned Officers for whatever service were essentially an Imperial concern, and any proposals relating on them would require close scrutiny by His Majesty's Government and their military advisers He also insisted that 'the Government, when called upon to deal with any scheme of increasing Indianization extending over a number of years must leave themselves free to consider whether the basis of the scheme offered the sure stable line of advance towards the creation of a Dominion Army* or whether alternative methods which did not fall within the Committee's terms of reference might not be properly explored The report would be used he clearly stated 'as a starting point for the discussions with His Majesty's Government to whom the Government of India would in due course forward their considerations on it'

IX

The general public not privileged to watch the official wheels at work was agreeably surprised at the agility with which Army Headquarters moved in the summer of 1931, to expedite the establishment of a military academy in India Hardly had the Defence Sub-Committee of the (first) Indian Round Table Conference passed a cryptically worded resolution* (so it sounded at any rate to me) when a committee was set up to go into the question It held its first meeting on May 2, Such hustle did the Commander in Chief (the Field Marshal Sir Philip Chetwode) put into its proceedings that the report was published on July 15th

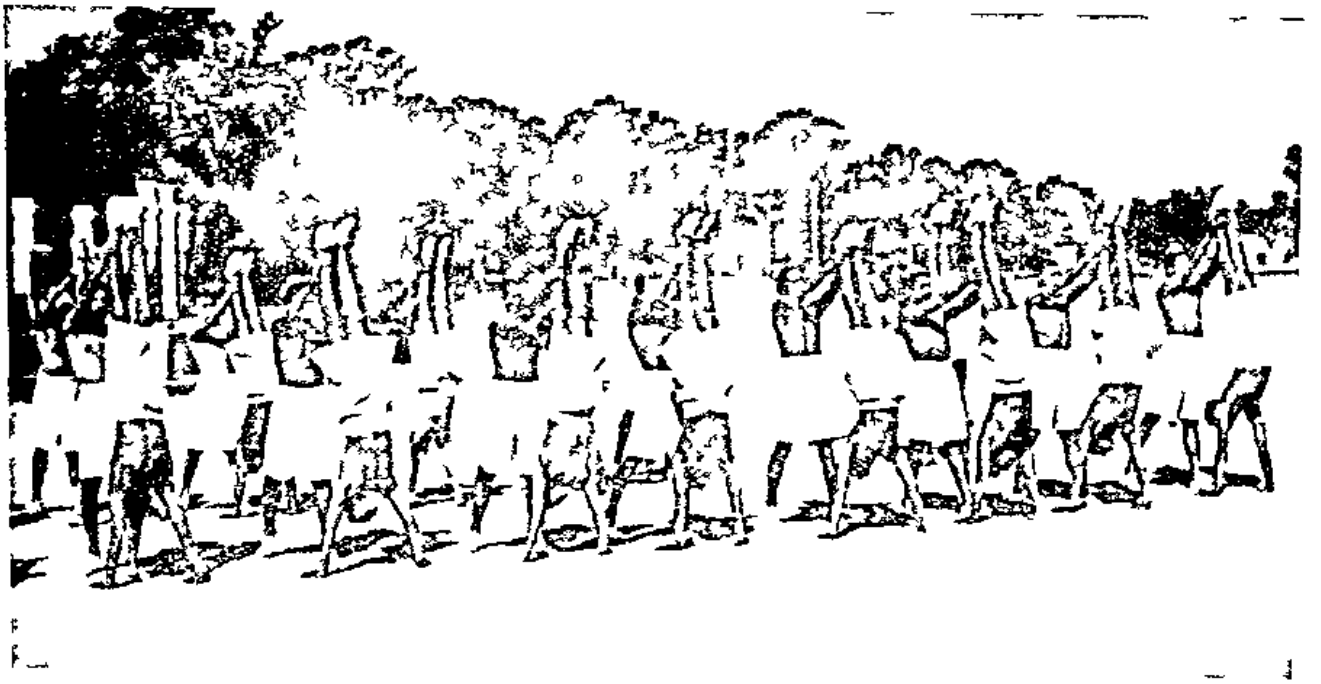
I shall refer in another place to some of the recommendations made by the Committee Suffice it, for the present, to say that it insisted upon the Academy beginning operations before the end of 1932—one whole year earlier than the date set by the Skeen Committee for the inauguration in India of a military college

X

—Dehra Dun selected for the location of the Academy was tucked away in one corner of the United Provinces of Agra and Oudh It was

* This word must be carefully noted If India was to have some day a 'Dominion Army' it must surely have been contemplated to create her a Dominion The date of the document from which the quotation has been made is November 14 1926 Why all these hesitances in 1935?

* Resolution contained in section 4 (2) C of Report of Sub Committee No 7 (Defence) of Indian Round Table Conference



Physical training forms an important item in the training imparted to the cadets at the Indian Military Academy. The course through which they are put is said to be if anything stiffer than that at the Royal Military College at Sandhurst (England)

linked by rail and motor road with the rest of India.

Perhaps the most important consideration in making this choice was the fact that the Government of India had another white elephant on its hands there.* An extensive estate had been acquired many years ago on the road leading to Chakrata—a military sanitarium west of Mussoorie—some three miles west of the town and a number of buildings not particularly artistic but costly had been erected. Here were to be trained the higher railway staff. That ambition proved still born for reasons that cannot legitimately be discussed here.

The climate of Dehra Dun was certainly salubrious. During the spring, autumn and winter the temperature was comparatively low, reminding Englishmen of their native land during the pleasantest part of the year.

At the back of the estate rose the Mussoorie range of the Himalayas. The houses dotted along the crest blazed like diamonds pinned against the bosom of Mother Nature when the rays of the setting sun shot against their glazed windows. At night the electric lights gave the impression that the gods reputed to dwell on the mountains had lit their *dhunis* (fires).

In front, across a stretch of level land, ran the long, rather low, jagged ramparts of the Siwalak hills. Even though largely denuded of timber through the folly of greedy men they presented an attractive appearance, particularly when Indra was amusing himself by hanging over them a low canopy of white or grey clouds, like a tulle veil, and imparting to it the delicate flush of rose deepening into golden, coppery or purple tints, and again the multi-coloured flecked tones with which Nature decks a mackerel.

At the left of the estate was the Forest Research Institute set in grounds so far flung that in addition to commodious offices, laboratories and residences surrounded by gardens, extensive areas could be put under plantations for experimental purposes. On the right, across a stream that, during the dry months was only a bed strewn with stones of all sizes and shapes but during the monsoon became a raging, tearing torrent, was a stretch of forest privately owned, I believe.

From a practical point of view, this estate possessed certain advantages. It had been wired for electricity. Water was laid on though it was exceedingly hard when with a little more expense soft water could have been brought in ample quantities from the Jumna, flowing some twenty-five miles to the west. But some of the City Fathers of Dehra Dun lacked the vision to co-operate and the scheme had to be abandoned.

Plenty of land was available for expansion when it might be deemed necessary to extend the Academy. The cantonment in the vicinity

* Dehra Dun served until lately as a sort of stable for Government white elephants. A series of buildings set in a large estate at the edge of the town, originally designed for the Forest College, defunct for some years, have recently been sold to an association for establishing a public school. If I am credibly informed the amount received is one-half of the original value—if that.

with a full brigade in residence in normal times, would afford facilities for military training

XI

Investigation showed that the buildings on the estate afforded only about half the accommodation that would be required when the full complement of cadets (250) was in residence at the Academy The requirements of a military college being far different from those of a railway staff college, a great deal of readjustment was, moreover, necessary

Physical training, athletics and general sports had, for instance, to be assigned a place of great importance in the training of the cadets, while in the case of the railway staff officers in the making they were important chiefly from the point of view of recreation A mess, too, had to be provided None of the buildings that had served as hostels for the students of the Railway Staff College contained a room large enough to seat at table, all at once, the total number of cadets No such difficulty had been experienced by the Railway Staff College, because it had been conducted on separatist principles each religious group having a mess to itself

The central hall in the main building though commodious and finely finished proved to be disappointing in respect of its acoustic properties Some person of a facetious turn of mind suggested that it had been originally designed to teach railwaymen how to talk to one another in the echoing din of a railway station

XII

In the spring of 1932, Colonel (now Brigadier) L P Collins, D S O, C B E, was appointed the Commandant of the Indian Military Academy Soon after, officers began to arrive, by ones and twos, to assist him to bring the institution into being Between them they mapped out a scheme of studies embracing both general and technical subjects. They also whipped into shape a set of standing orders to regulate the life and conduct of the cadets

An army of labourers was set to work to turn selected sites into playing fields Huge pits from which earth had been taken for making bricks for building the Railway Staff College and the Forest Research Institute, had to be filled up and the level raised so that the grounds may not become waterlogged during the monsoon

Structural alterations were taken in hand to provide a temporary mess while a building commodious enough to serve the requirements of the full complement of 250 cadets was being put up From the very start the authorities were opposed to separate messes on 'communal' lines

The makeshift arrangement devised for the mess served the purpose well enough, but did not provide accommodation for an ante-room (lounge) without which no mess could be regarded as a mess A marquee was erected for the purpose

By October, 1932 all was in readiness for the first batch of cadets to arrive at the Academy and begin their training

KEY TO THE FRONTISPIECE

Kurukshetra

In the battlefield of Kurukshetra Arjuna, the great Pandava hero was overwhelmed with grief when he saw that the opposite camp consisted of his kith and kin, the Kauravas. Lord Krishna, his heavenly charioteer, is seen in the picture inspiring him to take up arms even against them on the plea that they stand for evil The incident occurs in India's ancient epic, the *Mahabharata*

Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review But reviews of all books sent cannot be guaranteed. Newspapers periodicals, school and college text-books, pamphlets, reprints of magazine articles addresses, etc, are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book reviews and notices is published.—Editor The Modern Review

ENGLISH

NON VIOLENT NON CO OPERATION *By Sardul Singh Caveeshar The National Publications, Chamberlain Road Lahore 1934 Pp VI+ 388*

The book presents a survey of the National Movement since the advent of Mahatma Gandhi in the field of Indian politics It does not aim at giving a complete chronological account nor a full critical history of the period under review It rather tries to give a rough critical survey for the man in the street and in this we believe the author has succeeded fairly well

One often feels that the outlook of the author should have been more objective than what it actually is For subjective predispositions have actually been responsible for a few misstatement of facts Thus it has been said (p. 38) that 'Indians wanted Swaraj for the following among other reasons To end class distinctions. But so far as we know those who have been fighting for Swaraj whatever the meaning assigned to it may have been have not claimed this as one of their objects Similarly the Viceroy is said to have charged the Congress with trying to establish a parallel government in the country The Congress pleaded guilty to the charge (p 294) But the correspondence quoted between pp. 281 and 293 does not lend itself to the above construction The Congress claimed the right to have a say in the matter of Indian administration and the Viceroy persistently refused to admit this right stating that the final authority in this matter rested not with the Indian people but with the British Parliament But this is far from establishing a parallel government

Apart from these unfortunate mistakes the book will prove very useful to students of modern Indian history as it contains within a small compass a large amount of important information An appendix containing exact dates to show the actual course of events would be a very welcome addition to the second edition of the book The book has also to be freed from the intolerable profusion of printing mistakes which disfigure it so much

Nirmal Kumar Bose

CHINESE DESTINIES *Sketches of present-day China By Agnes Smedley (Hurst and Blackett London 12s 6d)*

Miss Agnes Smedley is not an unknown person in India For long she has acted as correspondent also to various Indian papers and periodicals To many probably she is also familiar as the authoress of the book Daughter of Earth" that raised considerable attention in various European countries, when it first appeared now some five years back

Soon after the publication of that book Miss Smedley left for China Nearly five years she has spent in China taking keen interest in developments in that country She has in this period travelled into distant parts of that vast land particularly to the great nerve centres Miss Smedley is one of the few foreign journalists to have travelled and lived for a while in Soviet China, in area almost as big as Germany and with a population close to that of Bengal Here for some years a Peasants and Workers Republic has been now in existence from accounts steadily consolidating its position against heavy odds Lord Morley member of a former British Cabinet on his return from China a year back stated in Manchester about it as the one Government that could be held as holding high the flag of Chinese independence

Miss Smedley's new book is an account in the form of short narratives of the various currents at play in China as a whole today It unrolls many striking and significant pictures the misery and appalling suffering of the vast masses in China, an exploitation rigid and ruthless campaign against revolutionary movement carried out with unbelievable rigour, revolutionary work conducted grimly with striking devotion and astounding courage great awakening among the women and growth of a new ideology in the wake of the surrender of Kuo Min Tang The pictures are drawn with great force Miss Smedley has formed them on real incidents generally striking and but rarely shocking bringing out the weight of the truism, truth is often more difficult to believe than fiction But the purpose of the book is not to shock the aim is not sensation It is to direct attention

to potential currents of a great struggle of international significance of which comparatively not much is known outside *Chinese Destinies* is a book thrilling revolting and inspiring A volume well worth reading

N N

THE ASTRAL PLANE *By C W Leadbeater, Theosophical Publishing House Adyar, Madras*

This is an exceedingly interesting book in which a vivid account is given of a Plane of existence and its denizens about which the ordinary man knows next to nothing and believes much less than what he hears The account reads like the description of a hitherto unexplored region of the Earth given by an adventurous explorer

In enjoying this description we are first of all called upon to believe that in our solar system there exist perfectly definite planes each with its own matter of different degrees of density (p 4) The astral region is the second of these great planes of nature—the next above (or within) that physical world with which we are all familiar' (p. 5)

Next we must believe that it is possible for any of us to have knowledge of this astral plane though illusions are always possible (p 5) Some theosophists speak disparagingly of this astral plane but this is unjustifiable

Our author apparently has accurate knowledge of this plane and gives a life-like picture of its sceneries size and dimensions and its inhabitants

The inhabitants of the astral world are (i) human (ii) non human and (iii) artificial (p 26) The human are either living or dead i e those who still have a physical body and those who have not The living' again, are sub divided into four classes one of which includes the Himalayan Brotherhood (p 28) and the last class includes 'members of the negro race who practise the ghastly rites of the Obeah or Voodoo schools and others of the same type (p 30) So much about the living human inhabitants of the astral world The dead' again are sub-divided into ten principal classes (p 33) the details of which must be looked for in the book itself.

In the last chapter we have a catalogue of phenomena which are caused by inhabitants of the astral plane. These are churchyard ghosts apparitions of the dying family ghosts etc We thus have a fairly complete geography of this interesting world If the question is raised How do we know all this?, the author's apparent answer is By occult spiritual training which has to be received from those who know

LIFE BEYOND DEATH *By Mrinal Kanti Ghosh Published by S K Ghosh, 2 Ananda Chatterji Lane, Calcutta. Pp ii+404 Price Inland—Rs 5, Foreign—10s nett*

This is an exceedingly interesting book on spiritualism in which besides recording some of his family incidents the author brings together from outside other evidences of seances and spirit manifestations The general reader will find the book of absorbing interest and the adept spiritualist will find in it materials wherewith to further substantiate the conclusions of his science. The incidents recorded are well authenticated and the authority of persons still alive and holding important positions in society has frequently been cited in support of many of the recorded cases of spirit phenomena All this will enhance the scientific value of the book Although the literature on spiritualism is growing fast, contributions from Indian authors are not too many Mr Ghosh's book will supply a much felt want. The printing and get up of the book leave little to be desired

U C BHATTACHARJEE

FRANCIS MERES'S TREATISE "POETRIE" *By Don Cameron Allen University of Illinois bulletin Price $1.50 1933 108 pp*

This honest attempt at a correct appreciation of Francis Meres a reputed scholar and contemporary of Shakespeare and other Elizabethan dramatists was undertaken by Mr Allen and published by the University of Illinois as its bulletin In the introductory portion Mr Allen has pricked the bubble of Meres's reputation against the incorrect judgment of a host of writers and scholars not excluding Ward Schelling and Adams—so that as we have in this book, Meres was a mere journalist and that too not of a high order because he freely and without any effort at acknowledgement borrowed from English and Latin writers in making his comparative estimates of English and classical authors. In this he was no doubt profoundly influenced by his times the product as Mr Allen says of an intellectual conspiracy against originality but his method is reduced on investigation to an extensive imitation of five critics The author of the volume is a little too hard at times on Meres, he has finally disposed of his work as inspired by 'pseudo-erudition and bluff' but the mass of evidence recorded against him seems to justify the censure

Mr Allen has reproduced the text of Meres's treatise 'Poetrie' with critical notes so as to make it easily accessible to the general students of English literary criticism and to refute the almost universal approbation of Meres by the Romantics Apart from this small but important work the volume contains four valuable appendices on different phases of renaissance culture in England and bearing on Meres's equipment and methodology Notes bibliography index—all that is necessary for careful study or speedy reference have been carefully provided and the mass of information diligently collected and judiciously edited, will be of use to other works in the field

THE DIVINE COMEDY *Englished in verse by M B Anderson World's Classics Series Oxford University Press 2s*

A rendering in terza rima verse a largely revised edition of the first publication in 1921 with textual and other notes suffixed to each canto along with an index of proper names etc that occur in the text. A handy edition for study or reference.

INDIA IN THE MAKING *By Swami Avyaktananda The Universal Publishing Corporation, Bankipore Patna. 1933 Rupee One only*

Swami Avyaktananda has made an ambitious attempt to cover problems affecting modern India in the course of six chapters and it must be said to his credit that he has succeeded in provoking his readers to think for themselves The different chapters consist of essays first published in journals conducted by the Ramakrishna Order but there is a continuity of thought and treatment linking them together The

seriousness and sincerity of the author's attitude his real love of the country and its people, his readiness to grasp and tackle the difficulties that lie ahead his robust common sense—all these make themselves felt and entitle the book to be read with attention No one interested in India's welfare can afford to ignore it and that is high praise indeed

But as the writer himself admits in the preface it remains a mere sketch So many topics and they are topics of absorbing interest have been treated in course of 143 pages that we lose the wood in the trees The writer was no doubt guided by consideration of space when he published the articles in the journals but in publishing them as a book he could have treated them more fully as their nature demanded He has been unfair to himself and to the topics as well.

There are some opinions which invite a protest In dwelling on the spread of Vedantic ideas in modern West Swamiji is led to say It is not always true that degradation in the secular sphere presupposes a corresponding degradation in the spiritual sphere The truth seems to be rather that secular degradation may not always succeed in stifling altogether the spiritual life of a people The authority of Vedic literature was acknowledged also by Devendranath who might be mentioned by the side of Ram Mohan (p 9) and there is no reason why Dayananda founder of the Arya Samaj should not deserve a place there On the message of Indian art Swamiji holds on to Abanindranath Tagore and others but the standard of revolt raised by Jamini Roy is more in consonance with the spirit of the times and more in conformity with the Indian tradition Again he says Artistic forms must not be products of mere fantasies etc (p. 45) But symbols and fantasies are quite distinct from each other and even pure fantasy is recognized as a form of art

The combination of our traditional art-conception with modern utility which is praised on p 49 may justly be branded as verging on the ludicrous if not vulgar when it oversteps the limits of life. Speaking of Western humanism Swamiji says that we have enough of Karma Yoga (p 53), but have we really? He admits that 'The legitimate corollary of the Vedantic equality will be an equality in social privileges religious rites laws of inheritance and the like between men and women of India. India has crushed the human aspect of women to make them divine (p 56 But he is not so clear and outspoken on the theme of economic equality when he speaks on the Indian women nor does he deliver a frontal attack on the remarriage of widowers It is no doubt desirable to train our widows on the lines of Brahmacharya but that applies to widowers also whether we take our stand on Vedantic or other equality The idea of placing widows properly trained in charge of primary and secondary schools is likewise praiseworthy but we very often fail to notice whether the taste for teaching is there which is the essence of a teacher's equipment

The author's style is direct and he speaks straight to the reader without wasting any time in literary flourishes Many of his observations are worth reproduction "A nation is true to itself when its external forms are shaped by an urge from within It is inspiration and inward vision which will save us from the imitation of vulgarized Western forms etc His views are generally sane and even when there are any grounds for disagreement he does not forfeit the reader's sympathy The book is a welcome addition to the serious literature on the subject

PRIYARANJAN SEN

GOPAL KRISHNA GOKHALE (a brief biography) *By E Lucia Turnbull, M B E and H G D Turnbull M A (Oxon) with a foreword by the Rt Honble V S Srinivasa Sastri Pp* n+n+132 *Trichur V Sundra Iyer and Sons Price 14 As*

This is a little biography of the great Gokhale written in simple English for the boys of upper classes of High English schools One of the aims of education is to make citizens out of the boys and no better method can easily be pointed out than making them read such biographies of great sons and citizens of India like the late Gopal Krishna Gokhale The authors resided in Poona for many years and had opportunities of knowing Gokhale and appreciating the qualities that made Gokhale a power in the land And in the book under review they have succeeded admirably in presenting to their readers what type of man Gokhale was how he acquired the knowledge breadth of outlook admirable temper transparent sincerity and honesty of purpose —the qualifications necessary for the great task he set unto himself and how faithfully and ungrudgingly he performed them We wish such books are made compulsory text books in our schools Would some one write a similar biography for our great Sir Surendra Nath Banerjee, and make him more familar to the rising generation?

JATINDRA MOHAN DUTTA

THE ESSENTIALS OF ADVAITISM *Suresara's Naiskarmyasiddhi explained in English by Srijut Rasbehari Das M A Ph. D Professor of Metaphysics and Indian Philosophy Indian Institute of Philosophy Amalner Published by Messrs Motilal Banarasi Das Proprietors of the Punjab Sanskrit Book Depot Saidmetha Lahore 1933 Price not mentioned*

In this edition the Preface covers 4 pages, the Introduction 19 pages and the English Translation 146 pages in 4 chapters The book does not contain the text in Sanskrit of Sureswaracharya but a free translation of the same leaving out a few technicalities of Mimamsa Philosophy and the Philosophy of Grammar which Dr Das thinks would not be of much interest or use to a modern student of Philosophy He believes that with the help of this book one who has a little knowledge of Sanskrit will be able to read the book easily in original Sanskrit. But for this we think it would have been much better if the text accompanied it In the Preface Dr Das explains why he did not give in this edition a literal translation of the text with explanatory notes which is generally done when such books are translated in another language He thought "nothing would be gained by saying at first something unintelligible and then trying to make it intelligible. But here we differ Does Dr Das mean the author of Naiskarmyasiddhi one of the greatest writers and authority too on Vedanta writes unintelligible things! A very charitable remark indeed Some say for this object the English education was introduced in this country However the Introduction gives a gist of the Advaita Philosophy in a nutshell in a clear and lucid and so this will be a great help to the

The translation is convincing and the simplicity of the style is commendable. Sureswara's Naiskarmya siddhi is a very well known treatise on Advaita Philosophy. It is one of the monumental works of the great savant a disciple of Sankaracharya the Great.

The printing and the get up of the book is not attractive. There is no contents nor any index attached to it.

RAJENDRANATH GHOSE

GLIMPSES OF WORLD HISTORY *By Pandit Jawaharlal Nehru. Vol. I. Published by Kitabistan, 17-A City Road, Allahabad. Price Rs. 6.*

During his enforced leisure hours behind the prison walls in 1931-32 and 1933 Pandit Jawaharlal Nehru addressed a series of letters to his ten year old daughter Indira, whom he had left outside at home. This khaddar bound volume is a collection of 105 such letters and furnish an interesting outline of the history of the world—its finger posts and land marks. The first volume under review covers the period from the earliest times to the Napoleonic War.

Though the book so far as it goes is a complete whole in itself yet being further letters to his daughter it is a continuation of his earlier work 'The letters from a Father to his Daughter' and roughly speaking he has begun his narrative where he left it in his earlier one. The book is an historical study in interpretation and the particular narrative treated has in every case been as instructive and pleasing as possible so as to relieve the study from the tediousness of mere dry details of facts. Panditji gives a rough and rambling account of the greatness of Europe and Asia of both past and present and records the history of the world starting right from the old civilization of Egypt and Greece India and China reaching down to the death of Napoleon in the first quarter of the nineteenth century. Thus the author had to exercise a good deal of rejection and selection and to put into a few words the whole spirit of an epoch in which feat he has been singularly successful.

The book is not a history in the strictest sense of the term and to serious students of history it will perhaps appear as imperfect embodying as it does fragmentary details here and there. The book is rather in the form of an interesting fire-side story than in that of history. Yet historical facts are related in their true perspective and few things that are of moment are passed over.

Panditji is a reputed writer who has his own inimitable way of putting things and as one rushes through the pages one is struck by the wonderful grasp by the author of the subject and his still more wonderful power of graphic narration. The book is admirably suited for the young people—for whom it is primarily meant—in the pleasure and profit its perusal would certainly result but it will also serve as a source of perennial interest and inspiration to the students of human history who will find in it a remarkable summary of the happenings and movements of the world over a long period of time.

The printing and get up are excellent and leave nothing to be desired.

SUKUMAR RANJAN DAS

SANSKRIT

CHITRAPRABHA *a commentary on Hardikshita's Laghusabdaratna. By Bhagavata Hari Sastri edited with notes by Vidwamahopadhyaya Tata Subbaraya Sastri, Head Pandit and Lecturer, Maharaja's Sanskrit College, Vizianagram. Price Rs. 4.*

This book is the 6th in the Andhra University series though on the back of the cover page it is numbered as the 5th of the series. For publishing this book in Devanagri characters we heartily congratulate the Registrar Andhra University. Waltair as it is one of the best and most important books on Grammar. A very longfelt want is removed by publishing this book. Chitraprabha by which name this work goes is a commentary of a portion of Sabdaratna the commentary of Prandhamanorama, which in its turn is a commentary of Siddhanta Kaumudi the famous exposition of Panini's Ashtadhyayi. Though it is a work of the 19th century yet it has gained a reputation of the ancient works on the subject. The notes by the editor Tata Subbaraya are very appropriate and shows the depth of his insight into the Grammar. From the bountiful donation of the Maharaja Sri Rao Sir Venkatasweta chalapati Ranga Rao Bahadur of Babbili G. C. B. E. the first Pro-Chancellor of the Andhra University for the encouragement of Telugu and Sanskrit if such books are published, the object of the donation we believe will be fulfilled.

RAJENDRANATH GHOSE

BAUDHAYANA DHARMASUTRA *with the commentary of Govindaswamin edited with Notes Introduction Word Index etc. By Pandit A. Chinnaswami Shastri, Professor Benares Hindu University. Kashi Sanskrit Series. Benares.*

That the Baudhayana Dharmasutra occupies a unique place in our Sutra literature requires no mention. There are already three editions of the text in Leipzig (1884) Mysore (1904) and Poona (1905). The commentary of Govindaswamin is also published with the text in the Mysore edition. Yet there was the necessity of a new edition and this is now supplied by Pandit A. Chinnaswami Shastri, a renowned Mimamsist and Vedic scholar of the orthodox school. This edition is based not only on the printed texts of which the editor has taken the fullest benefit but also on some manuscripts of both the text and commentary. Thus he has succeeded in removing the defects or wrong readings that crept into in the previous editions and specially in that of Mysore. Besides the editor has spared no pains to make his edition useful by adding notes on difficult passages explaining the principles of the Mimamsa, quoting the *mantras* entirely that are referred to in the Sutras tracing the sources of the passages quoted in the commentary and adding the index of words of the sutras. We wish he had given us also the index of the sutras. He could also supply an index of the mantras along with their sources traced which are alluded to in the sutras.

It is evident that the editor has taken great labour and we are sure it will fully be appreciated by his readers.

VIDHUSHEKHARA BHATTACHARYA

PRABANDHA CHINTAMANI *By Shri Merutungacharyya Edited by Durgasankar Kevalram Shastri New Edition Bombay 1932 Re 1-8*

Prabandha chintamani a work finished in the year 1361 of Vikram Samvat as the author carefully informs the reader is of varied interest not only is it written with a view to further the ends of Jaina religion but also for the entertainment of scholars and their edification with regard to the mediaeval history of Gujrat. The chronology adopted seems to be quite correct according to modern historical knowledge and the compilation it may be noted (for it purports to be nothing else) presumes to follow the oral tradition There has been an Asiatic Society Edition with English translation but the present edition seeks to give a correct version in the original Sanskrit after collating different manuscripts and there are different indexes helpful for reference The stories relating to Varahamihira Nagarjuna Vagbhata Lakshmanasena and Umapatidhara are extremely interesting and some of the anecdotes deserve to be rendered into Bengali and other Indian languages while their judicious inclusion in current text books for teaching Sanskrit in the schools and colleges will contribute to the delight of the students by the element of novelty that they will introduce The book is to be had of Messrs N M Tripathi & Co of Bombay and credit is due to the Forbes Gujrati Sabha for including it in its valuable series

PRIYARANJAN SEN

RIGVEDA-SAMHITA WITH THE COMMENTARY OF SAYANACHARYA Vol I Mandal I *Tilak Maharashtra University Vaidic Samshodhan Mandal (Vedic Research Institute) Tilak Smarak Mandir Poona 2 Price Rs 12*

This is a handsome critical edition of the Rigveda which can easily take the position of MaxMuller's *editio princeps* now out of print The Vedic Research Institute founded in memory of the late Balgangadhar Tilak with the object of furthering Vedic studies in various ways has by the publication of this edition done lasting and real honour to the memory of a scholar who devoted his life to the study and interpretation of the Vedas We look to a speedy completion of the entire work which will cover several volumes and be a fitting memorial of a great scholar

An editorial board consisting among others of the famous Vedic scholar V K Rajwade M A who has added a Foreword to the volume pointing to the necessity of a careful study of the Vedas, was in charge of bringing out the edition A fairly large number of MSS were collated for evaluating the readings A brief account of the MSS with an indication of their places of deposit has been given in the Introduction by the Managing Editor Mr N S Sontakke Vanmayavisharada. A descriptive and critical account of the MSS though much expected here has been reserved for a later occasion It is noticed from the brief account of MSS that the MSS of the Asiatic Society of Bengal have not been consulted though the society possesses several important MSS including those of Sayana's commentary belonging to the great scholar Kavindracarya and apparently containing correct and good readings as he himself might have used them in writing his own commentary on the Rigveda, as also a number of very old MSS of the text of the Rigveda containing in some cases variations from the printed editions As a matter of fact however no MSS of the text portions appear to have been consulted.

Only selected variants from the MSS consulted have been noticed in the foot notes Even important variants have sometimes, escaped any notice Thus a reading incorporated in the body of the work on p. 1003 line 19 on the basis of the readings found in a number of MSS (as stated in the section of Discussion of readings) has no indication in the foot notes A long discussion covering eight pages about some of the more important readings found in the MSS but missed by MaxMuller and others as also emendations suggested by the editors is added at the beginning of the book It is to be noted, however that some of these readings and emendations have not been incorporated in the body of the book (*cf* p 108 l 33 1073 l 1 1094 l 15) This is rather curious An important omission in the list of abbreviations that came to our notice is ऋ० सं० (for ऋग्वेद संहिता) which has been actually used We hope the type of defects pointed out above will be absent from the subsequent volumes of the work.

CHINTAHARAN CHAKRAVARTI

SANSKRIT—ENGLISH

THE DHAMMAPADA *Text in Devanagari with English translation by Prof N K Bhagwat, M A The Buddha Society Anand Vihara Lamington Road Bombay Pp 224*

This is a small sized edition of the Dhammapada suitable for carrying in one's pocket The translation has been well done The printing and get up are also good We hope the book will help to spread the doctrine of the Buddha among our educated people

BENGALI

SAMVAD-PATRE SEKALER KATHA, Vol III (Sahitya Parishat Series No 82) *Compiled and edited by Brajendra Nath Banerji. Published by the Vangiya Sahitya Parishat 243 1 Upper Circular Road Calcutta Price Rs 2 8 0 (for members), Rs 3-4 0 (for others)*

In this volume which is a supplement to the two previous volumes of the same name (already noticed in these pages) Mr Banerji collects from the earliest available newspaper of Bengal the *Samachar Darpan* extracts which had not been included in the previous volumes Supplements to the first two volumes are contained respectively in pp 1-190 and 191-432 Separate indexes to these have been appended so that these supplements may be usefully bound together with the original volumes to make them complete. Besides these we have here extracts collected from several numbers of the *Samvad Purnachandrodaya* of 1836.

Mr Banerji deserves to be congratulated that he has in less than three years time supplied us with about 1500 large-sized pages of interesting and important material for the study of the social and cultural life of Bengal arranged in three beautifully got up volumes There is not a page in these volumes that does not furnish information of value from one point or other Occasionally in important cases, specially in respect

of accounts of important personages, the information has been supplemented by notes contributed by the editor on the basis of information available from various other sources which too have been drawn upon In fact, it is these notes that have considerably added to the importance and utility of the work A number of illustrations reproduced at the beginning of the volume from a century-old work by a Frenchman, depicting different aspects of the social life of the period, convey a vivid idea of the life and things of the time and make even the layman curious about the contents of the book As a matter of fact these volumes of Mr Banerji will be of as much interest to the general public, as to the scholar who will treasure them as valuable source books to be utilized on different occasions

It is refreshing to note that one important fact with regard to the value of these publications that seems to have been overlooked by the compiler when the first two volumes were published has how been referred to in the Preface to this volume. This is the immense linguistic interest possessed by them They preserve very good specimens of early Bengali prose Though a thorough analysis of the characteristics and peculiarities of this prose may remain to be undertaken separately by another scholar an index of the words highly popular at the time of the composition of these extracts though now obsolete or unknown cannot be deferred in any way The compiler however hopes that this index will be added at the time (which is expected not to be far off) when some of these volumes pass through a second edition

CHINTAHARAN CHAKRAVARTI

HINDI

ATLAS (*Bhugol*) *Edited by Sjt Ram Narain Mishra Published by Bhugol Office Allahabad Double Crown Octavo pp 110 Price Rs 2/*

Up to this time there was no good atlas in Hindi This is he first Atlas worth the name, and removes a long felt want in Hindi Mr Mishra deserves congratulations for it

It contains 16 multi-coloured and 218 mono-coloured maps besides the pictures geographical definitions flags of different countries solar system and index The maps show the political divisions physical features populations, products races means of communication of different countries and continent Taking all these things into consideration the atlas is priced low We again congratulate the editor of Bhugol for this beautiful production

B M VARMA

GUJARATI

CUTCHH NI PADMINI *By Thakkur Narayan Vasanji Printed at the Surya Prakash Printing Press Ahmedabad Cloth Cover Pp 403 Price Rs 3*

Queen Rajam is the heroine of this story and King Puanro, its hero It is a romance of old Cutch the land of virile men and women It begins in Vikrama Samvat Era 1015 and is concerned with many stirring incidents in the eventful reign of that king These incidents have been set out in the usual verbose style of this voluminous author but what we particularly want to point out is the supplement of one hundred and eight pages at the end consisting of three parts in which the writer has examined the reign and characters of King Puanro and Jam Lakha Fulani as described in folklore and also from a historical point of view He has consulted twenty seven different works in English Sanskrit, Hindi and Gujarati to compose this supplement It is a model which other writers in this direction should follow

(1) BAL CHIKITSA, (2) RASAYANA SAR SANGRAHA (3) VAIDYAK CHIKITSA SAR, *all three written by Vaidya Gopalji Kunarji Thakkur and printed at the Arogya Sindhu Press Karachi Paper Cover and Cloth Cover Pp 116 238 316 Price Rs 1, Rs 2 Rs 3*

Ayurvedic treatment of diseases is slowly making progress and one comes across many patients who desire to know what the indigenous treatment for their complaints is and how it can be had To such persons these three books furnish a mine of information the last book for instance gives five hundred and one prescriptions with the cases to which they apply The Vaidyaraj owns a pharmacy and edits two medical journals, besides being a success-ful practitioner Books written by him should therefore prove of great use

K M J

PANAMA AND SUEZ

By SASADHAR SINHA Ph D

GOETHE had dreamed of three canals which by making the world smaller would add to its civilization and prosperity Two of these have already been realized and the completion of the third is now only a question of time The isthmus of Suez was pierced in the middle of the last century, and although the project of a canal at Panama was mooted almost contemporaneously, it was not completed until the beginning of the Great War The third, the Rhine-Danube canal, awaits a more propitious time for its consummation By connecting the North and the Black Seas it will bring closer the north and south of Europe and the Near East

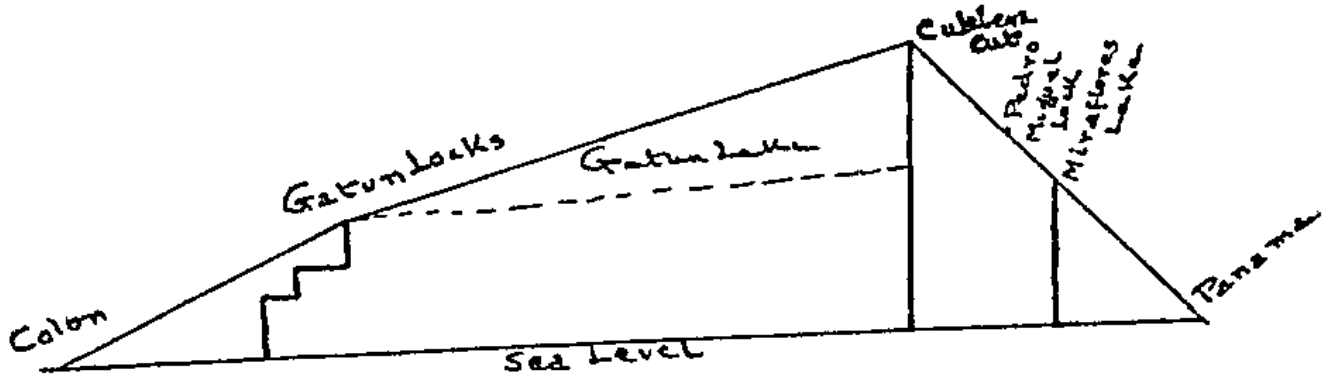
Both Suez and Panama canals owe their origin to the genius of a Frenchman, Ferdinand de Lesseps, although the latter could not be completed under his guidance for some unforeseen causes, above all business mismanagement and the inhospitable climate of tropical Panama The Suez canal was opened to the public in 1869, while, despite the repeated French attempts, the digging of the Panama canal was scarcely begun when it was finally abandoned in 1904 In the same year the United States Government stepped into the shoes of the French and completed it, albeit on a modified plan It was opened to traffic in August 1914

The heroic attempts made by America to stamp out diseases like yellow fever and malaria in Panama, thereby removing one of the main causes of the French failures and converting the Panama canal zone into one of the healthiest spots in the world, is common knowledge. Thus today its death rate is lower than that of some of the healthiest American cities Thousands of American tourists flock to Panama to seek health and pleasure and to avoid the rigours of a northern clime during the winter

Suez is the larger of the two canals, measuring some hundred miles. But unlike Panama, it is a sea level canal Consequently, the engineering difficulties in its construction were far less formidable than those encountered in the case of Panama

At Panama too, the French engineers had decided upon a sea level canal, but the Americans set their face against it. The present canal has been built through an uneven and difficult country Its construction therefore differs fundamentally from that of the Suez The plan of the canal is somewhat as follows. It is about fifty miles long running east to west from Colon on the Atlantic sea board to Panama on the Pacific. The mouths of the canal at either end, up to about eight miles are on a level with the sea The rest is on a higher plane and consists of two lakes of which Gatun is by far the bigger,—an artificial lake, created by damming the Chagres river and flooding its fertile and once inhabited valley The lakes are connected by a cut in the hill separating them, one from the other On the other hand, the different gradients of the territory are connected by an ingenious system of locks, at different levels, enabling the ship to pass from the sea to the higher altitude by a gradual rise and on to the sea again Enormous costs involved in digging a deep sea level canal throughout the course has thus been overcome

By joining oceans both Suez and Panama have abolished distances and brought continents nearer and raised the importance of countries which would otherwise remain unknown or insignificant. Suez and Panama are, in a sense, complementary, because as arteries of commerce they perform additional functions Thus, for instance, in so far as Panama connects the Atlantic sea-board with the Pacific sea board, its function is non competitive. The same may be said of the Suez canal *vis-a vis* Europe in relation to western and south-western Asia. These are essentially geographical advantages The superiority of the industrial east of the United States over Europe in north-eastern Asia,



New Zealand and eastern Australia holds good for the same reason Thus, for instance, Panama has shortened the distances from New York to Yokohama by 3768, Shanghai by 1876, Adelaide by 1746, Melbourne by 2770, Sydney by 3932 and Wellington by 2493 sea miles over the older routes Similarly, the Pacific sea board has been brought considerably nearer to Europe *via* Panama, shortening distances to a maximum of over 6000 sea miles

But geographical and economic interests do not always coincide To the degree Panama succeeds in drawing trade away from Suez they become rivals To what proportion traffic has been diverted to the former, it cannot be maintained with accuracy, but there is little doubt that some diversion has taken place The total tonnage of goods carried by way of Suez has remained to all intents and purposes constant since 1913 but mean while the total tonnage of goods carried over the Panama canal has grown from nothing to nearly the same total tonnage carried over the Suez canal This coupled with the fact that the largest number of non American vessels passing through Panama are of British nationality, the bulk of which presumably of New Zealand and Australian origin, is an unmistakable indication that the antipodes is increasingly coming within the zone of American economic influence and correspondingly affecting the traffic through Suez The same is true of Japan and north-eastern Asia

This is not to say that the advantages are all on the side of Panama Suez undoubtedly possesses certain geographical superiority over Panama Geographically Suez lies in the heart of the old world trade centres and thus possesses advantages of intermediate trade, *i.e.*, trade between ports at comparatively short distances, which are not shared by Panama Panama is separated from the mainland of Asia and the antipodes by vast stretches of sea with no similar advantages This is a factor of no small importance to the carrying trade

But the essential international significance of Panama perhaps lies elsewhere To begin with, it must be conceived as part of a larger problem—namely, American economic imperialism The opening of the Panama canal has at once made the United States an Atlantic as well as a Pacific power Her economic dominance over all Americas, north, central and south is now complete At one leap, the skeleton of the Monroe doctrine becomes endowed as it were, with flesh and blood

The Caribbean diplomacy of the United States thus gains significance when viewed as part of this grandiose plan Its heart is in Panama. The virtual protectorate over the whole of Central America and the islands of Cuba and Santo Domingo and the acquisition of Porto Rico are ramifications of this policy The United States would not tolerate the interference of any other power in this region Panama must not only be the main artery of trade and commerce between the Atlantic and the Pacific, but also the pivot of American naval strategy The political and military control over this region ensures her naval supremacy in both oceans facing east and west. Panama must be to America what Suez is to Great Britain This analogy also points to latent conflicts between these two powers, which are fraught with serious future possibilities. For Panama not only affects England by affecting the Suez canal, but also by putting a virtual *cul-de-sac* on non American economic activities in Central and South America. The intense conflict between the two countries over the exploitation of mineral resources in Mexico and Venezuela and elsewhere and over South

American cable monopoly are cases in point On the other hand, the two powers for the first time come into direct economic competition in the western Pacific The Open Door Policy in China is the obverse of the Monroe Doctrine on the American continent

The bid for economic hegemony on the part of America is paralleled by her demand for naval parity with Great Britain The renewed interest in the Nicaraguan canal is an indication that the U S A is determined to assert her naval supremacy Naval parity is a hollow phrase unless naval communications can be guaranteed in times of war If Panama is in danger, the Nicaraguan canal will serve as an alternative line of communication Its role will be similar to that of the Cape route, in which there is a revived interest recently, as an alternative to the Suez canal in the British Empire

The piercing of the isthmuses of Suez and Panama, although superficially unrelated, touches at many more points than appears at first sight The discovery of new routes of communications or the obsolescence of old routes has had a profound effect on the fortunes of many a country Great Britain's preoccupation with the guarding of the Empire communications shows only too clearly how vitally her industrial prosperity and political power depend upon the safety of communications The importance of Suez in British foreign policy is well known Panama provides a parallel in American diplomacy

Economically, Panama's potentialities are great They are part of the future of American economic expansion Only as the full impact of American exports in the international market begins to be felt, will Panama realize its full stature as a highway of international commerce The supremacy of Suez is already challenged with the shift of the world's economic centre of gravity to America and to the western Pacific The destiny of Suez is integral with the destiny of Europe as a universal provider of manufactured goods

THE COMING OF SRAVANA
or
THE RAIN-CLOUDS

By Professor Dr. S C SARKAR

[A.]

Mode *Vira Rudra*'

Like Vikram triumphant is Srāvan come
In bold display of power wealth and pride
The canopy of clouds is spread for him
Whose jewelled hangings gleam and flash their light
The aerial vault is filled with sounding drums
The tempest chaunts his fame in trumpet-tunes
His bolt chastises haughty heads on earth
His mercy flows in streams to humble hearts

Like a shade from underworld is Srāvan come
To give to men a glimpse o the Final Day —
When worlds will end in thunder crash and swift
As lightning flash the Sword of Death will snap
The links of Life, and all be darkly drowned
Like Siva dancing rapt is Srāvan come,
D luging tossing tearing up in Joy!—
His tangled mass of cloud locks stream through space,
Concealing 'neath the Sun-eye on His brow
And Crescent on His crest adown His locks
The Sacred Waters stream His Trident strikes
With thunder while His hooded Serpents breathe
The stormy wind and fling their lightning fangs
The swelling boom comes from His rumbling Drum
And heave the ocean waves and sway the pines'

[B]

Mode *Karuna Madhura*

Like Motherhood revealed is Srāvan come,
To save the world from all its sufferings
The Mother bendeth o er Her troubled child, —
The shadow of Her tresses rests upon its face —
Beneath Her quickening glance its life revives —
And showering kisses make it smile again

Like Lover passionate is Srāvan' come,
To woo and win the Earth with all his arts
Sometimes from welkin's end he looks on her,
With restful, tender, tearful, mystic gaze
Sometimes, in sullen pignant mood he lets
His cloud locks loosely flow,—then all at once
He bursts to floods of tears that wet her veil
Of green and sobs aloud in wildest winds
That shake her mountain tresses with their breath
And nightly do their souls commune in dark,—
While thrilling waves of lightning pass between,
And sprouts of joy appear all o er the Earth'

FOREIGN PERIODICALS

The Machine

The century-old debate about the machine has been revived anew in *The Commonweal* by Mr Marshall who says

The Machine in human life affords a problem ever more acute Man versus the machine is now the cry Slowly but surely the machine seems to gain—and man is robbed of his personality and responsibility

The attitude one must take up is not to be decided by any changing fashion—but by reason

The problem has two elements first, the machine deprives man of his creative faculties, secondly it causes the breakdown of the organization of distribution

It deprives man of his creative power Under the industrial system the intellect of the workman is cut off from his labor Previously the workman fashioned every article with his own hands, bringing to bear on it all the skill of the craft which was his All this is now done by the machine He who was once the craftsman has to perform only a series of repetitive acts Formerly the essential knowledge that forms the basis of civilization was handed down by the work man of a hundred trades, "culture was in the keeping of innumerable different kinds of craftsmen Now the whole basis of culture rests in the hands of two small classes—technicians and artists—the elite of the industrial world They are the engineers who design the machines and those who design the products of the mechines—chemists, etc. Work has changed for it is no longer human

To be human work must always be intellectual as well as manual for man is made up of both in tellectual and physical nature he is a rational animal Human work is that into which man can put his whole self brain and body

The ordinary factory hand has certainly no change of applying his reason to his work It is the last thing which is wanted of him The technicians put the reason into the work of designing the machines the rest is repetition The workman has to supervise that repetition This bears no resemblance to the creative workmanship of the maker of things

The second phase of the problem is the breakdown in the process of distribution To put the matter in its simplest terms the introduction of machinery displaces men, it creates unemployment, and thereby diminishes the demand for goods A contradiction is evolved, you cannot throw the producer into the street and then expect him to pay for the goods made by the machine which has displaced him The goods are made in far greater quantities than before, but the buying power is decreased

Such is the bare problem

The obvious solution is the Leisure State Let every man work a few hours per day or week at the machines which produce the world s goods, and spend the rest of his time in fruitful leisure, especially in cultivating the powers of the mind But the point is that all men are not capable of using leisure, and yet live moral lives To do this demands a devoting of oneself to the contemplation of truth All are not capable of the contemplative life "Those who on account of their passions are driven to action are naturally more apt to the active life because of their inquietude of spirit

To look at the other side of the question Not all labor before the advent of the machines was human labor, there existed a vast amount of monotonous toil The toil of the miner would be a case in point Nevertheless, although the introducers of machinery had not thought of lightening man's labor but only of making profits, we can if we wish yet bring good out of evil and by using machines to do the necessarily monotonous work more quickly, leave men to spend more time on labor most fitted to their nature—that of the hand directed by the brain

Thus the first rule for the control of machinery is this, that machinery should not be allowed to compete with the work of the craftsman but should be restricted to its proper sphere the performance of monotonous and non human work The fixing of the criterion for each class would obviously be a matter to be decided by actual experience

The second and complementary rule is that the machine should be subordinated to the artizan that the large scale organization of modern industry should give way to the vastly more important principle of the just distribution of property

Machinery must be subjected to man that is reduced to such dimensions that it does not control man but is controlled by him Man must be placed in such a position that he can use the machine or leave it alone according to his will His free will must be asserted against all non human forces This can only be done when man is in his workshop with the machine before him able to be used or not to be used as the man wishes In these circumstances there will be no overproduction or underconsumption no breakdown of distribution

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War Memoirs of Lloyd George

Preston Slosson, while reviewing the III & IV volumes of the above book in the *Political Science Quarterly*, observes

As before he (Lloyd George) continues his vendetta against the military and naval chiefs for their slowness to learn new lessons from the enemy and their obstinate adherence to a decision on the Western front" "Just like the British public with Kitchener, the French public retained their belief in Joffre long after those who transacted business with him had ceased to have any faith in his competence the mistake of thinking that the seat of intelligence is in the chin Great generals dictators and bruisers always have that grim feature" 'When the craving is on him the

planomaniac is blind General Nivelle in December was a *cool and competent planner* By April he had become a crazy plunger' 'With the phlegmatic Briton slowness of mind is apt to be taken as an indication of soundness of judgment"

In these phrases and a hundred like them Lloyd George is not only criticizing others but defending himself; or better said the qualities that he admires in others and also in himself alertness, adaptability, quicksilver intelligence, dash audacity, imagination He defends his employment of such brilliant but erratic men as Winston Churchill and Lord Northcliffe on the ground that genius even if closely allied to madness is needed in a great emergency He deplores, and surely very justly, the petty jealousies among the Allied nations which made it impossible to coordinate their plans; he is particularly severe on the French failure to support any scheme for an Italian offensive against Austria While Lloyd George is himself anything but tactful in his comments on England's allies, it is due to him to say that his impatience is not with a nation but with a type, that the narrowly nationalist diplomats and officers whom he scolds in France he treats with even more severity in Britain For the "old Parliamentary hands' he has no respect, stating bluntly enough that if his own hands had been free he would have made up his war ministry not out of party leaders but "partly from the ranks of the back benchers" and partly from men outside of Parliament who in their own pursuits had shown faculties of energy, foresight imagination, judgment and courage' 'On being asked if the proposed new Cabinet of four members would mean that we should have four dictators I said· What is a Government for except to dictate? If it does not dictate it is not a Government, and whether it is four or twenty-three, the only difference is that four would take less time than twenty-three".

His retort to those critics who have charged him as a civilian with undue interference with armies in the field is the bold assertion that he did not interfere enough; that the convoy system at sea and adequate munitionment by land were his ideas, imposed upon reluctant officers, and that he now reproached himself with not having overridden Haig and Robertson and forbidden the Passchendaele offensive of 1917 As for Haig "I never met any man in a high position who seemed to me so utterly devoid of imagination', and as for Robertson, whom Asquith eulogized as the greatest living strategist, "It was a ridiculous appreciation, but as neither of them had strategical minds the giver and the recipient of the compliment were equally well fitted for their part in the tribute !

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International Alliance of Women

The Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship was held at Istanbul The following account is given in *The Catholic Citizen*

The Indian women were as usual outstanding personalities Mrs Hamid Ali, the leader of the delegation, told the Congress that unfortunately child marriage was still a burning question in India, the Sarda Act was extremely defective and they wanted an Act giving powers to stipendiary magistrates to forbid child marriages The resolution deploring the evil of child marriage stood in the name of the British delegation, and was proposed by Mrs. Pethick Lawrence, and supported by Mrs. Hamid Ali

Another member of the Indian delegation, Mrs Hussain, had been only eighteen months out of purdah and was married at the age of fourteen She took her B A degree when she was the mother of seven children, and has since become one of the foremost educationalists in her State of Mysore

The Yildiz Kosk the magnficent palace where the Congress was held, was in itself significant Built as a palace by the late Sultan its bright painted walls, brilliant candlelabra, gilded ceiling and luxurious fittings must have accorded strangely with the earnestness and endeavour of the Congress And if there still lingered a haunting presence of the tragic wasted lives of women of the past, a presence that seemed oppressively real at times one could but hope that the spirits of those women could look down on what was now passing between those walls and be at rest, content It was wonderful that our Congress with its message of hope and work and fulfilment should have been held in such a spot—wonderful to see there on the bright flower-painted wall the gold and white banner of the International Suffrage Alliance with its flaming sun above the one word Justice, and on each side of it the scarlet flag of Turkey, for so many centuries the symbol of the subjection of women

The work of the Congress was divided into six Commissions Suffrage, The Equal Moral Standard Commission, Like conditions of Work Position of Women under the law Nationality Commission and lastly the Commission for Peace

Mrs Hamid Ali an attractive figure in her beautiful robes, spoke of her deep gratitude to the women's organizations over here She felt she represented not only India but the whole continent of Asia, and it was associations like St Joan's Alliance which, by their example, had done so much to awaken the women of the east

—

Ramsay MacDonald

The following editorial appears in *The New Republic*

To some he was once the most hated man in England He was stoned and hissed and called a traitor to his country. Others, however, loved and defended him They saw in him a champion of peace and of the workers On a wave of reaction, born of the war's disillusionment he came to power There was great rejoicing and much was expected of him. Promising much, he accomplished little Compromise followed compromise until for reasons best known to himself, he abandoned his party and his cause Those who once hated him now admired him and those who had followed him shouted down the sound of his name. Today he is an old man, with not much longer to live He has been shelved, placed in a high-sounding post of little power or meaning and it is expected that he will be made a peer It reads like the outline of a novel but it is true. His name is Ramsay MacDonald.

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Language Mastery

Rev. T. F. Cummings writes on the methods in language training in the *International Review of Missions* in the following manner

While the eye can assist the ear materially by noting the visible actions of the vocal organs, and

so help the pupil to imitate these actions, yet any substitution of eye-reading of letters for ear-hearing of sounds, as the medium for securing the correct speech patterns of the new tongue, must result in failure, for the eye is the organ for perceiving form, not sound, and it can neither receive nor transmit to the brain sounds or any new patterns of sound The eye can merely learn to recognize the forms of the visible symbols representative of those sounds and sound patterns, or vocal images which are already fixed through the ear in the memory To try to build a language superstructure on a foundation of eye-reading, writing and translation without first laying their foundation on hearing and speaking is not to risk failure in speaking, it is to ensure it All such students use their native vocal patterns, not those of the new tongue, for the latter they have not concretely grasped

The actual method of acquiring any skill major or subordinate, is always the same First, a clear perception by the appropriate sense of the thing to be learned and the fixation of the ideal pattern in the mind Next, trying to reproduce this pattern to do this thing Thirdly, continued trial with occasional resultant success Then persevering trial with more frequent success Fifthly persistent trial until uniform success is attained And finally then and only then, continued drill for ease, rapidity and accuracy of performance

This procedure is absolutely essential for the various skills which combine to form the art and practice of speech

—

Russian Exhibition

The following account of the exhibition appears in the *Journal of the Royal Society of Arts*

The impressive Russian Exhibiton at 1 Belgrave Square, is to remain in being till July 13th A remarkable assortment of works of art and craft has been assembled by the courtesy of owners of many nationalities

There is a good deal to astonish the visitor and on the ground floor a collection of icons has been brought together which can only provoke the purest amazement and pleasure Some of the finest of these paintings are obviously first cousins to Italian primitive art

The Pellegrina pearl on the first floor, the pear-shaped pearl that is supposed to have belonged to Cleopatra is insured for £20 000 Its sister was the pearl said to have been dissolved to make a drink for Anthony Be that as it may, the Pellegrina and the other chief jewels in Room 6 make a display which, if it is not primarily artistic, is at any rate historically interesting, and of a kind one cannot see every day In the same room are many examples of the skill of Faberge, who conceived the fascinating idea of specializing in luxurious nick nacks for kings and queens to give each other as presents

Indeed three quarters of the exhibition are associated with the Romanoffs Their portraits hang on the walls; we are shown the porcelain off which they dined, and on the third floor are some of the eighteen thousand dresses that swelled (quite the correct verb) the wardrobe of the Empress Elizabeth one per day for half a century The elegance of their capital is best shown by some of the topographical water-colour drawings; and the kind of atmosphere that was breathed by the people in Tolstoy's novels clings faintly to the charming wedgwood-like room on the second floor

It is fitting that the art of the Ballet, which owes so much to Russia, should be represented many designs for stage sets and costumes have been hung, including, of course, characteristic examples of Bakst

The receipts from the exhibition are to benefit sick and destitute Russian exiles in England The object is worthy, and the enterprise of unusual interest for the sake of the icons alone everyone who cares for beautiful things should be ready to pay his half-crown

—

China's Ministers of Beauty

In a discourse on Chinese Art Sister Daya observes in the *Message of the East*

A mis-stroke, for an artist, is not a very serious catastrophe if he happens to be of the West Work can be wiped out and done over again, and there are few artists indeed who arrive at the goal of completion without producing a series of metamorphoses in their subjects, akin to those the worm goes through in becoming a butterfly With the ancient Chinese artists however, there could be no false stroke or if there were one, it would have to remain unaltered For his canvas was not canvas at all; rather it was silk or a porous paper which showed every mark and retained it permanently Thus, at the very start hand and eye had to be one, and the vision single; in fact the artist had to be far beyond the groping experimental stage in regard to the working out of his concept The Chinese artist," comments Miss Hackney, 'had to have a complete conception to the minutest detail of what he wanted to do before putting brush to silk He had to 'sketch it out with his brain beforehand as an ancient Chinese painter once tersely phrased it Naturally this called for a memory made practically faultless through prolonged training in visualization Instead of looking without, the Chinese master looked within, not only for form color and composition but for the movement of life as well

Even to fix in one's mind the image of the most simple of objects requires command of the lower levels of concentration Think then, of the heights attained by these wonderful old Celestials who could out of their own mental content reproduce, with what sincerity and how exquisitely, the running stream and the flowing cloud and the relationship between them!

—

Unity of the World

The following excerpt is reprinted by the *World Order* from a recent work on World Unity by the historian Guglielmo Ferrero

The world today is troubled by insomnia because both Europe, and Asia are sick. The instability of Europe, the muffled ferment of Asia, threaten the mechanism of the rest of the world If the various races are a prey to reciprocal hatreds, reciprocal fears never were they more in need of teach other than now All of them are unhappy; they fear and despise each other and play each other false when they are most in need of their neighbors Particularly is this true in Europe which has never been so rent in pieces nor so much in need of unity

The contradiction is tragic terrible monstrous We should not however too violently decry it fate has willed that humankind should rely for foundations not only upon mutual trust and assistance but also upon mutual hatred and injury For four centuries the outcome of every war unless one of the combatants has been annihilated has been coalition This tragic contradiction is the preparation for universal civilization which tomorrow will dominate the earth

The unification of the world accomplished by colonization by exploration by emigration by universal religions by wars by commerce diplomacy railroads and telegraphic communication must lead to a civilization of a universal character A single body cannot go on living under the guidance of several discordant and inimical consciences The world body which is now almost a physical entity requires a single conscience in which there will be room for all that is best of the civilizations already existing to reside in harmony Christian morality occidental industry and science the ancient wisdom of the East the flower of European and Asiatic art

—

War, Poverty and Fascism

Storm Jameson in one of her books describes the present crisis accurately 'There is a vital relationship of war, poverty and Fascism If we will war, we will poverty with the same impulse Fascism exploits and perpetuates both On the three-fold task of removing these evils the *Unity* editorially says

The challenge to mankind in this crisis of the world's affairs is to our mind perfectly simple Three things must be done, and done quickly if humanity is to survive in ordered and progressive modes of life First and most obviously we must get rid of war The time has passed by when we can have any parleying with this iniquity In the old days war and civilization could exist together in the same society But no more—*no more*! War is today so universal in its range and so destructive in its impact that it sweeps everything to ruin The world can survive in the future only under conditions of peace Secondly we must abolish poverty There was a time when poverty was inevitable since man had no means of sustaining a production adequate to meet the needs of of a growing population In spite of his best endeavors he always faced in the end a scarcity which necessitated in turn a scarcity economy But now scarcity has been overcome by abundance. The basis of civilization in our time is not deficit but surplus Which means that there is no reason any longer why any man or group of men should be poor! The end of proverty, in other words is in sight and must straightway be achieved Nothing is more significant at this moment than the tidal swing of multitudes to the support of leaders who by methods wise or unwise promise a sharing among all of the world's wealth Thirdly we must preserve democracy which being interpreted means that we must destroy Fascism The social progress of mankind for a thousand years has been measured by the race's advance toward liberty Now the principles and institutions of free democracy are threatened by a resurgence of ancient savagery Before it is too late we must protect what has been won by such bitter struggle and at such heavy cost, and therewith reinaugurate the rights of man

—

Nazis and Peace

The following occurs in *The Catholic World*

In the field of international relations in spite of the rummors of war Chancellor Hitler in an interview given to Edward P Bell of the *Literary Digest* expressed himself most emphatically as being on the side of peace Nobody in this Germany nobody in this unified and disciplined State wants war he is quoted as saying He said that Europe is not big enough for war under present day conditions War has been speeded up too much he said and made too overwhelmingly destructive for our geographical limitations The motorization of armies is the miracle and the matchless terror of all time Within an hour aye in some instances within forty minutes of the outbreak of hostilities swift and powerful bombing planes would wreak a ruin upon the European capitals which could not be repaired in decades The deliberate war maker in these days he said is a traitor not a patriot for he leads his people into the Valley of the Shadow of Death and he asserted once more that the new Germany is against war not only because it does not pay but because it rapes every instinct of civilized man

—

Happiness through Heroism

Mr M Stych observes in *The Inquirer*

A world fit for heroes to live in must be a world which gives its people something heroic to do If things go on in the same direction as at present there will not in the future be the necessity for many voluntary organizations which in the past have given youth something heroic to do We must give occasion for the noble enterprise in man's nature—otherwise we may find as is happening in many cases today youth will resort to frivolities Partly because many responsibilities have been lifted from its shoulders it has become indifferent to those which remain One of the most alarming features of modern life is that we as a nation are becoming indifferent to those things which in the past have had the loyal support of the best men and women

There have been times before when the horizon has been dim the way rugged and steep and the future all uncertain Let us not despise the past Progress in science for example has not been made by rejecting the work of the scientists of former ages The intelligence of a race grows but slowly and we are not more intelligent than many of our ancestors We have gone further because we have rather considered their work learnt from their mistakes and built on the foundations they laid

So in life we must examine the standards of morality reached by the past We need not accept them as they stand—indeed our race would become static should we do so Let us at least examine and find that which is valuable rejecting only that which after careful consideration we find does not fit this age So may we—the youth of today do our share in building that better and nobler world which has been the hope of all ages

—

Kemal and his Turkey

Kemal's record of achievement told by Robert de Beauplan appears in *The Living Age*, [illegible] which extracts are quoted below

INDIAN PERIODICALS

The Poet

This is an English rendering of one of Dr Rabindranath Tagore's poems by Mr Nagendranath Gupta, published in *Progressive India*

1

Do not see from the outside like this
Do not see me from without;
You will not find me in my joy and sorrow;
Do not seek my pain in my breast;
You will not behold me in my face;
Where you seek the poet he is not there

2

What sounds aloud from sea to sea
Rushes in the thunder of the cloud in the hurricane
Shines in the night sky with silent sound
Shifting its seat from dark to dark —
That am I—in this human habitation
I resound in joy sorrow, shame and fear;
Roaring I rush into victory and defeat
Revelling in splendid rhyme and swelling measure

3

The aroma that trembles near the heart of the flower
The song that sleeps in the morning light
The light that dances lightly on the autumn corn
In the rays of laughing yellow and green;
That scent has moulded my shape
That song is working new magic in me;
That light has cast a shadow in my eyes —
Who can hold me in myself?

4

I raise a murmurous note in the wilderness of men;
In the garden of youth I let fly the dust of flowers;
The sleeping tunes in the cavern of the mind
Wake trembling at my touch;
Biding in the young sunlight of the new dawn
I open glad eyes in the corner of the sky;
In the silent evening hidden in the tender light
I cling to the crest of the human heart!

5

When the tears flow from your eyes
I string them in the sounds of songs;
The word that the shy heart cannot speak
I tell it concealed in my tune
I do not know on what wings I fly,
I amuse coax swing and bloom the blossom;
From where I steal what scent
I can give no clue to any one

6

I that am a dream shape moving secretly
That cannot understand or make others understand myself;
I who am vanquished by my own song —
I am the poet—who can hold me?
He who is confined in the house in a man's shape
Who rolls on the ground by the weight of every moment;
Who is shaken by the ague of praise and blame —
You will not find the poet in the story of his life!

—

A Minimum Demand

Mr Ramanand Chatterjee writes in part in *Bulletin*, the official organ of the National Council of Women in India

Man's erect posture and gait and the sufficiency of his two legs for locomotion set his two hands free The added power of observation which this circumstance gave him and his manual activity increased his knowledge and intelligence Language and power of speech have enabled countless generations of men to communicate their thoughts to the members of their family and their neighbours But so long as the art of writing had not been invented what one man or generation came to know think and feel could be directly communicated only to close contemporaries Those who were distant in space and time could be reached only so far as human memory might serve the purpose Memory not being sufficiently retentive and accurate for correct and full communication and exchange of knowledge experience thoughts feelings and ideas between distant contemporaries and between one generation and its successors the absence of some kind of script in primitive times was a great drawback But even then owing to his erect posture and gait the freedom of his hands and the gift of language and speech Man was in a better position to make progress in knowledge and intelligence than the lower animals When the invention of the art of writing was added to these advantages Man was placed in an immeasurably superior position for he could then transmit the riches of his mind and spirit to persons distant from him in time and space and also be enriched himself by the similar gifts of his fellows The result has been that Man has gone on rising from height to height

We find certain insects birds and beasts mentioned in the earlist human records and in the fables of alphabetless and literatureless peoples handed down from hoary antiquity, as being very intelligent and able to display great skill in making their dwellings in procuring food and in other activities These creatures are not more intelligent and skilful now than they were countless ages ago But look at man What a difference between primitive man and modern man in knowledge intelligence power of invention idealism love self sacrifice and co operation! Would this difference have been possible if the art of writing on some durable material had not been invented?

My minimum demands on and for women then is that they —whether young or old—be all made literate

so that the intellectual and spiritual treasures of mankind may be placed at their disposal I know literacy is not synonymous with education I know one can be educated without being literate as I also know that a widely read person may be really uncivilized I know too that provided an individual can command at all times the services of persons who each know one thing or many things thoroughly, he may have all the information and enlightenment he requires without being able to read But how many persons are so luckily circumstanced? It is well known too that history tells of some eminent men who were illiterate or almost illiterate But their cases are exceptional For the vast mass of women and men literacy is indispensable for self improvement No people can at present be called truly civilized of whom the vast majority connot read and write

I earnestly ask all literate women to make their illiterate sisters literate Even if schools connot be opened for all each literate woman however small her learning can easily make at least another girl or woman literate every month by sparing a few minutes every day for this very necessary and very beneficent kind of work

—

The Three Giants of India

S Boruckı (*Polish*) writes in *The Hindu Mind*

Nowhere else can you find words grander than those which have been expressed by Mahatma Gandhi He says "The greatest contribution which could be given by India to humanity is to acquire her independence by pacific and loyal means I would sacrifice my nation (people) if I could save by such a way mankind (*Inde et son ame chitra Paris*) And renunciation is the sacred religious motto of all Hindus of all their creeds and sects It is the chief Vedantic idea as propounded by Sri Ramakrishna and Swami Vivekananda

Let me name another social and intellectual guide whose range of vision goes farther and higher Dr Rabindranath Tagore the world's greatest poet addressing recently the Punjab students at their conference held at Lahore paid a glowing tribute to Gandhi in the following illuminating terms — Mahatma Gandhi has neither physical nor material power but his humility reveals itself in its simple majesty and invokes within us a strong assurance of *Man* the indomitable and the people downtrodden for centuries their backs bent down under loads of indignity suddenly stand up ready to *suffer* and through suffering conquer Not an associationist not an organiser, not a politician but a Man ! And his message goes deep into our veins He attacks the enemies that are within us Not like the political machinery of the West that tries to work through the external But he touches the inner spirit

Dear Readers ! The Poet's tribute is as true of Gandhiji as it is true of himself And if there be any body in the world who had not read his wonderful works these few words will make him appreciate the splendour of Tagore's soul his spirit of universality Who will not admire, too the Poet's plan of education in his Visvabharati at Shantiniketan ?

It is not true that the *Hindu mind* is predestinated only to soar high in the regions of transcendentalism up above the earth's questions which are alone presumed to be real Let me just emphasise here the researches and discoveries made by Sir Jagadish Chandra Bose the great living scientist of India and the world Sir Bose binds the analytic methods of the West with Eastern intuition He applied the the finest Western scientific apparatus in Botany and and Physiology and came to the highest synthetic discoveries of the unity of the physiological processes in plants He has found out the nerves and hearts of plants The unity of universal life taught by the ancient sages and seers was proved and the conflict between Religion and Science has received a rude shock

The discoveries of Sir Bose are universal as universal as the poems of Dr Tagore universal as the messages of Mahatma Gandhi and as universal as all the spiritual teachings of India.

—

The Plays of Tagore

Prof N N Chatterjee, M A writes on the subject in *The D I I College Union Magazine* partly thus

Most of his plays have not been translated into English Translations into French German Italian Russian Spanish and other languages are many, but, it seems that only about a dozen plays have been translated again and again others not being touched

The comedies of Tagore have not been translated Some of them like *Vaikunthia's Manuscript* (Vaikanther Khata) *Wrong at the Start* (Golaya Galad) *The Celibates' League* (Chirakumar Sabha) are really entertaining and they are extremely popular in Bengal It is a duty to remember that Tagore, a poet and a prophet as he is is also a wit a very clever wit He has the child's relish of laughter We must remember that just as he has written serious plays symbolising cosmic mysteries he has also written farces It is unfortunate that that aspect of his many sided character which has caught the light of recognition from the West and which we are praising to-day in imitative style gives us a very limited view of Tagore

Not only his comedies but also some of his serious plays have not yet been translated In this connection one must mention *The Fort of Conservatism* or Achalayatana *The Free Current* (Muktadhara) *Tapati* etc No account of Tagore as a play wright can be complete if we ignore these plays

—

Universities of India During Hindu Period

Dr P K Acharya writes in *The Twentieth Century*

There are epigraphical and other evidences that large contributions were made to the University for its enlargement by kingly persons from Suvarnadvipa (Sumatra) and Yavadvipa (Java) and Maloda and Tikina the Tukharians, and a Gurjara Pratihara King named Mahindrapaladeva. The Universities at Taxila in the North West Valabhi in Kathiawad (Gujerat) Vikramasila in Bihar and Odantapuri Jaguddala Somapuri and Vikramapuri in Bengal were of the type of Nalanda University which was founded in the fifth century by the Imperial Guptas and was seen in full working condition by numerous Chinese and Tibetan travellers including Hiuen Tsiang I-Tsing and others It lasted for nearly a thousand years and was patronized by King Harshavardhana of Kanauj and the Pala Kings of Magadha. There were big colleges at

Bodh Gaya, Sanchi, Bharhut, Sravasti, Kausambi, Sarnath, Mathura, Nasika, Amarabati, Nagarjunikunda, Jagayyapeta, Kanchipura, Kaneripattana and Madura Dr Barua has shewn that there were some 84 000 smaller secondary and primary schools at the time of King Asoka From the actual working of these educational institutions the method, aim and ideal of education in Hindu India is apparent A satisfactory solution was found out by the then authorities of problems dealing with the types of education suitable for different groups of students the continuous as well as continual periods of study, the training of mind, intellect, character, hands, eyes and ears, the ultimate aim and idea of education, the right type of teachers, the proper courses of study including physical exercises, sports and games, and the method of teaching and examination

Physical exercises were included in the curriculum not merely to provide diversion from serious study but with an express object of keeping the body and mind of the scholar fit Mr Sankalia has supplied a list of games from the Chullavagga (I, 13 2) which includes besides dancing with ladies, games with eight pieces and ten pieces tossing up hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; games of dice and trap ball; sketching nude figures, tossing balls blowing trumpets; having matches at ploughing with mimic ploughs; tinkling; farming mimic wind mills; guessing measures; having chariot races and archery matches shooting marbles with fingers; guessing other people's thoughts and mimicking other people's acts; elephant riding horse riding, carriage driving and swordsmanships; to run to and fro in front of horses and in front of carriages; to exhibit signs of anger to wring hands and to wrestle, and to box with fists; and spreading out robes as a stage and inviting girls saying here you may dance sister' and greeting her with applause

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The Ground for Social good

The following lines appear in *Prabuddha Bharata*:

The principle of social service should covet all mankind But unfortunately national rivalries and industrial competition have in these days made the field of social service too narrow Social workers must rise above petty communities party strifes and religious differences No bias of any description should get the better of their good sense They need to extend their charity to all, irrespective of race, colour and creed They need to feel not only the unity of man, but of all beings in the world The ideal of Karma Yoga as taught in the *Gita* can be followed to the greatest good of society Social workers must eschew personal motives and practise evenness of mind under varying circumstances If the goal of life is to realize the oneness of life that can be attained by a steady process of self purification arising out of non attachment and self abnegation The reward for social service done in such manner is spiritual joy ultimately leading one to eternal freedom of the spirit

—

India and the International P. E. N Congress in Barcelona (20 25 May 1925)

The following extracts on the above subject have been taken from *India and the World*:

The Barcelona P.E.N Congress was a great success and while endorsing wholeheartedly its programme, we draw the attention of the Indian public to the momentous resolution sponsored by the English and the United States Centres and unanimously supported by the International Executive Committee

"That this Conference reaffirms its conviction that freedom of expression and publication is an inalienable right of all creative workers; that any censorship of literature hinders authors in their work and is treason to the rights of conscience, and should be resisted by all authors, whatever the nature of the censorship. And this Conference believes that the first duty of every author is the pursuit of truth and the first duty of all governments to the author is to see that he is not hampered in that pursuit

"This Congress recognizes that in a certain number of countries authors, members of the Federation of the P.E.N, are not in a position to put the foregoing principles into practice It calls upon the Executive Committee to make such protests or demands as may be necessary whenever the occasion arises in these countries."

Our Indian P E N was ably represented at the Congress by our esteemed friend and colleague Madame Sophia Wadia We quote below the following account of her activities in Barcelona as printed in the June *News* :—

Mme Sophia Wadia (India) made an impressive appeal to the P E N to stimulate contact between Eastern and Western cultures Her speech was received with an ovation Madame Wadia put forward the following resolution which was carried unanimously and the International Executive Committee was asked to deal with it It is suggested that this Congress approve that a Committee of P.E.N members be appointed to determine the desirability and feasibility of sending a P E N deputation free from political aims and bias as from governmental interference or support to centres of culture in Asiatic Countries for the two fold purpose

(a) Of bringing fraternal greeting from Western P E N members to their Asiatic confreres and, with the co operation of the latter, of labouring actively to spread among the people of Asia the message of goodwill founded on cultural idealism and to explain to them the merits and worth of Occidental culture and

(b) Of seeking and accummulating such principles of old and almost forgotten Asiatic literary cultures as will energise members of the Deputation to use them in giving a fresh impetus to literary activities in Europe and America

Prof Dr Suniti Kumari Chatterjee M A (Cal) D Litt (London) author of *The Origin and Development of the Bengali Language*, writes:

The Bengali language has a history going back to at least a thousand years; the language originated at the close of the first millennium A D from a kind of vernacular ancient Indian speech current in Eastern India which may roughly be described as a young form of Sanskrit The language is an important one being spoken by some 33 5 millions of people in the provinces of Bengal Bihar Orissa and Assam Of course Hindustani (Hindi) is the most important language of India her representative speech but Hindustani although current among some 140 millions as their language of literature and public life is the home language, *langue natal* of a very much smaller number of people less than that of Bengali Bengali is the 7th great language of the world in point of numbers coming after English, Northern Chinese Russian German, Spanish and Japanese

One English Professor of Bengali late Prof J D Anderson of Cambridge once observed that the British Empire possesses two languages with first class literatures viz English and Bengali; and another English admirer of Bengali described Bengali as combining the mellifluousness of Italian with the power of German to express complex ideas

Bengali deserves to be well known and to have an honoured place in the comity of modern languages and literatures for the intrinsic merits of both the language itself and its literature It produced a number of poets and other writers who can take their rank with the best geniuses in other languages like Chandidasa the lyric poet of the 14th century the Vaishnava lyric poets of the 16th and 17th centuries the poet Bharatchandra (18th century) and the great 19th century masters—Michael Madhusudhan Datta (poet), Bankim Chandra Chatterjee (novelist) and above all Rabindranath Tagore Among elder and younger contemporaries of Tagore there were and are poets and novelists of a brilliance unique in India The intellectual pre eminence of the Bengali speaking Indians and their sympathetic acceptance of modern ideas and ideals of the West while preserving a very strong nationalism and a desire to retain the best elements of their own culture is well known in India and outside

—

Origin of Art

Prof Kshitimohan Sen M A writes in *The Young Builder*

There is a wonderful section in the *Atharva Veda* (XI 7) called the *Uchchishta Sukta* in praise of the surplus ("Uchchishta" is remnant what is left over after the sacrifice that is superfluous) It runs thus — *Nama* (name) and *rupa* (form) *satya* (truth) *kalyana* (well being) *aishwarya* (wealth) *virya* (heroism) *rta* (righteousness) *tapasya* (austerity) *rashtra* (government) *dharma karma* (activity), *bhuta* (what is past or fact), *bhavya* (what should be future or ideal) *upalabdhi* (realization) *prapti* (achievement) *vyapti* (self pervasion) *Rk, Sama Veda Purana Pramoda* (joy) *ananda* (bliss)—all stream forth from the superfluous

Our mind is at first startled at this assertion but a moment's deep thought would reveal the truth it enshrines

All human and cosmic wealth is created from the superfluous For whatever we enjoy is consumed but whatever remains as surplus is the source of, human fellowship civilization culture history art aesthetics *dharma*, and all other allied institutions Luxury consumes everything by its greed, that is why it has no *Uchchishta* no creation. It is sterile and barren In the history of human civilization it is nothing but a shining desert The Creator is devoid of all greed, therefore it is that He is ever creating Hence the law If one wishes to create he must be greedless natural and simple

The wealthy know that whatever they can rescue from their necessity is their capital The wise know that whatever has been saved from self enjoyment is the wealth of realization. The artist the poet the devotee —all know that the surplus is the basis of all their activity

—

Cinemas and Higher Education

Dr P C Ray has contributed a thoughtful paper to *The Indian Review* on the cost of higher education in India. That Cinema in a way is adding to the cost greatly has been brought out in the following extracts

Cinema goers suffer from something like alcoholic craving Boys are known to deprive themselves of refreshments and thus save money for cinema tickets Many college students though they suffer from malnutrition must needs frequent cinema houses

The cinema shows tell upon the moral and physical health of the student community besides taxing their slender purse They are shut up in stuffy congested atmosphere for hours and their eye sight being put on the strain also suffers The urge towards sensuous fantasies is the most objectionable feature

—

Migration of Art

Nicholas Roerich writes in *The Scholar*

Great migrations of nations as in the past so also in the present have many analogies At present of course one of the first messengers of such movements is as was to be expected Art When we wrote on the coat of arms of our Institutions about the universal significance of art we likewise had in view the mutual understanding of nations by means of the language of Art

During the last years a great deal has been done in this direction Various institutes of art societies and leagues each in its own sphere tried to sponsor the exchange of art as well as mutual understanding through the best universal language—creativeness

Even into the most remote countries penetrate the travelling exhibitions lectures and concerts During the period following the Great War one could have observed remarkable peaceful conquests through art The names of writers painters artists and musicians both composers and players as well as the news concerning the development of science travelled colossal distances During journeys one may with joy realize to what an extent and surprisingly widely were spread these peaceful inspiring news even in the most unexpected corners of the world

—

Hindi in South India

The Educational Review writes editorially

One of the numerous appeals for funds which are made from time to time in India, has just been issued for a lakh of rupees for popularising Hindi in South India South India has its own highly developed languages of great antiquity and it has enough to do by way of attention to their study and research without concerning itself with another language which is incidentally below at least Tamil and Telugu in its literary achievements It may be useful for those who have occasion to visit Northern India to develop an acquaintance with Hindi, but it is idle to expect South India which is already burdened with many vernaculars besides English and Sanskrit or Arabic which have also a claim on the student at school to take up seriously the study of yet another language. If the money is collected and properly accounted for (which is itself a doubtful matter considering the way public funds are managed in India) it may afford some relief to the unemployed young men in North India and

sentimental enthusiasts in south India can delude themselves that they are doing something patriotic, but nothing more will happen! The people of South India have a painful way of suffering from a sense of inferiority complex and looking to the North for inspiration!

—

The Oxford Group Movement and its Significance

Dr N N Sen Gupta writes in *The Hindu Review*

The last few years have seen mainly in the English speaking countries the birth and growth of a new religious movement of vast potency and vitality The movement had its early beginning at Oxford mainly among the under graduates It is known for this reason as the Oxford Group Movement

It has brought peace and joy to distressed souls, and has made life worth living to many who had been facing a hopeless future The basic idea behind the movement must be familiar to all thinking Hindus The Group maintains that men and women may have direct guidance from God Man has but to re orient his life to the Divine reality and Grace will descend on him, purifying his nature altering his habitual outlook and endowing him with new values to strive for

God, they say will fulfil the life of those who seek Every one will receive his spiritual heritage and no one is beyond the pale of grace We are reminded the of verses in Geeta "ये यथामां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।" We read in the testimonies recorded by the Group of the sordid souls that have opened in the petals upon the dawning of this new light The criminal and the harlot turn away from the blind alleys of animal passion; and the drunkard finds in God's love a more potent potion that quietens his insatiable craving

"ईशावास्यमिदं सर्वं"—says the Ishopanishat Like wise according to the Group the way to the new life opens as man makes God the centre of his life Every act thought and feeling must carry the sense of the Divne presence man must be in a state of perpetual prayer as he proceeds along the walk of life This is probably what we are to understand from the verse in the Geeta 'मन्मना भवमद्भक्तो मद्याजी मां नमस्कुरु।"

Such a stage is the consummation of the striving for spiritual realisation, it is also the beginning In every adventure and undertaking say the Group God must be our 'perpetual partner This is not merely an act of faith, it is open for man to have a real sense of God's presence and His Grace

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The Mango Exhibition

The following appears in *B & O Co operation Journal*

The Bihar and Orissa Mango Exhibition that was held at Patna in June last is the first of its kind in this province and although no wide publicity could be given probably for want of time, it was on the whole a success The object of the exhibition in the main, was to exhibit a variety of mangoes obtained in the province and bring the producers and consumers together with a view to find a market for them Besides the mangoes obtained in the province, successful efforts were also made to exhibit different varieties of mangoes from other provinces in order to give the visitors and others a comparative idea both in respect of variety and quality A special feature of the exhibition was the demonstration of canning and preservation of fruits which is still in its infancy in this country We hope the exhibition will be an annual function and suggest that it should in future be held in a mango producing centre such as Bhagalpore or Darbhanga It should be considered in this connection if it would be desirable to form a Provincial Fruit Development Board apart from the Provincial Agri cultural Association for the purpose of exploring the possibilities of the fruit farming industry in this province and for dispelling the ignorance that prevails here in this respect

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Does Co operation improve the People?

Co operation has worked wonders in small countries like Sweden, Finland, Denmark and Switzerland What it has done in Finland is clear from the following extracts taken from *The Bombay Co operative Quarterly*

In the villages of Finland at least before the War the doors of the houses were never locked, the passengers in the tramways dropped themselves the money due for their fare in special boxes, in the villages the milk destined for the co operative crea meries was put outside and left at the doorstep; in the towns the lost objects were left at the same place for a long time in the public gardens the people left their coats and bags and went for long walks to return to the places occupied by their things There is an anecdote about the honesty of the Finnish people Not long before the War a foreigner left his purse in the buffet of a railway station When after the war he returned to Finland, he found his long ago forgotten purse in the same place in the buffet but with more money inside as the percentage due for many years was added to it

What I saw in Europe

Under this caption Mr K P Chattopadhyaya has contributed a paper to *Landholders' Journal* giving in brief an account of what he saw in the schools there From it we make the following extracts

It is not necessary to point out that the principles underlying development stimulation or deterioration of the human brain are the same all over the world It is also almost superfluous to state that we have passed out of our former economic organisation and are irrevocably set on the road of modern industrial civilization Our problems of education are therefore essentially similar to those in Europe; though the differences in environment and outlook require that the borrowing from the West should not be imitatory but original

At the present moment educationists in India have realised to some extent the value of hand work in the school Its exact place and significance in education has not however been well understood Hence there is a tendency either to have it done half heartedly as a subject to be taught or to attempt to teach it purely on a vocational basis in an industrial school There is no doubt that the pupil to benefit by hand work must learn it as a genuine craft But, as the

Swedes have shown, it should be part of the general education of every child, so that he might thereby develop certain traits of character essential to his future well-being A question may arise at this stage regarding the financial aspect of the problem It is quite true that a well-equipped Sloyd shop, in charge of a teacher trained in craft, will not be within the reach of the financial resources of most primary schools It is not however necessary in actual practice for each school to have a workshop As the pupils need work only half a day in the week, a well-equipped workshop can easily be used by ten to twelve batches of pupils Even if there are two sections in each school, six institutions can co-operate and derive benefit from a single centre Such a system, it may be added, was worked in England successfully until there were enough funds to provide a larger number of centres Common centres are even now used in certain other subjects in the L C C schools Such a system can be organised in all cities towns and even large villages, at a comparatively small cost.

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Nutritional Researches re Indian Food-stuffs and Dietaries

Mr B C Guha writes on the subject in *Journal of the Indian Medical Association* partly as follows

Nutrition is the bed-rock of life and health and there are signs already in Europe and America that recent advances in our knowledge of the science of nutrition are not only being applied in curing the so-called deficiency diseases, which are after all not so common, but what is far more important, are being utilised in averting diseases and promoting a higher standard of normal health

McCarrison's admirable work regarding the nutritional deficiencies of some Indian dietaries indicates what vast amount of work remains to be done in this country Systematic investigations on the nutritive values of the hundreds of food-stuffs of our country have not yet been carried out There are great differences in climate, soil, nutritional habits, traditions, availability of food-stuffs, etc, from region to region A nutritional survey dealing with this huge problem in all its aspects in a co-ordinated manner is an urgent desideratum

Vitamin A—Investigations carried out on the vitamin A content of Indian fish liver oils show that quite a number of them, for example the liver oils of *Rohit* (*Labeo rohita*), *Mrigal* (*Cirrhina mrigala*), *Vetki* (*Lates calcarifer*), etc., are very rich in vitamin A being considerably more potent than cod liver oil, though poorer than halibut liver oil

The whole bodies of fishes have varying degrees of vitamin A potency, *rohit* (*labeo rohita*) *Parse* (*mugil parsia*) and *tangra* (*acria tangora*) being among the richest and *ilsa* (*clupa ilisa*) being the poorest among 12 varieties of fish that have been investigated.

Among the pulses *kanchamung* (*Phaseolus mungo*), *chola* (*Cicer arietinum*), *masur* (*Lens esculenta*) and *matar* (*Pisum arvense*) are fairly good sources of vitamin A comparing well with some of the fishes.

Green vegetables are, of course, fairly good sources of vitamin A, owing to their carotene content Among the fruits the mango is a very rich source of vitamin A.

Vitamin B—Complex : Whole cereals are usually good sources of vitam in B_1, but highly milled rice, as is usually taken, is deficient in this vitamin Among the pulses, *Kanchta mung* is a rich source of vitamin B_1, Vegetables as a rule, are rather low in this vitamin *Begun* (*Solanum melongena*) and *shalgle* (*Pachyrhizus angulus*) are good sources of vitamin B_2 Among the pulses studied *matar* (*Pisum arvense*) is the richest source of vitamin B_2 Mango is a fairly good source of both vitamins B_1 and B_2

Vitamin C—*An investigation of about* 40 Indian foodstuffs, mainly fruits has revealed that the guava mango, shaddoc (*batapi lebu*), lichi and pine-apple are richer in vitamin C than the orange and lemon the well known anti scorbutics It is interesting to note also that the conversion of cow's milk into curd, instead of causing any loss of vitamin C, serves actually to stabilise it (unpublished results) As vitamin C is very unstable to heat and air it is the C values only of the food stuffs like fruits that are eaten raw, which are nutritionally important

Of only 10 food-stuffs studied, cabbage, lal shak (*Amarantus sps*) *gima shak* (*Erythrina roxburghii*) and *poeln shak* (*Bassela cordifolia*) are rich sources of calcium (0 18 0.15 per cent in the fresh food-stuff) *Lal shak, gima shak, Kalmi shak* (*Ipomoea reptans*) and *palong shak* (*Spinach oleruce*) are fair sources of iron (0 03-0 02 per cent in the fresh food stuffs). *Patol* (*Trichosanthes dioica*) *poom shak* and *dhenrosh* (*Hibiscus esculentus*) are good source of phosphorus (0 4 0 1 *per cent* P_2O_5 *in the fresh food stuffs*) (Ghosh and Guha 1933) *Polta* (leaves of Trichosanthus dioica) is a particularly important food-stuff, unusually rich in calcium (0 46 per cent) iron (0 8 per cent.) phosphorus (0 25 per cent P_2O_5) and protein (5 1 per cent.)

The pulses, as a rule, are fair sources of protein Of only a few food-stuffs studied *palong shak, patol gima shak* and *kolmi shak* are fair sources of protein (2.2-1 7 per cent of the fresh food stuffs) *Polta* is particularly rich in protein The biological values of these proteins have and yet been studied.

It may be mentioned that human milk derived from Bengali women is about 4 times poorer in vitamin C than that derived from English women in England (unpublished results) Whether this indicates a chronic state of vitamin C—subnutrition in our women is worthy of further investigation

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"Wastage" in Primary Schools

Mr. Gauri Sankar Dutt writes in *The Teachers' Journal*.

The full primary course in Bengal is for five years Although the full course lasts five years the great majority of children begin and end with the first class; they are withdrawn before they proceed any further Most parents regard the school as a convenient creche and teachers are glad to make up anyhow the requisite number of pupils for earning a grant.

But no one can regard with equanimity the enormous amount of wastage Out of every 100 boys who entered class I in 1928 only 10 6 reached class V in 1932.

—

neck with the former, but in 1933-34, for the first time in the history of jute export trade, the raw jute line is able to cross the manufacture line.



The following table will explain the situation

Year ending 31st March	Raw jute (in thousands of tons)	manufactures	manufactures per cent
1921-22	467	641	58
1922-23	578	672	54
1923-24	660	747	53
1924-25	696	812	54
1925-26	647	811	56
1926-27	708	800	53
1927-28	892	885	50
1928-29	898	911	50
1929-30	807	958	55
1930-31	620	766	55
1931-32	587	663	53
1932-33	563	680	55
1933-34	748	672	47

Now, it is clear that in the year 1929-30 export of manufactured goods rose "steadily to a peak of 958,000 tons, which represented 55 per cent of the total exports of the year' Further it must be noted from the year 1921-22 to 1932-33 'the weight of manufactures exported exceeded that of the raw material with the exception of a short period round about 1928 when the two sides of the export trade ran neck to neck' We must not lose sight of the fact that the Congress was in the loudest in preaching for restriction during this period when the export of manufacture was on the increase. That august body would have forfeited its denotation 'national' had it kept an attitude of indifference with the following table before it.

Year	average price raw of jute exported (per ton)	average price of jute manufactures	average harvest price
	Rs	Rs	Rs
1919-20	417	768	234
1920-21	346	641	"
1921-22	300	465	"
1922-23	389	602	
1923-24	303	569	
1924-25	418	610	
1925-26	586	726	284
1926-27	378	618	
1927-28	344	606	
1928-29	340	627	
1929-30	337	543	"

The Congress made no secret of its intention It preached that restriction was advisable to save the ryot from being exploited by the exporters and millowners. With the unrestricted supply of raw jute the Indian ryots, the Congress complained, were deprived of the benefit of the fluctuations in the world market. For we see that while the price for raw jute varied from Rs 300 to Rs. 418 and that of manufactures from Rs 602 to Rs 768 per ton the ryot had to be satisfied with the harvest price of only Rs 234 per ton Further the Congress argued that neither the cost of transport from the grower's depot to the port nor the cost of manufacturing justifies the exporter charging 175·63 per cent. and the millowner charging 328·21 per cent. of the harvest price. The depression in the price of raw jute was no loss to these traders, rather they made a bigger profit

1930-31	208	414	96
1931-32	191	333	

Or, in other words, in 1930-31 they charged 216·66 and 431·25 per cent. of the harvest price respectively

Now to return to the export trade table. We notice that with the year 1930-31 there is a steady annual fall in the export trade By simple arithmetic we find the percentage of fall to be as follows

Year	percentage of rise and fall from year to year raw jute	manufactures
1930-31	—23·17	—20·04
1931-32	— 5·32	—13·55
1932-33	— 4·06	+ 2·59
1933-34	+32·85	— 1·17

But in 1933-34 the tables turned The raw jute did not only check its fall it rose by as much as 32·85 per cent. of the previous year while the manufactures trade failed to maintain the small increase of 2·59 per cent of 1932-33 but again fell by 1·17

Now, is it a mere chance coincidence that this advance in raw jute trade is immediately followed by the Government attempt at restriction or has this very situation prompted their action ?

4

For some years past we have been hearing of Empire patriotism It is now a fashion for some interested parties to advance economic claims on political grounds as they fail to make any stand on purely economic ground We do not like to enter into any discussion with them here on the propriety of such claim but shall only place before our readers the position of the different countries of the world as purchasers of raw jute.

Names of countries	1932-33 (in tons)	1933-34	Rise or fall
GROUP A. BRITISH COUNTRIES			
United Kingdom	129,522	177,882	+
Hongkong	3,411	3,454	+
Australia	1,142	840	—
Total	134,408	181,676	

Group B Non British Countries			
Germany	121 710	174 920	+
Sweden	3 180	5 390	+
Netherlands	21 974	27 680	+
Belgium	40 678	51 218	+
France	65 914	83 666	+
Spain	49 311	39 629	—
Portugal	2 739	1 027	—
Italy	37 465	65 076	+
Greece	1 595	1 709	+
China	6 787	7 063	+
Japan	14 492	17 345	+
Egypt	5 401	8 898	+
U S A	39 949	51 701	+
Mexico	134	289	+
Argentine Republic	7 141	8 511	+
Brazil	13,287	19 033	+
Total	423 753	559 143	

We exclude from this table 'other countries which may include countries of both the groups From this table it may be worked out that 1933-34 export of raw jute is distributed as follows

Countries	average
United Kingdom	23 per cent
Germany	22
France	11
Italy	9
Belgium	7 4
U S A	7

While the British Empire countries have increased their purchase by 47,968 tons the countries outside the Empire have done so by 131,390 tons The percentage of increase has been worked out as follows

Names of countries	per cent increase
Mexico	112 68
Italy	73 69
Sweden	69.49
Egypt	64 74
Brazil	43 24
Germany	13 71
U S A	43 81
United Kingdom	36 95
Belgium	25 95
Netherlands	25 96
France	21 49
Argentine Republic	18 76
Japan	14 30
Greece	6 89
China	4 06

Is this feature of the raw jute trade—this failure of the United Kingdom to keep pace with the speed of foreign countries, enterprising and well-equipped with up-to-date machineries—responsible for the launching of restriction of jute cultivation in 1937? We pause for the 'adequate explanation'

A PEEP INTO THE FUTURE *

(A Skit)

By Dr. R P PARANJPYE, M A D L., Senior Wrangler (Cambridge)

THE following extracts are taken from reports of commissions records of police-court cases, judicial trials, Council proceedings, administration reports etc issued between the year 1930 1950 and are published for the exclusive benefit of the readers of the *Gujarati Punch*

I

(Report of the Royal Commission on the Government of India 1930)

We have given our closest consideration to the representations made on behalf of several communities in India. Taking the figures of the last census as our basis we can only give an approximate satisfaction to all the claims made before us for it is not possible to give an absolutely accurate solution to the problem of constructing a machinery of Government unless every single person in the country is made member thereof, as the members of the several communities do not possess a common measure We lay down the number 237 as the fundamental number in the constitution and this number is divided into parts attached to the several communities as shown in the schedule attached to our report. The claims of each community will henceforward be represented by its proper number and all appointments, memberships of various bodies and in fact everything in the country will be awarded according to the proportion given in the schedule wherever possible The Viceroy's executive council will consist of 177 members selected as far as may be according to one-fifth the numbers belonging to each community and these members will hold office for one year so that each community will have attained its exact share of membership in five years There will be 125 judges in each High Court each judge holding office for one year though according to this arrangement, each section will have obtained its exact share only after the lapse of 19 years. The number of other kinds of appointment will be determined on the same basis for the accurate adjustment of all claims

* From the *Gujarati Punch* Silver Jubilee number 1935 A D

To allow for the proper functioning of all bodies with these numbers as many existing Government buildings as may be necessary should be pulled down and rebuilt so as to be of the proper size

II

(Notification of the Government of India 1932)

In accordance with the provisions of the Government of India Act 1931, His Majesty the King Emperor has been pleased to appoint the following 475 gentlemen as members of the Executive Council of the Governor General

267 Matadin Ramdin (caste, barber) member in charge of the Surgical branch of the Medical Department.

372 Allabux Peerbux (Mahommedan camel driver) in charge of the camel transport division of the Army Department.

433 Ramaswamy (caste, Andhra Sweeper) in charge of the road cleaning branch of the P W D

467 Jagannath Bhattacharya (Kulin Brahmin priest) in charge of the domestic section of the Registration Department.

III

(Proceedings of the Legislative Assembly 1933)

Mr Ratnasing, M L A asked Will Government be pleased to say whether it is a fact that in the village of Chindopatan the sweepers have been recently asked to use a broom with a rod four feet long and coconnut bottles only one foot long and who is responsible for this invasion on the old, time honoured custom of the place when these dimensions were three feet and eighteen inches respectively?

The Hon Mr Ramswamy replied Government regret that such an unauthorized order was given but as soon as the matter was brought to notice by the honourable member the order has been rescinded The offence to the sentiments of the local people is very much regretted

IV

(Letter to all Local Governments 1934)

In response to a resolution passed by the Legislative Assembly, with which the Government of India are in full agreement, I am directed to say that henceforward every appointment under Government should go by rotation to each community irrespective of the merits of the applicants

V

(Notification in the Bombay Government Gazette 1934)

The Government of Bombay will proceed to make the following appointments in December The applicants for the several appointments should belong to the castes mentioned against each according to the rotation fixed by Government order No dated November 30, 1931

1 Chief Engineer for Irrigation (Sind) *Kunbi from North Kanara.*

2 Professor of Sanskrit, Elphinstone College, Bombay Baluchi Pathan from Sind

3 Commandant of His Excellency's Body Guard Marwari from North Gujrat

4 Consulting Architect to Government Madari (wandering gipsy) from the Deccan

5 Director of Islamic Culture Karhada Brahmin

6 Professor of Anatomy (Grant Medical College) Mahommedan butcher

7 Superintendent of Yeroda Jail Ghantichor

8 Two Organizers of Prohibition Dharala (Kaira District), Bhil (Panchamahal)

VI

(Report of a case in the High Court 1935)

A B (caste Teli) was charged with the cold blooded murder of his father while he was asleep The judge summing up against the accused the jury brought in a verdict of guilty Before passing sentence the judge asked the pleader for the accused if he had anything to say The pleader Mr Bomanji said he agreed with the verdict but that according to law the accused could not be sentenced at all much less sentenced to death, as during the current year seven Telis had already been convicted and sentenced, two of them to death that several other communities had not yet reached their quota of convictions as given in the Government of India Act, while the Telis had already reached theirs His Lordship accepted the contention of the defence pleader and acquitted the accused

VII

(Extract from the 'Indian Daily Mail', 1936)

Annaji Ramchandra (Chitpavan Brahmin) was found wandering in the streets of Poona with a long knife attacking whomsoever he met. When brought up before the Magistrate he was shown by the Police to have been recently let off from the Mental Hospital. The Superintendent of the Hospital in his evidence said that Annaji had been in the Hospital as a dangerous insane (person) for three years, but as three was the quota for Chitpavans and as the inmates belonging to other communities had not finished their year quota he could not keep him any longer and show any special favouritism to the Chitpavans and he had therefore let him off according to Government order No in the Medical Department The Magistrate ordered Annaji to be discharged

method could be adapted to the other languages When I sent out letters to determine whether such a journey might be advisable the replies stunned and even scared me Nearly everybody was dissatisfied with the present slow progress People wanted me to come and they wanted my coming to receive wide publicity Evidently I was in for it' I had made too many promises to cancel them So I sallied forth praying hard

Miss Caroline Pope and Mr D D Mehrottra worked with me on the boat coming to India We found that Hindi had entirely too many letters to be fitted into four or five key words We therefore grouped the letters into families until we had thirteen families of consonants After a little difficulty we found key words that used one letter from each family Preparing the chart from key words is not so miraculous as some people seem to think though it is *a severe grind One knows at a glance what* would be the *ideal* words for easy progress

A committee is now at work seeking to simplify the Nagari characters I hope they will be thorough going for they *could* make Hindi and Marathi the easiest characters to learn in the world and among the swiftest to write. There is a great deal to be said in favour of adopting Roman characters with some additions for the cerebral letters but that doe not seem to be very likely

The National Christian Council Review

Back *on* the Land

For a generation and more America talked about the back to the land movement For the most part it remained a nebulous doctrine espoused by social philosophers who thought in terms of Utopian pastoral societies In actual practice, the people of the United States were committed to agricultural expansion and urban centralization

The urban population of the country grew from 28.2 per cent in 1880 to 51 4 per cent in 1920 to 56 2 per cent in 1930 In the decade from 1920 to 1930 the percentage of the total population living in cities with 1 000 000 or more inhabitants increased from 9 6 to 12 3 per cent It was a busy prosperous exciting march of the masses while the good times lasted

It took the depression to rouse the country to the fact that the process of centralization had passed the point of safety that an economic set up in which the great majority of the workers were solely dependent upon pay roll wages was one perilously liable to being thrown out of balance by any unfavourable economic pressure

As in the case of all depressions the past few years have seen thousands of people turn to the refuge of the soil The back to the land movement is actual ly being put in practice But mearly *back* to the land *is no solution* The *random aimless drift which has* taken place so far carries with it dangers of mal distribution of population and of economic instability as ominous as those of the over urbanization which brought it about

And it is here that the federal subsistence home stead program steps in to give direction to the move ment already in progress under the inexorable drive of distress

When Congress passed the National Industrial Recovery Act it included in Section 208 Title II authority for the President to undertake a program through the establishment of subsistence homesteads which would provide for aiding the redistribution of the over balance of population in industrial centers ' Section 208 appropriated 25 000 000 dollars to be made available to the President for making loans for and otherwise aiding in the purchase of subsistence homesteads The section further provided that money collected in repayment of the loans should constitute a revolving fund '

The name subsistence homestead is self explana



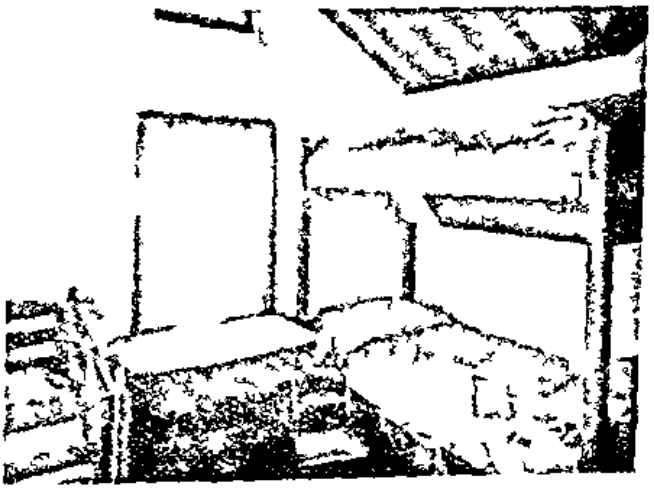
Payments on the house amount to no more than rent in the city
Reedsville West Virginia, homesteaders



This living room of one of the homes in the Reedsville, West Virginia project is plain but neat and comfortable



One of the houses now completed and occupied in the Experimental Community at the Reedsville West Virginia project



Even the furniture of this children's room was made by unemployed under direction of Committee on Self Help

tory It denotes a house and outbuildings located upon a plot of land on which can be grown a major portion of the foodstuffs required by the homestead family It denotes production for home consumption and not for commercial sale In that it provides for subsistence alone it carries with it the corollary that each income must be drawn from some outside source The central motive of the subsistence homestead program therefore, is to demonstrate the economic and social value of a form of livelihood which combines part time wage work and part time gardening or farming to produce a food supply

Socially also the program offers tangible benefits It gives to those hitherto prevented by lack of capital and income a chance to move from crowded slum and tenement areas, with all the social conditions that go with them to the healthier atmosphere of the suburbs or the country It re-emphasizes the home and family as the social unit it promote neighborliness and a community life and in this day of specialization and mechanization it provides an outlet for individual creative energy

Scientific American

Among the female candidates, Miss Arati Sen and Miss Archana Sen Gupta both stood first in the last Matriculation Examination of the Calcutta University securing the same marks

Srimati Amala Prabha Das has passed the B T Examination of the Calcutta University Among the successful candidates she has secured the second place, and among the lady candidates she has topped the list. She also came out brilliantly in her B A, with honours in philosophy In this examination she secured the highest marks in Bengali and was the recipient of Bakimchandra Memorial Gold Medal

Miss Pramila Gokhale is a matriculate of the Indian Women's University and has this year passed the Kavya Teertha examination of the Bengal Sanskrit Association from the Nagpur Sanskrit College, Nagpur She is also a recipient of several prizes in oratorical contests in Sanskrit and Marathi She is perhaps the first Maharashtriyan lady to get the Kavya Teertha title



Srimati Amala Prabha Das



Miss Arati Sen



Miss Pramila Gokhale

SRIMATI MANORAMA DEVI

By RAMANANDA CHATTERJEE

SRIMATI Manorama Devi, wife of Ramananda Chatterjee, breathed her last on the 16th July last, in the sixty second year of her earthly life

In her parents' home she had learnt some Bengali before her marriage After her marriage her husband helped her to learn more Bengali and some English She could write Bengali prose and verse During her stay in Allahabad she learnt Hindi by her own unaided endeavours and could speak idiomatic Hindi with the correct accent and pronunciation In Calcutta in her last years she used occasionally to read her copy of Ramayan by Tulasidas In Allahabad she had learnt Urdu also by her own efforts and had read some Urdu school-books She could not keep up her knowledge of Urdu During her years of illness, she acquired some knowledge of Sanskrit without the help of any teacher She could read and appreciate *Sakuntala* of Kalidasa in the original Sanskrit She was naturally gifted with a melodious voice and sang hymns and other songs with feeling, though she had no training in vocal and but little in instrumental music.

She shared her husband's ideals without losing her individuality

She did her duty towards her husband cheerfully with whole souled and selfless devotion

As a mother, she was most affectionate and dutiful She tried her best to teach her children, both by precept and example, to be courageous, truthful and just. On an uncertain and very limited income she gave them all the educational facilities which it was possible to give them

She was a careful, capable and frugal housewife Until the break down of her health at about the age of 45, she did all the cooking and cleaning for the household whenever necessary She made the garments of her children with her own hands during their boyhood and girlhood During her thirteen years' stay in Allahabad her house was open to guests from Sind to Madras.

She longed for India's freedom

From before the commencement of the Swadeshi agitation she insisted on using only such clothes and other articles as were made in India, as far as they were procurible

But for her, the magazines *Prabasi* and *The Modern Review* could not have been started and conducted When *Prabasi* was started, her husband, who did not belong to a well to do family, had a moderate income. This was sufficient for simple and cultured existence but not for engaging all the staff necessary for a monthly journal, conducted as it had to be at a loss for a good many years Hence, from the de patching of its prospectus and its early numbers by post to the checking of accounts, Srimati Manorama Devi had to help her husband in many ways, teaching even her little ones the simple arts of packing and affixing postage stamps

The starting of *The Modern Review* put her to a severer test. But her faith in God, her confidence in her husband, her love of freedom, her love of country, her courage and her firmness were equal to it. When, in 1906 there were differences of opinion between the managing committee and the principal (Ramananda Chatterjee) of the Kayastha Pathshala, the latter had to decide whether he would adhere to his principles and opinions and resign, or be subservient and keep his hire He was for the first course, and so was Srimati Manorama Devi unhesitatingly and cheerfully At that time their total savings did not amount to even a months household expenses, and it is well known that a precarious income is a greater trial for the mother than for the father But nevertheless she and her husband decided to face an uncertain future The plan was not to accept service again under anybody, but to continue *Prabasi* and establish a new English monthly, named *The Modern Review*, and earn a living from



Srimati Manorama De



Srimati Manorama Devi



Srimati Mallorama Devi

DAVID GRAHAM POLE—AN APPRECIATION

By ANDREW MacLAREN, EX. M P

INDIA in her distress has many counsellors It is difficult to know how far those who come forward as advocates are moved by a purely disinterested motive, more especially if they happen to be Europeans. In recent months there have been many people in England turning their attention to Indian affairs as a result of the Parliamentary searchlight, and India, like Ireland, will suffer from the new born champions who are concerned more with their own publicity than with the wrongs they are supposed to be redressing

It is well, therefore, that Indians should know something of a man who has for years rendered unselfish service to the Indian cause, both inside and outside Parliament. That man is Major David Graham Pole He is naturally reticent, and does not exploit the cause of India for any career objective I therefore have taken upon myself to say something about him, as I feel that his work should be known by the Indian people

He was actively engaged promoting Indian Home Rule at a time when many Indians considered such a demand extreme, if not preposterous He, with George Lansbury and Mrs Besant, worked almost alone in bringing the claims of India before the British electorate His interest in India was not purely academic, he has visited the country and there made intimate contacts with the people His visitations were not, like so many others, confined to the restricted circles of Governors and Civil Servants His activities among the people of India were frowned upon in official circles. He would visit Indians in their own domestic circles and then proceed to address Indian Trades Union meetings, which, as he says himself, was not done in any spirit of annoyance, or to create any sensation, but to get into closer touch with the lives, feelings, and aspirations of the people themselves

After these visits he returned to England with a better understanding of the Indian outlook than any other public man in this country. For years he has kept Indian matters alive in the House of Commons, every week the Secretary of State for India has had to answer a batch of questions in Parliament, all of which emanated from Graham Pole's office In this Parliamentary activity, through the process of question and answer, he collected and compiled data regarding Indian administration which can only be equalled by the official bureau at the India office As a result of this, Members of Parliament and others, desirous of knowing something about India—either to make speeches or write books—invariably consulted Graham Pole.

In 1929 he was first elected to Parliament, and he devoted all of his Parliamentary activity to the furtherance of Indian welfare. Parliament recognized his work, and duly elected him as one of its representatives at the Burma Round Table Conference, which sat in 1931 Unfortunately he was defeated in the notorious election of 1931, and returned to civil life, not to retire from politics but to undertake more exacting and responsible work on behalf of the people of India.

During the sittings of the Joint Parliamentary Committee he was in daily contact with the Labour and Liberal representatives, guiding them as far as possible on sound democratic lines He literally had to father the Labour representatives on the Joint Committee, sometimes not altogether a heartening job What ever measure of success he had in moulding the opinions of others was due to the staunch support he received from Mr George Lansbury After the prolonged sittings of the Joint Parliamentary Committee, when it became incumbent upon the members to draw up a report of the findings on the evidence they had taken, it was Graham Pole and no other who was saddled with the task of drawing up a Report, and at the same time formulating a Constitution for India which should be taken as the Labour Party's policy on India's new Constitution He was not a member of

the Joint Committee, being out of Parliament, but it was a singular tribute paid to him by his colleagues in Parliament that they asked him to draw up this report and Constitution

He devoted six months to the task, and only those who know him intimately know how much work and anxiety it cost him No other man in the Labour Movement in Great Britain could have undertaken this work, alone he did it and, let me say, without one penny of payment—but not without criticism What now appears in the imperishable annals of the Indian Blue Books, as the considered opinion and policy of the British Labour Movement on India, is the work of David Graham Pole

Having completed his masterly review of the Indian political situation and rounded off his summary with a new Constitution for India, he placed his work in the hands of the official Labour group in the House of Commons for their acceptance But it was not to be expected that a man outside the House of Commons should tell Members in the House something about a subject of which he was master while they were new students! Graham Pole's work was resented by some who claimed to be Labour's champions of India in Parliament (this perhaps is all too human among politicians) What appears now in the official report of the Joint Parliamentary Committee as Labour's review and proposals on the Indian Constitution is but a skeleton of the monumental work which Graham Pole erected. In all the Parliamentary publicity that has been given to this question, his name has never been so much as mentioned, though many a speech has been delivered during these prolonged debates on Indian reforms in the House of Commons which was almost entirely made up of notes supplied by Graham Pole for the use of the honourable and distinguished members of that assembly From this we see that not only did he compose the major work, but throughout the debates kept the House of Commons supplied with data

The Bill which it is now proposed to impose upon the Indian people bears no resemblance to the proposals embodied in the Graham Pole Draft. In discussing the new Constitution with me which he has done now for months almost daily, he has been pessimistic as to its successful working His one hope now is that it will stimulate Indian public opinion draw the various sections and communities closer together in a united effort to attain the great common objective. There are in the new Bill possibilities for expanding Indian responsibility and developing greater administrative talent amongst the statesmen of India, and he hopes that before two or three years have passed there will be a consolidated public opinion in India which will demand for Indians a full and unrestricted constitutional right to govern their own country

In giving this statement to the Indian Press, I feel I am doing no more than passing a tribute well deserved to one who must be known as a champion of the liberty of mankind He has throughout been unsparing in his efforts—and always disinterested. When the time comes that India may rejoice upon the initiation of her rightful constitutional claims, one name must be remembered amongst others who have rendered their service to bring about its realization, and that name is David Graham Pole.

NOTES

Acknowledgment of Kindness

On hearing of the death of Srimati Manorama Devi, wife of the editor of this monthly, many friends and well-wishers sent her husband and children messages of sympathy Their kindness has been thankfully acknowledged by letters written by her children to these ladies and gentlemen individually We thank them again for their kindness

Japan's "Cultural Diplomacy"

The Foreign Office of Japan, according to *The Japan Weekly Chronicle*, is "evincing much enthusiasm over cultural diplomacy That paper writes

As it has the sum of ¥1,000,000 at its command as a fund for financing enterprises bearing on international cultural intercourse it is studying various new plans

A special section is to be created in the Foreign Office to take charge of such business to begin with With ¥700,000 out of the total vote it is further proposed that the following schemes should be carried out

1—Creation of chairs of Japanese culture at principal universities abroad

2—Exchange of professors and tudents

3—Better provision for the teaching of the Japanese language in Siam India and the Philippines

Mr Hirota the Foreign Minister intends to secure a bigger appropriation on this head in the new Budget so that international cultural enterprises can be carried on on a scale not inferior to British American and French enterprises He has the following schemes in view —

1—To create a University town for the benefit of the students from Oriental countries

2—To establish in Tokyo students halls for Chinese Siamese and Manchukuoans respectively with the co-operation of the Governments of the countries concerned together with a big library

3—To establish an organ for the control of films for export This organ to attend to the promotion of international amenities also in matters of theatrical and musical performances and art exhibitions

4—To provide a central organ for the despatch abroad of Japanese athletes including judo fencing and wrestling experts

Apart from the objects aimed at by Japanese diplomacy, the Japanese language has commercial importance owing to Japan's growing industrial and commercial enterprise. Many Indian students also go to Japan to learn some industries, arts or crafts. It is necessary for them to learn Japanese For the convenience of these students and of men of business who wish to have commercial connection with Japan, Mr Nagendra Nath Majumdar, who had some industrial training in Japan, has opened a class to teach Japanese in the Albert Hall 15 College Square, Calcutta

The mention of Japanese art exhibitions reminds us that some artists of the new Bengal school of art were considerably influenced by the Japanese style of painting in the beginning of their careers

As regards the despatch abroad of Japanese athletes, including judo, fencing and wrestling experts," it may be noted that a judo expert was brought to Santiniketan years ago and kept there for some years for the training of the students of Visva-bharati, independently of any Japanese 'cultural diplomacy"

Second Edition of Dr Acharya's 'Manasara"

It is encouraging to note that a second edition of Professor Dr Prasanna Kumar Acharya's edition of *Manasara*, a standard Sanskrit work on ancient Indian architecture, is in course of preparation In recent years and months there has been much talk of Indian architecture But nobody can be said to have a sound and complete

7 The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area served by the Health Society

The writer gives an idea of the results in the following words :

Working on the above scheme since 1932, it has now been found that at least one of the Health Societies has become self-supporting for all practical purposes, and others are steadily on the way The idea behind starting such Societies was firstly, to take curative measures against diseases at minimum cost, and secondly, by preventive measures to improve the general health of the villages The annual membership subscription of annas twelve per family is utilized towards preventive activities It was observed that malaria was the main scourge to be fought against, and the activities of the Societies were naturally directed towards adopting such measures as were necessary to remove that evil Systematic work in the above direction led to satisfactory results

The decrease in the number of malaria patients is not the only feature of the beneficial effect of the scheme The general sanitary condition of the villages has considerably improved

In addition to the benefits conferred on the villages by the Societies the co-operative method of work is responsible for another remarkable improvement from the economic standpoint The curative expenses incurred by a family have been considerably reduced much to the relief of the poor villagers

A Theatre for the Hard-of-Hearing

The Sonotone Theatre,—the first theatre in the world for the hard-of-hearing, was opened in Chicago on March 21 It has 350 seats, all equipped with outlets into which can be plugged either bone conduction or air conduction receivers The stage is equipped with high fidelity microphones so that lectures and entertainments may be heard in every part of the auditorium Talking picture equipment with high fidelity sound reproduction has been furnished by the RCA Photo-phone Division. It is the intention of the management to have the theatre serve for meetings for the hard-of-hearing as well as for talking pictures. Educational films for hard-of-hearing children are shown Saturday mornings. The equipment of the theatre was done by the Sonotone Corporation of New York under the auspices of the Chicago League of the Hard-of-Hearing.

Dr. Hugh Leiber, the President of the Sonotone Corporation, remarked, while opening the theatre,

—"Just about six years ago, when the sound pictures came in, we realized that we would lose in the motion picture industry some 15,000 000 to 20,000,000 people We have now equipped every seat in this theatre, so that those persons who are hard-of-hearing may come in, take any seat and enjoy the program"

The first picture shown was "The Night is Young," featuring Ramon Novarro, with very satisfactory results.—S. N. B.

Japan Swallowing Up China ?

Effective political control in north China has passed into Japanese hands. Japan has been continuing its relentless drive for Far Eastern hegemony in disregard of the rights of others. At each successive stage of the drive one can only ask : "How far has the drive gone now ? What is its present and possible future meaning ?" Though an Anglo-American stand might have arrested Japanese advance, it would be too much to expect Britain and America to take the risk. There does not seem to be any hope of intervention on the part of Soviet Russia, so long as Japan does not violate its frontiers The question is Can there be a national-revolutionary war of the Chinese masses, following upon the overthrow of Chiang Kai-shek ?

Rate of Increase of India's Population

Joan Beauchamp writes in *The Labour Monthly* of London :

It is a favourite trick of the Anglo-Indian to talk as if the rate of increase of the Indian population were so great that the land and resources of India were insufficient adequately to support 'the teeming millions' rapidly springing up This, of course, is a deliberate misrepresentation Not only do the census figures over the last fifty years show that the percentage rate of increase of the Indian population has been more than 10 per cent lower than that of the population of England and Wales, but the rates of increase in the decades 1901 and 1921 respectively sank to less than a half and less than a quarter, respectively, of the lowest rate that has ever been known in this country

Stagnation in Agriculture

One would suppose from the increase of population in India that the cultivated area would also greatly increase. But the writer in *The Labour Monthly* points out that there is stagnation in agriculture.

Agricultural statistics show that an additional quarter of the total area is 'culturable but not cultivated,' but in spite of this the cultivated area is not increasing at any appreciable rate, nor has

the situation improved during the last ten years, as the following figures show

AGRICULTURAL SURVEY
(In Millions of Acres)

	1922-23	1932-33
Total Area	667	667
Not Available for Cultivation	152	145
Forests	85.5	88.4
Fallow	47	50.4
Culturable Waste	154	154
Sown Area	224.9	228
Irrigated Area	47.8	49.6

These figures show a stagnation in agriculture and when one looks at them more closely and considers also those for 1931-32, a definitely retrograde tendency is seen Comparing 1931-32 with the following year one finds that the same area that is, 34 per cent of the whole is cultivated but in the latter year there was a 3-million-acre reduction in the area sown to food crops Also when one looks at the figures for rice the staple food of the Indian masses one finds not only a reduction in the acreage of last year's crop but a very substantial reduction in the yield per acre as compared with 1922-23 The yield per acre of wheat also fell considerably during the same period

Proportion of Land For Each Peasant

The same writer observes

If the 278 million acres of cultivated and fallow lands were divided up equally among the landlords and peasants who live upon it it would average at a little over 2½ acres per worker and landlord but as many of the landlords possess more than 50 acres of cultivated land it can be seen how small a proportion is left for each peasant

"A Beggar Is Not a Profitable Customer"

The poverty of the masses in India has affected both British and Indian manufacturers The same writer states

Nevertheless from the point of view of both British and Indian capitalists the ruin and expropriation of the peasants is not good business—a beggar is not a profitable customer and this obvious fact is beginning to be forced home to the Indian bourgeois as he sees his home market contract The Annual Trade Report for the United Kingdom (1933-34) in accounting for the low level of exports to India makes the following significant statement The consuming capacity of the Indian people both in urban and rural districts, was at its lowest ebb, and their purchases were confined to the barest necessities'

In its 1933 report the Committee of the Bombay Millowners' Association says The main factor that adversely affected both yarn and cloth was the low purchasing power of the masses who have suffered from successive crop failures coupled with low prices.'

Age of "High Point of Human Development"

Berthold Hatvany, a Hungarian scholar, has given the world a very remarkable book on the Soul of Asia, named *Azsia lelke* It has been reviewed in the *Pester Lloyd*, a Budapest German-language daily The reviewer writes

Hatvany places the high point of human development in the fifth and sixth century before Christ because at that time Greek thought was developing in Hellas and the Hebrew prophets were filled with the prophetic spirit It was then that Jainism and Buddhism developed, it was then that Confucius flourished it was then that the doctrines of Zoroaster originated and spread—*The Living Age*

German, Japanese and British Interests in Abyssinia

In an article contributed to the *Christian Register* of Boston Reginald A. Reynolds says

Abyssinia—the 'Ethiopia' of antiquity—is the home of the last independent nation of Africa and probably the oldest Christian state in the world So far the mountainous nature of the country and the mutual jealousies of the Great Powers have combined to preserve this independence

Abyssinia is in area about three times the size of Italy rich in minerals, with fine soil and an excellent climate In the eighteen nineties the Italians (who were building up a colonial empire in competition with Great Britain and France) first made efforts to obtain control of this country, which they invaded with an army of 25,000 men They were routed however, in a decisive battle at Adowa (1896), the defeat being followed by mutiny in the Italian army and the overthrow of the Italian Government

In his opinion,

How far Italian aggression will go depends upon the attitude of other Powers. Of these France Great Britain Japan and Germany are all interested"

The writer sums up German and Japanese interests in Abyssinia as follows

German interest in Abyssinia appears so far to have confined itself to a clumsy attempt at cultural penetration by Dr Goebbels, who recently presented 18,000 selected German books to the national library at Addis Ababa in order to show the Abyssinians how much happier they would be under Aryan rule

Japanese penetration has been less spectacular and more effective Her cotton goods have captured the Abyssinian market from European and American competitors, and she has a considerable territorial concession in the country for cotton growing Moreover the Abyssinians, who in

common with other African peoples have every *reason to detest the white races have not yet* discovered that there is a *yellow imperialism too,* and they are disposed to be friendly

As regards the position of Great Britain Mr Reynolds observes

Great Britain The position of Britain is the most complicated and probably contains the key to the situation India as usual is the pivotal factor in British policy and control of India means effective control *of the Red Sea and Suez Canal* This in turn involves control of Egypt—that is to say, of the Nile—and this has so far been taken to include British occupation of the Sudan and the neutrality of Ethiopia where the Blue Nile rises Any attempt to divert the Blue Nile from its source at Lake Tzana (in the northern high lands of Abyssinia) *would cause the greatest consternation* in London Yet such an engineering feat is actually held to be possible and was anticipated by a treaty made in 1902 between Great Britain and Abyssinia with regard to this lake This treaty was invoked by the British Government in 1927 when an American firm *contracted to dam the waters of the Blue Nile* at Lake Tzana in order to control the supply

London is believed to be already apprehensive *of Italian designs in Africa and it is rumored* that British support has been withdrawn from King Fuad of Egypt on account of his pro-Italian leanings In Egypt the *Wafd* (the Egyptian Nationalist Party bitterly anti British) actually appears to have received encouragement from London as a counterblast to Italian influence *Italian occupation of* Abyssinia *with control of* Lake Tzana would not only vastly increase the menace of Italian influence in Egypt but would *considerably strengthen the position of Italy on* the Red Sea coast and directly threaten British control of that vital sea route Moreover the next step in Italian policy would be the joining up of this East African Empire with the Italian colonies on the Mediterranean—and such a step of obvious strategic value to *Italy would cut right across* British interests since it would only be realizable by Italian acquisition of the Sudan and the breaking-up of the British Cape to *Cairo' belt*

In conclusion Mr Reynolds says

Solution The way out of this tangle does not lie in *supporting any one of* the predatory powers outlying on the Ethiopian frontier or any group of these powers against another group Nor is there any *hope that* Abyssinia will receive justice at Geneva from the hands of those same powers in conclave though open discussion at Geneva may *help to expose their aims* Those who uphold peace must stress the rights of small nations and subject races They will have to wage an unqualified *ideal of freedom for* the people of British French and Italian Somaliland and all other subject peoples throughout the globe

Not only must *this demand be reiterated* but it must be made the subject of educational work in Christian churches peace societies the labor movement *and all groups affecting* public and official opinion Only upon freedom and justice can we build peace

The Glory and Strength of Diversity

British imperialists have tried to make Indians and others believe—and appear to have even succeeded to some extent—that, because India is inhabited by peoples speaking different languages, sprung from different races and following different religions, therefore there cannot be one self-ruling or free and independent State in this country We *do not subscribe to this belief A far larger number of languages are spoken in* Soviet Russia *Some 200 nationalities* dwell *there, following no religion or many religions.* And these nationalities are *at different stages* of human civilization, as is the case with various hill and forest tribes in India

But it may be said that Soviet Russia is yet an experiment and cannot yet be taken to be a successful experiment. Let it be granted for argument's sake. But the United States of America cannot be spoken of as an experiment. What are the facts relating to this large, powerful, enlightened and prosperous republic? *Unity* of Chicago writes editorially

> The old historic American motto *E Pluribus Unum has specific reference, of course* to the technical character of our federal republic We have one nation which is composed of a union of *the separate and independent individualities of the* several states But this motto has always seemed to us to have a deeper social and even spiritual significance *Thus our people—what are they* But a single homogeneous human unit composed of a great free massing of heterogeneous groups of various national racial and religious *elements*" The diversity of this country's population it has always seemed to us is its glory and also its basic strength Here are millions of English and Germans and French and Italians and Scandinavian and Russians and Bulgarians and Poles and what not all gathered from many soils and all now living peacefully side by side on the one soil of this happy land These national groups are crossed by lines of religion—Jews Catholics the myriad sects of Protestantism and eastern cults not a few Then there are the races of mankind —white black brown yellow—all of which are fruitfully represented among our inhabitants What a gathering of the tribes of earth—a vast assemblage of God's peoples, enriching one another by mutual contact and proving by their common life on this continent larger than Europe the feasibility of peace! And there are those among us who would have these groups lose their individuality and become absorbed into one dull and characterless uniformity of Americanism! *In* nothing is the loss of *democracy* more terrible than in this loss of differentiation in the totalitarian idea which flourishes in such ghastly fashion in Italy and Germany God forbid that we should ever fall victim to the superstition of *Gleichschaltung!* Let it be forever proclaimed that *the Jew*

best serves America by being a *Jew* and the Negro by being a *Negro* and the Catholic by being a *Catholic!* Anything less than this is the great American heresy

Let us Indians not only believe that our diversity, instead of being a source of weakness, can be made a source of glory and strength, but let us make it so by mutual service and harmony

The Communal Decision and the Muhammadans

There was a clause (299) in the original Government of India Bill which indicated how the Communal Decision could be altered The conditions laid down in the clause were such that the British Government or the Muhammadans or both could always show that those conditions for any alteration had not been fulfilled So there was little chance of any alteration But the bulk of the Muhammadan population of India appear to have become so enamoured of the Decision that a hue and cry was raised demanding that in the Bill itself it should be provided that the Decision would never be altered without the consent of the communities concerned. So clause 299 has now become clause 304 with the necessary amendments Its wording ought now to satisfy the Muhammadans.



Crying Child gets its Milk —*The Hindustan Times*

Of course, the Muhammadans who are so fond of the Communal Decision would have been completely satisfied if the clause had laid it down that the Decision would never be brushed aside or altered But unhappily no Parliament can bind any future one

Whether the Muhammadans or any other minority communities understand it or not, the Communal Decision has been given not for promoting their interests but for safe guarding and furthering British political and economic interests British imperialists think that British political and economic domination can be maintained only by keeping the people of India divided as they are and creating further divisions This has been done by the Communal Decision *If at any future time* these imperialists find that wronging and insulting the majority community of India is not conducive to British interests, they will alter the Communal Decision Muhammadans may say, 'But there is clause 304, and there is the British pledge that the Decision will never be altered without our consent. We will be very angry if the promise is not kept.' But those who have drafted one clause have the power to draft another and pass it into law, too And as for *the* pro Muhammadan pledge, why should Britishers, who have broken so many pledges, find it impossible or difficult to break only one more? 'Oh, but there would be the consequent Muhammadan anger" some one may say But if Britishers have been able to despise and ignore the resentment of the Hindus who are far more numerous than the Muhammadans, what formidable difficulties would there be to make them afraid of Muhammadan wrath in particular?

No, the deciding factor is British interest. If the Muhammadans can promote British interests, the Communal Decision will remain unaltered

British interests can be promoted by the Muhammadans in various ways, some of which are briefly indicated below

The Anti-India Bill, which is to become the Constitution Act of India in the course

of a month, does not transfer any power to Indians If the Muhammadans of India oppose in future the least transfer of power to Indians, they will continue to be the favourites of British imperialists, and the Communal *Rewards* No 1 and No 2 (that relating to the reservation of jobs mainly for the Muhammadans) will then not only remain intact but may be followed by Communal *Rewards* Nos 3, 4,—etc etc

It is necessary in British interests to stop further Indianization of the civil and military services Therefore, the process, however slow, should be opposed by all friends of British imperialists Perhaps the ideal thing would be to de-Indianize all the higher services, civil and military Hence, the so called Indian Sandhurst and the training ship "Dufferin," etc, should be scrapped. The more the Muhammadans of India help in the accomplishment of these objects, the greater will be the chances of the perpetuation and multiplication of Communal *Rewards*

As regards coastal shipping, not only should the Muhammadans not have steamers of their own, but they ought to patronize British steamers by preference

As for ocean liners, all Muhammadan lascars should give up their jobs there and make room for British seamen, thus joining hands with the British Labour and other parties in making British steamers all white

Next to the direct and indirect political advantages accruing to Great Britain from her supremacy in India, is the economic advantage gained by occupying the predominant position in the Indian market and in the Indian industrial sphere Hence Muhammadans should take particular care to buy only British goods. Indian Muhammadan industrialists and manufacturers should close their factories if the goods produced there are also produced in Great Britain and can be imported from that country And of course they should not start new factories to manufacture articles which are and can at present be supplied by Great Britain

As the Hindus are more than three times the number of the Muhammadans, if they (the Hindus) ceased to buy British goods, that might do great harm to British interests. Hence, as a proof of their friendship for British imperialists, the Indian Muhammadans should purchase four times their requirements from British merchants and manufacturers—one part to supply their own needs and three parts to make good the possible British loss that might be caused by possible Hindu mischievousness

In these and other similar ways the Communal Rewards already obtained can be kept intact and additional rewards can be obtained

Separate Communal Electorates and Weightage

A class or a community can demand a certain number of representatives in the legislatures on the strength of their numbers, education, or property qualifications The Muhammadans can demand more representatives on the basis of population than on any other basis If they distrust all non Muslim representatives, as they appear to do, they have certainly the right to demand separate communal electorates to return to the legislature only Muhammadans as their representatives Though we think joint electorates are most conducive to national interests and are in addition conducive, not antagonistic, to class and communal interests also, we cannot insist on that view being accepted by the Muhammadans So we think they are entitled to ask for separate electorates and for a number of representatives proportionate to their numerical strength

But they are not entitled to ask that other communities should not have a number of representatives proportionate to their population The claim to 'weightage", however involves injustice to other communities. Weightage cannot come out of nothing, as even Mr Ramsay MacDonald said in his sober moments. It can come only from the just shares of others Wherever one community has got any weightage, it has been given at the expense of and by doing injustice to other communities The act of giving weightage has, of all communities, done the greatest injustice to the Hindus British imperialists had and have no right to do them this insulting injustice The Muhammadans had and have no right to support this injustice and insult and ask for its perpetuation Let them stick to separate electorates, if they choose

to, as long as they like But the sooner they give up weightage the better for them and the Indian nation Hindus will not, must not tolerate this insulting injustice Let British imperialists also take note of the fact

Points of Hindu-Muhammadan Separation and Contact

Muhammadans appear to set so high a value on electing Muhammadans alone as their representatives that they forget that they have been deprived of the liberty to vote for even the fittest non Muhammadan

Suppose a law were made that Muhammadans must engage only Muhammadan barristers, advocates, vakils, attorneys, and muktears to help them to obtain justice in law courts and in legal matters generally Would the Muhammadan community as a whole welcome such a law, though Muhammadan barristers, etc, may welcome it? At present Muhammadan clients have the right and the liberty to engage both Muhammadan and non Muhammadan legal practitioners, and they are satisfied with the present state of things They have not said that non Muhammadan legal practitioners are as a class untrustworthy and do not try to protect the interests of their Muhammadan clients

Suppose a law were made that Muhammadan legal practitioners must act only for Muhammadan clients in legal matters but must not have any non-Muhammadan clients, would Muhammadan legal practitioners be satisfied with such a law? Perhaps not

At present Muhammadan patients can call in and obtain the medical and surgical help of both Muhammadan and non Muhammadan physicians and surgeons Muhammadan patients as a class have never complained that non Muhammadan medical practitioners are incompetent and untrustworthy as a class. If a law were made that Muhammadans when ill must be under the medical treatment of Muhammadan medical practitioners alone and that Muhammadan medical practitioners must give professional help only to patients of their own community, would such a law be satisfactory to that community?

Muhammadan manufacturers make things for and sell them to Hindus and others also In fact they and Muhammadan shop keepers sell more goods to Hindus than to others, for the Hindus are more numerous in India than others Would the Muhammadans like a law laying down that Muhammadans must not have Hindu customers?

Would Muhammadan weavers, tailors, bricklayers, masons, carpenters, shoemakers, boatmen, washermen, barbers, peasants, coachmen, bookbinders, press men, motor-drivers, etc like a law providing that they must work for persons of their community alone? Of course not.

Evidently Muhammadans value and want contact with Hindus in various directions, as they gain by such contact It is only in connection with legislative and other representative bodies, that Muhammadan distrust of Hindus has been manifested in a very pronounced manner That distrust is bound to have undesirable results Muhammadans cannot expect that, in spite of that distrust, Hindus will continue to extend to them the advantages of trustful neighbourly contact to the extent that they have hitherto enjoyed For it is only trust that can beget trust

Dr Bhagwan Das's Hindu Intercaste Marriage Validation Bill

Dr Bhagwan Das's proposed Bill for making Hindu intercaste marriages valid has our wholehearted support We think even without such a law such marriages are valid Many competent lawyers have declared that they are There were such marriages in ancient times There are many such now even in our days in Nepal and Sikkim, and in the British Darjeeling district In British India, including Bengal, such marriages have been taking place in recent years in increasing numbers So, it is necessary to enact a law placing their validity beyond any doubt

It is superfluous to add that the proposed law would not compel anybody to marry outside his or her caste

Unconditional Release of Mr Sarat Chandra Bose

We are glad Mr Sarat Chandra Bose has been unconditionally released The Governments of India and of Bengal are to be congratulated on not giving a longer lease of

life to the injustice which was done to him in ordering his detention as a state prisoner, without trial, for an indefinite period. There will not, however, be any reparation for the pecuniary loss he has been put to and the sufferings he has undergone.

Lord Zetland's Junior Partner

In a speech in the House of Lords Lord Zetland said that "he could treat India as a junior partner who for many years would need their aid and guidance." That India is or ever has been treated as a partner in the British "Commonwealth of Nations" is mere cant. A nation of 353 millions cannot, moreover, be a *junior* partner of another of less than 50.

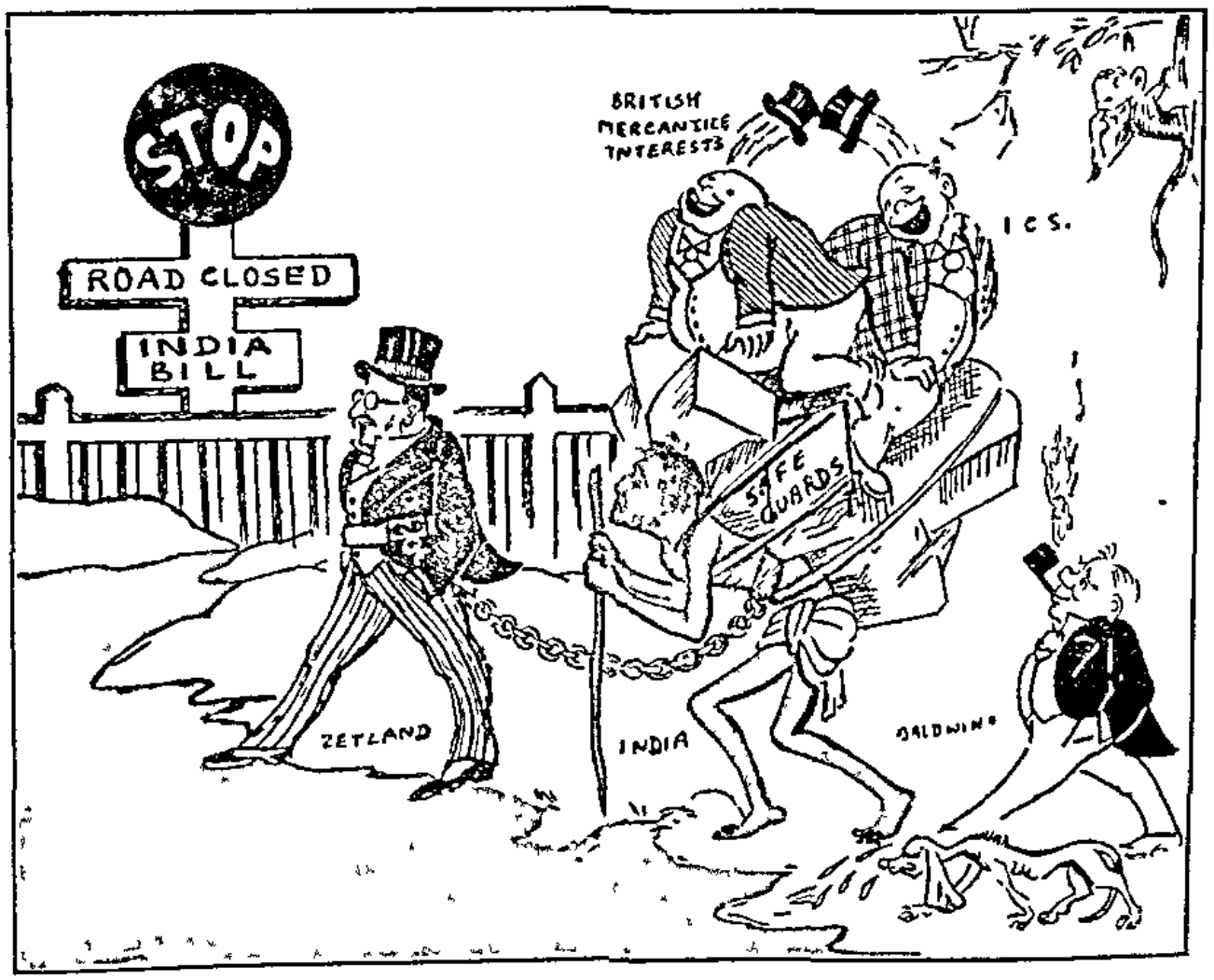
"Thus Far and No Further"

The Marquess of Crewe declared in a speech in the House of Lords that "the India *Bill is the right mile-stone for the Government* to stop and that India would realize the spirit which caused the Government to go thus far and no further."

Yes, we do realize that British imperialist ingenuity could not, and did not think it necessary to, forge more and stronger chains for India and therefore stopped and did not go further.

Explosions in Coal Mines

In consequence of an explosion which occurred on the 29th June last in the Baghdigha colliery near Jharia 19 persons died



"This Partnership Business"—*The National Call.*

and 7 were injured This happened at night at about 9 P M Suspecting that there was something wrong in the mine the overman ordered the 150 persons of the night shift to come up After that though apprehending that there might be an explosion, the assistant manager Mr Harisadhan Chatterji accompanied by the overman went down to investigate and to rescue two khalasis and two men at the pump who were still at work Immediately afterwards there was a terrific explosion and the dead bodies of Mr Chatterji and the overman were thrown up with such violence that they were found at a distance of 300 feet from the pit's mouth All honour to the men who went to the rescue of others imperilling their own lives Mr Chatterji was about 42 at the time of his death

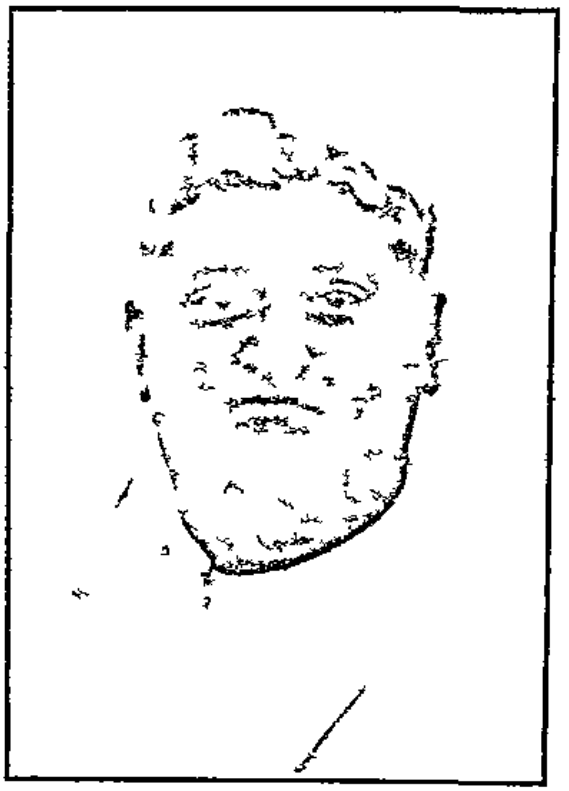
Last month there was another and more disastrous colliery explosion near Giridih



Harisadhan Chatterjee

Dinendranath Tagore

Bengal is poorer by the death at the age of 53 of Dinendranath Tagore the distinguished musician who was best known as the musical interpreter of Rabindranath Tagore the greatest song-maker of Bengal For twenty five years he was connected with the Visva bharati devoting to it his mature powers as a singer Numerous are the boys and girls whom he has taught music, whose love and respect he won by his very able teaching and his affection for them He had a memory of steel, and though the Poet himself might forget the music to which he had set some song of his Dinendranath never did so Very appropriately therefore did the Poet call Dinendranath the *Kandari* (helmsman) and the *bhandari* (storekeeper) of his songs He had an imposing presence and a manly rich and magnificent voice which impressed hearers with its volume and flexibility He had a scientific knowledge of Indian music and the training of a musician He knew western music also



Dinendranath Tagore

He was not a mere musician He was a well read man of culture remarkable for his conversational powers good humour, geniality and gentlemanly qualities His loud laugh reminded one of the open hearted laughter of his grandfather, the sage Dwijendranath Tagore the eldest brother of the poet

Bengal owed some of the success of the Swadeshi Boycott Agitation to the powerful

Mysore's Rejection of Child-Marriage Restraint Bill

Stri dharma for July writes with "just cause

It is indeed a most deplorable departure from its usual progressive policy and public spirit for Mysore to have failed to pass the Child Marriage Restraint Act in its recent council session. Only a short time ago Mysore led the whole of India in the matter of Inheritance Reforms for women It has been leading in all matters of beneficent social legislation and we are indeed painfully surprised to see that in a matter of the premier importance, and one which is the very basis of all other social evils, viz, child marriage Mysore has yielded to the forces of orthodoxy and retrogression

The one outstanding feature in the defeat of this measure in the State council is the very active opposition offered by the official block, even including the European members, who generally remain neutral on matters concerning social customs which they cannot be expected to understand We feel that this was a most unfair procedure as it was the factor that defeated the bill—which was passed by a majority of non official members and would have been successful except for the votes of the official block

The actual evil results of the ancient custom are so many and so obvious that to protect it through false sense of allegiance to ancient tradition, is to do it at the cost of innocent human lives—nor does it affect the girls only The miserable premature fathers minus work income or ambition dependent and spineless are the result of child marriage for boys Shall we protect a hollow tradition—shall we spend years in quarrelling over forms and ceremonies while the human lives that traditions should serve perish? It is indeed a sad reflection on our sanity and sense of proportion

It undoubtedly is

Argument Against Present Form of Government Not Sedition

Mr Justice Lort Williams, sitting with Mr Justice Jack, in the Calcutta High Court set aside the conviction and sentence of one years rigorous imprisonment passed on Kamalkrishna Sarkar by the Chief Presidency Magistrate Calcutta on a charge of sedition in respect of a speech delivered on November 11, last at Shraddhanand Park under the auspices of the Bengal Youth League Mr Justice Lort Williams, in the course of his judgment said

It is really absurd to say that speeches of this kind amount to sedition If such were the case, every argument against the present form of government and in favour of some other form of government might be alleged to lead to hatred of Government, and it might be suggested that such ideas brought Government into contempt To suggest some other form of government is not necessarily bringing the present Government into hatred or contempt

All that the speech in question amounted to was the recommendation of the Bolshevik form of government as preferable to what is generally called the Capitalist form of government, that is the present form of government, and all that the speaker did was that he had encouraged young men to join the League and to carry on propaganda for the purpose of inducing as large a number of people in India as possible to become supporters of the idea of Communism as represented by the present Bolshevik system in Russia'

In his Lordship's opinion it was unwise to institute a prosecution against a speech of this kind He said that the effect of it was to give the impression that Government were desirous of taking a kind of step which had been taken in countries like Germany and Italy where the right of free speech had practically disappeared

He added So far as we know, that is not the present position in India

The accused was directed to be acquitted

When the editor of *The Modern Review* and his printer and publisher were prosecuted for sedition, in connection with the publication of Dr Sunderland's *India in Bondage*, one of the arguments in defence was, that the object of the book was to show why home rule and dominion status should be preferred to the present form of government in India. But neither the trying magistrate nor the Calcutta High Court attached due importance to this line of defence

The concluding sentences in the judgment of Mr Justice Lort Williams imply a comparison between India on the one hand and Italy and Germany on the other in the matter of free speech Of course, it is literally true that "the present position in India" as regards free speech is not exactly what it is in Italy and Germany But it is also true that freedom of speech in the sense in which it is understood in Great Britain or America does not at all exist in India

"Goodwill" Behind the India Bill!

Replying to the debate in the Lords after which the India Bill passed the third reading, Lord Zetland said

It was inevitable that the opponents of the Bill figured more prominently than the supporters He (Lord Zetland) wanted Indians to realize that behind the Bill there was a great measure of goodwill on the part of the people of Britain Although they might not realize it at present the Bill would test to the full their capacity for administration and government

We do not believe that there is any measure of goodwill behind the Bill But unlike a British judge of a High Court in India who said in a famous judgment that "want of affection is disaffection," we do not say that the absence of goodwill behind the Bill argues the presence of malevolence at its back No What lay and lies behind it is intense and extensive selfishness overriding every other consideration

We do not know how to and we do not want to indict a whole people So when Lord Zetland credits the people of Britain with a great measure of goodwill and when we contradict him, it does not mean that we charge the whole population of Britain with lack of goodwill towards the people of India and with selfishness. What we do say is that the majority of the members of Parliament who voted for the Bill were guilty of selfishness and want of goodwill to the people of India

Lord Zetland said that the Bill would test to the full Indians' capacity for administration and government. Yes exactly as a man's capacity for swimming is tested to the full by throwing him into a river with his hands and feets tied

False Evidence By Responsible Police Officers

Their lordships of the Panjab High Court who heard the appeal of Inderpal said in the course of their judgment that responsible police officers had given false evidence in order to support their own improper conduct. It is the belief of the public that that is not the only case in which police officers behaved in that way But high executive officers of the Government and very often the heads of the Indian and Provincial Governments bestow only unmixed praise on all ranks of the police

Italy and Abyssinia

As we can write again not before a month hence on the situation which has been rapidly developing between Italy and Abyssinia and many things not imagined now may happen in the course of a month it would not be wise to indulge in any forecast. But what is clear is that neither logic nor sage counsel on the part of the League of Nations can prevent Italy's invasion of Abyssinia. If some Great Power or Great Powers were to definitely assert that it or they would side with Abyssinia in case of such an invasion, Italy might think not twice but many times before attacking the sole remaining independent African country But there is not much chance of any Occidental Power adopting such an attitude There is some possibility of Japan doing so because her own plans of peaceful penetration of Abyssinia by means of commerce and cotton plantation would be thwarted by the Italian subjugation or colonization of that country Italy had been indulging in some bluff and bluster in relation to Japan But as Japan, too, is an adept in sabre-rattling and has immediately responded by making a gesture of the non pacifist variety through her Black Dragon society Mussolini has alighted from the high horse so far as Japan is concerned

It is not known exactly how far Abyssinia is in a position to resist Italian aggression single-handed But her emperor's declaration that he would fight to the last ditch and the last man in defence of the independence of his country cannot but be approved by freedom loving men, bond or free, all over the world

It is curious, though not surprising, that when fighting was going on between Japan and China, no European Power or Powers talked or thought of disallowing the sale and export of arms and munition to either country, but on the present occasion there has been such talk, including that of closing the Suez Canal to arms transport. Of course if such export were now stopped Abyssinia would be placed at a greater disadvantage than Italy It is perhaps because Japan and China are both Eastern countries that they were impartially' supplied with munitions of war according to their capacity for payment. And it is also perhaps because Ethiopia is not a European country and Italy is, that similar impartiality' may not be shown

Colonizing Mission

Mussolini has spoken of Europe's ing mission In all continents and

which Europeans have colonized, colonization has practically meant total or partial extermination, displacement of the indigenes, expropriation and robbery, miscegenation and 'syphilization'. These may be glorious achievements, but does the word "mission" connote or denote these things?

An Irritating and Futile Appeal

His Excellency the Viceroy and Governor General recently visited Allahabad and there in the course of his reply to the address of welcome presented to him by the Allahabad Municipality, he gave very good advice and made an equally pious appeal. Said he:

> The shadow of communal dissension and ill will is hanging at this moment over India and it is the duty of all those who have the welfare of their land at heart to show courage wisdom and above all *tolerance towards all men so that* this evil miasma may be dispelled and India may enter on her new constitution with the omens favourable and the course set fair. I appeal to you all and through you to the citizens of a great city *to join hands with those who are striving* for the country's good in creating better feeling and greater concord among the communities of India. Never in her history was there greater need for such united effort.

All appeals for tolerance and communal *concord have our sincere support.* But we do not think that it is either right or proper or wise to make such an appeal in order that "India may enter on her new constitution with the *omens favourable.*" *For the Bill* itself in which the new constitution is formulated is not a little responsible for stirring up communal jealousies, dissensions and ill-will. The Communal Decision or "Award or Reward was ill-omened and the constitution embodying it is ill omened. The omens cannot be favourable so long as the Act embodying that Decision, which is a reward for communalism, *will remain on the Statute Book.* The omens will become favourable only when the identity of the political and economic interests of all communities, irrespective of their religion or race, *is recognized and they are* all placed on a common footing of equal citizenship. Discrimination either in favour of or against any community or race in the matter of seats in the legislatures, electorates and admission to the services cannot but foment communal dissensions and ill-will. Those who support such discrimination, whether they are or are not directly or indirectly responsible to any extent for the policy of discrimination, *are scarcely* entitled to utter the words of advice and appeal which Lord Willingdon has done. Coming from the mouth of a supporter of such a policy, those words are not only not *likely to produce the results which, taken by* themselves, they ought to produce, but they are likely to irritate those who have been discriminated against.

Nevertheless, it is the duty of all true *Indian nationalists to try to produce communal* concord even while fighting with all their might the Communal Decision and all similar things of evil omen.

Lord Lothian on Direct Elections

In the coming constitution elections to the Federal Assembly have been made indirect mainly on two grounds (1) that direct election in big constituencies is or would in *course of time be unmanageable,* (2) in such direct election there would be no touch between the representative elected and his electors. In his speech in the House of Lords in support of direct election Lord Lothian effectively disposed of both these objections.

In reply to the first he said:

> Take the United States. You have the whole of the United States with its 100 million people voting in a single constituency for a President. Each of the 48 States votes as a single constituency for the members who represent them. The State of New York with a population of 12,000,000 *and a large area votes as a single constituency.* In the case of Australia each of the States elects six members to the Upper House of the Central Legislature. The immense State of Western Australia votes as a single constituency, and elects six members in that way. *Therefore* the big constituency with all its difficulties is *inherent in federal constitutions.* And I do not believe the difficulties are so great as many people believe. It has worked elsewhere and today new methods are coming into being in fact electoral methods are changing every day."

One of the methods which he mentioned was broadcasting by the *radio. The radio* now enables a man to address audiences hundreds of miles apart simultaneously, thus annihilating distance.

As regards *the second objection, he said:*

> I think that it is an echo of our own Victorian experience in this country at a time when there *was not universal suffrage and when it was pos*sible for the members to keep in close personal

contact with their constituents Admittedly that is the most de irable form of parliamentary government but it is an impossible form as democracy spreads and it does not really exist today in a country where you have constituencies of 40 000 50,000, 80 000 or 90 000 voters The old Victorian intimacy has gone and gone for ever It is inherently impossible under Federation because the whole purpose of Federation is to enable very large areas to be brought into a ingle government and therefore in all federations which exist you have the phenomenon of very large constituencies

Of course, the real reason why indirect election has been made the rule for the Federal Assembly is that Parliament did not want that India should have democratic self government, and therefore India has been given an Assembly which will not be able to claim to speak on behalf of the people of India The Assembly members will represent only the small number of provincial M L C s electing them, and hence their opinions will carry little weight as representatives

Putting "Liberty and Responsibility in Indian Hands"

Lord Lothian did the right thing in fighting for direct elections But he was not right in everything else that he said When

> 'he opined that there was an immense amount of ability and public spirit in India only waiting to be mobilized in support of good Government when responsibility was placed on Indian shoulders"

he was right But when he proceeded to assert that

> The Bill put liberty and responsibility in Indian hands

he made an incorrect statement It is only the Viceroy and Governor General and the Provincial Governors—and to a lesser extent other members of the Executive—in whose hands liberty and responsibility have been put Hence, Lord Lothian's conclusion that "It now rested with India to say how the opportunity was to be taken and responsibility discharged," was wrong

Indian Women Dissatisfied With Coming Constitution

Poona July 29

The Standing Committee of the All India Women s Conference which met here on Saturday and Sunday last under the presidentship of Mrs Furdunji of Hyderabad (Deccan), after prolonged consideration adopted a resolution expressing strong disappointment at the new constitution envisaged in the India Bill and asserting that until such time as the disabilities under which the Indian women have been placed are removed, they might not be able to participate in the working of the new constitution The resolution also opines that the Indian women cannot separate themselves from the larger issues involved in the question which concerns besides them the status of the country

The Committee further point out that sex disqualification has not been entirely removed and that they have been forced into the communal arena against their wishes The Committee urges that literacy qualification should be extended to Assam the North Western Frontier Province and new provinces and that the wifehood qualification should be done away with

The Committee by another resolution reiterates its firm belief in the principles of direct election and hopes that this principle will be adhered to in the election to six reserved seats in the Upper Chamber—*United Press*

Women lose nothing by the wifehood qualification. Only some women who would not have got the vote in their own right owing to lack of independent qualifications might get the vote because of being the wives of some persons suitably qualified for the vote But it takes away nothing from the rights of the non-wives There is no doubt the sentimental objection that the women who get votes by virtue of being the wives of some particular men have thereby the stamp of inferiority placed on their foreheads But the Standing Committee of the All-India Women's Conference could have had their revenge by proposing that men who were otherwise not qualified for the vote would get it if their wives were qualified for it! We are rather unsentimental and think that the more women get the vote the better for the nation—no matter whether they get it by their own qualifications or by those of their husbands

Muslim States' League

Bombay July 25

The *Bombay Chronicle* publishes the following interesting news

According to *Al Balag* a Cairo daily newspaper Mustafa Kemal Pasha is planning to convene a conference of leading Muslim States at Teheran to explore the possibilities of forming a League of Muslim Nations

It will be recalled that this idea was mooted by Nahas Pasha the leader of the Egyptian Wafd Party, who however could not put it through The trend of the present European situation seems to have given momentum to Kemal s move —*United Press*

This item of news requires confirmation If correct, it is an omen

The Shahidganj Affair

It is some satisfaction that, though late, the Arhar party of the Panjab Muhammadans and some leading Muhammadans have openly declared themselves against any attempt to take possession of the Shahidganj Gurdwara (or mosque, as the Muhammadans called it) by the use of force, direct or indirect. As the place and the building had been in the possession of the Sikhs from before the commencement of British rule in the Panjab, as the Sikhs were declared to be the legal possessors of the property by the highest court in the land, and as the building was never used as a mosque within living memory, the Muhammadans ought not to have tried to take possession of it or to interfere with the Sikhs' right to use it in any way they liked or to demolish it. It may be that, according to the *Shariat* no building ever used as a place of Muslim worship should be destroyed. But non-Muslims are not bound to act according to any injunction of the Shariat. The Panjab Government was clearly wrong in stating that, though the Sikhs had the legal right to do what they liked with the property they were to be held morally responsible for the Sikh-Muhammadan tension, thus absolving the fanatical section of the Muhammadans from all blame, though they had neither the legal nor the moral right to use force of any description.

All mankind could have been proud if in human history no religious community had ever forcibly taken possession of, destroyed, desecrated or made any profane use of the holy places of any other community. But history does not show such a clean record and Muhammadan history cannot claim to be an exception. If Muhammadans can ask some non-Muhammadans to restore to them some of their places of worship non-Muhammadans in general and the Hindus of India in particular can lay claim to such restoration to a greater extent. Therefore, all communities should be sensible and let bygones be bygones, and live peacefully as good neighbours. Every community may consider itself as the special favourite of God and the salt of the earth, but it is not reasonable to expect other communities to admit this claim.

Bill Regarding Mosques on Agricultural Holdings

The Mussalman writes:

> According to Islamic *Shariat* no mosque can be built by a Muslim on any land in which he has no permanent right. A mosque built on such a land cannot be a *Masjid* in the true sense of the term. It is stated that a bill will be introduced at the forthcoming session of the Bengal Council by a non-official Muslim member to provide against ejectment of tenants for use of lands other than for agricultural purpose if such use consists in building mosques or prayer halls on an agricultural holding. We think this is not a move in the right direction however one may like it. And we hope the member in question will give up the idea of introducing a measure not sanctioned by Islam.

This is a sensible view. It is to be hoped that the Muhammadan leaders in the Panjab who propose to get a law passed for the protection of mosques will bear it in mind.

Communal Reward No. 3?

According to *The Amrita Bazar Patrika*, the Bengal cabinet under the coming constitution will consist of eight ministers, five of whom are to be Muhammadans, one a 'depressed' Hindu, one a 'caste' Hindu and one European in charge of law and order.

That there will be more Communal Rewards may be expected. But whether Communal Reward No. 3 will take this form, time will show.

Congress and Foreign Publicity Work

It was a mistake on the part of the Congress to have given up foreign publicity work (we do not like the word propaganda, though it is not necessarily synonymous with lying). It is true, we must win freedom mainly by our own efforts. But the sympathy and at least the *moral support* of foreign nations are valuable. In my case, lying propaganda against India must be counteracted. Congress may not always have sufficient funds for foreign publicity work. But, as suggested by Mr. Subhas Chandra Bose, some of those Indians who are doing such work abroad without any pecuniary help from Congress whom Congress can trust can be authorized by it to act as its representatives and agents. In that case their words would carry greater weight in foreign countries.

By the by, it is a mystery why the executors of the late Mr V J Patel's will have not yet made over to Mr Subhas Chandra Bose the amount intended by the donor to be given to him for foreign publicity work It is a public matter and the public has the right to know the exact reason

Only Two Months for "Semi-official" Bomb Manufacturer and False Information

Three police informers had prepared a bomb placed it in the garden of a respectable cloth merchant of Midnapur and informed the police that there was such a thing there, obviously for killing some Government officer The police proceeded to the spot, found the bomb and arrested the merchant's two sons *But it transpired afterwards that the merchant* and his sons were innocent and that the informers themselves had made the bomb and placed it in the garden The trying magistrate sentenced them to only two months' rigorous imprisonment If the bomb had been manufactured entirely non-officially, instead of being made "semi officially" as it were the makers would have got at least three or four years rigorous imprisonment.

In our opinion *these informers ought to* have been sentenced to at least twice the term of imprisonment which non officials get for illegal bomb manufacture Has there been any inquiry to ascertain whether the informers acted at the suggestion of any police official ?

Congress and Acceptance of Office

The morning papers of the 31st July say that up to 10 p m on July 30 last the *Congress Working Committee members* who have assembled at Wardha had not arrived at any decision relating to acceptance of office by Congressmen under the coming constitution So we are unable to discuss their decision in this issue

We have said in a previous issue that we are not in favour of the acceptance of office by any member of any political party which has "rejected" the "Reform" Scheme Entering the Councils and fighting the Scheme there in furtherance of the freedom movement is practicable, whatever the result. But a cabinet minister can scarcely act like a member of the (non-official) Opposition whenever necessary

Calcutta Municipal Gazette Silver Jubilee Number

The Silver Jubilee Number of the *Calcutta Municipal Gazette* is a magnificent production It more than keeps up the reputation of that journal's previous special numbers

The Proper Status of the Aborigines of Chota Nagpur

Rai Bahadur Sarat Chandra Roy, M A, B L, M L C, of Ranchi, the distinguished authropologist, has made the welfare of the aborigines of Chota Nagpur his special concern for the last thirty years and more He is, moreover neither a faddist nor a doctrinaire, but a level headed conservative Therefore, the status which he advocates for the aborigines of the sub province of his adoption, should receive the serious consideration of Government He has repeated his arguments and suggestions in an important contribution on the subject to the last annual number of *The Indian Nation* of Patna, to which we invite the attention of Government and the public His main and concluding contention is

> *Whatever additional protective provisions might* be necessary and must needs be adopted for exceptional circumstances and contingencies their normal political status should to my humble thinking be that of an important minority community for whose protection and uplift the Government should have a special responsibility dministrative leading strings which might suit the Khonds of Angul or the Sauria Paharias (Malers) *of the Raj Mahal Hills or the Damin i koh will* no longer be consistent with the present educational progress of the Mundas Oraons and Kharias Bhumij Hos and Santals of Chota Nagpur and partial exclusion under the restrictions laid down in sections 91 92 and 94 of the new Government of India Bill instead of enlarging the constitution for them so as to suit their increasing stature, might make it more cribbed, cramped and *contracted*
>
> For Chota Nagpur is no longer a sleepy hollow ——
>
> A spot of dull stagnation without light
> Or power of movement

Shivaji and the Coming Constitution

"Coming events cast their shadows before," and so has the coming *constitution* If under its shadow defeatism has crept into the soul of any Hindu—we say 'any Hindu', because the constitution will hit Hindus the hardest—

he will do well to peruse the concluding paragraphs of Sir Jadunath Sarkar's *Shivaji and His Times* printed below :

> Shivaji was the first to challenge Bijapur and Delhi and thus teach his countrymen that it was possible for them to be independent leaders in war Then, he founded a State and taught his people that *they were capable of administering* a kingdom in all its departments He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own defence; they can protect and promote literature and art, *commerce and industry*; they can maintain navies and ocean-trading fleets of their own, and conduct naval battles on equal terms with foreigners He taught the modern Hindus to rise to the full stature of their growth
>
> He has proved that the Hindu race can still produce not only *jamadars* (non-commissioned officers) and *chitnises* (clerks), but also rulers of *men, and even a king of kings (Chhatrapati) The* Emperor Jahangir cut the *Akshay Bat* tree of Allahabad down to its roots and hammered a red-hot iron on to its stump He flattered himself that he had killed it But lo! within a year the tree began to grow again and pushed the heavy obstruction to its growth aside!
>
> Shivaji has shown that the tree of Hinduism is not really dead, that it can rise from beneath the seemingly crushing load of centuries of political *bondage, exclusion from the administration and* legal repression, it can put forth new leaves and branches, it can again lift up its head to the skies

The lesson of Shivaji's life is not that we should *copy* him and his methods but that we should at all times and under all circumstances be inspired with undying hope and the confidence that we can never be crushed and that we can rise to our full stature against the *heaviest odds if we only will to do so.*

Freedom of Thought in Educational Institutions

One of the notable and natural, but not surprising, observations which Dr. Dhirendra Mohan Sen, Principal of the college and school at Santiniketan, made in the course of the interview which he gave to a representative of the United Press on his return from his recent educational tour in Britain was :

> "*It is noteworthy* that such a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries freedom of thought is a special privilege which all British Educational institutions widely enjoy"

As in other matters so in education, there can be little progress without freedom of experiment. But how can there be carefully-thought-out and conducted experiments in education under the stereotyped wooden methods enforced by our education departments ?

Dr. Sen's interview stimulates curiosity. We hope he will give the public the benefit of more detailed information about the new methods which he noticed during his stay abroad.

Japan's "Commercial Invasion" of India

We read in *The Japan Weekly Chronicle*, Commercial Supplement (June 20, 1935) :

> Japan's commercial invasion of the Indian *market has begun in real earnest, reports the New York Times* That Indians seem to have taken a special fancy to Japanese goods is strikingly demonstrated by the great increase in imports from Japan and a corresponding shrinkage in *imports from other countries*
>
> A business emporium, where articles of Japanese manufacture from paper clips and pins to motor cars are attractively exhibited has become a permanent feature in Bombay of Japan's commercial conquest of India The emporium is being visited daily by thousands including many Europeans and orders are being taken for future delivery
>
> The exhibits contain goods priced very low compared with manufactures of other countries
>
> Representatives of prominent Japanese manufacturers of motor-cycles and motor cars have come to India to investigate *the possibility of* establishing an automobile factory near Calcutta As a first step it is understood that they intend to import cars manufactured in Japan, which will be assembled here and sold at sacrifice prices in order to capture the market If they succeed in this the establishment of a factory in India might be in order, with its cars selling as low as 500 *rupees each*
>
> A good deal of stir has been created among the iron and steel merchants of North India over the news that a Japanese firm has decided to form a big joint stock company with a capital of £4 000,000 for starting an iron and steel factory in Amritsar having a production capacity of over 50 000 tons annually

Proposed Subsidy for Japanese Cloth Exports to India

The following sentences are taken from the same commercial supplement to the same paper :

> A subsidy may be offered to exporters as one means of encouraging cotton cloth exports to India
>
> This suggestion was made at the seventh sitting of the Council for Control of Cotton Cloth Exports to India at the Department of Commerce and Industry on Friday afternoon (14th)

"Asia for the Japanese'

Under the above caption the same journal publishes the following

PARIS June 12

The Japanese Army has successfully achieved its objectives in North China without causing the slightest hindrance to the current atmosphere tending to rapprochement between *Japan and* China *Le Temps* influential journal here declares in an editorial published today commenting on the North China developments

While the European countries are struggling among themselves with financial and economic difficulties and are intent upon dealing with various troubles which are the legacies of the Great War the journal continues the Japanese military authorities in North China *have completely driven* Nanking's influence out of that part of China without mobilising a single soldier Thus the paper adds the Japanese military has secured the objective which it has long desired since the Manchuria Incident in 1931

Continuing the journal predicts that time will not be distant when the Manchukuoan Emperor will reign over North China with his Palace in *Peiping*

The paper further asserts that both European and American countries are surprised to find the motto Asia for the Asiatics changing itself into a new one Asia for the Japanese The journal then questions what will be the steps to be taken at this juncture by those nations which are deeply interested in China's territorial integrity and the Open Door principle adding that the experience of the Manchurian Incident revealed that nothing of any importance can be expected of those Powers

In conclusion *Le Temps* declares that any solid principle will be quite powerless before a *fait accompli* unless those Powers are firmly determined *to resort to force in order to have a law respected*

Government's Village Uplift Work "Political Contraception"?

POONA July 10

In course of the discussion of the Government resolution on the expenditure of the Government of India's grant of Rs 7 lakhs in the Bombay Council today when the Revenue Secretary Mr J A Madan repudiated the charge that the Government had awakened only recently Mr Bakhale (Labour) asked if the Government of India would have sanctioned one crore of rupees for village *improvement had Mahatmaji not started the All* India Industries Association Referring to similar denials from officials elsewhere Mr Bakhale remarked that he was reminded of the saying My lady protests too much

Mr Gazdar called this Political contraception adopted by the Government to prevent the growth of Congress influence in villages—*United Press*

Scholarships and Council Seats for "Harijans"

According to the Poona Pact, promoted and signed by the non-Bengali well-wishers of the 'Harijans" of Bengal, these "Harijans' are to have 30 seats in the lower chamber of the Bengal Legislature Madras "Harijans" *have been given an equal number The* "Harijans" of no other province have got more seats All this means that the Bengal 'Harijan' community is unsurpassed in India in numerical strength, helplessness, and educational and economic backwardness

Therefore, the Harijan Sevak Sangh ought to give Bengal "Harijan" students a number of scholarships proportionate to the numerical strength and backwardness of the community here. As Bengal "Harijans have been given the same number of seats as the Madras "Harijans," the number of scholarships given to the community in Bengal and Madras would be expected to be equal or nearly so But the list of scholarships for "Harijans published in *The Hindustan Times* for July 10, 1935, does not come up to that expectation The Madras Presidency includes Andhra-desa, part of Karnataka, part of Kerala, Madras, and Tamil nad. Let us take only the scholarships assigned to Andhra desa, Madras and Tamil nad They are 6, 2, and 5 respectively total 13, amounting to Rs 190 To Bengal "Harijan" students only two scholarships have been given, amounting to Rs 25 Of course, the seats were given to the Bengal 'Harijans' at the expense of the Bengal "caste' Hindus, and so it was easy to make the gift But the scholarships had to be given from the funds of the Harijan Sevak Sangh, with its headquarters at Delhi

Bengal Development Bill

The decline in fertility, population and health of the Burdwan Division of Bengal—particularly of the districts of Burdwan, Hughli and Howrah—is directly due to the construction of the East Indian Railway and interference with the natural *drainage and* flooding of the region due to it. Therefore, those responsible for that railway and those who have derived the greatest economic advantage from it are morally responsible for repairing the injury They could have been made legally liable, too, for compensation, but there is no law-court where they can be sued.

So we are quite serious in stating that the Government which originally sanctioned the railway and now owns it ought to do at its own expense all that is necessary for revitalizing the region. The inhabitants of the region should not be taxed for the purpose in any way. If money has to be raised for development, let there be terminal taxes and similar imposts.

It is an unjust provision in the Bengal Development Bill that whether the occupier of a piece of land in a notified area requires improvement or not, he will have to pay an improvement levy, but he will not have the right to supply of water within any period—he *may or may not get water*!

The Bill is defective in various other directions. It does not properly define improvement work, Government being the sole judge of what would constitute such work. The improvemet levy will be restrospectively imposed upon areas irrigated by the Damodar and the Bakreswar canal constructed long ago. There is an impression in the public mind that the Bill is a device to tax mainly West Bengal for the benefit mainly of East Bengal, and this impression will be strengthened by such provisions. Why should non-agricultural lands be liable to pay the improvement tax? An appeal should lie to a properly constituted civil court against the decisions of the Government. But there is no such provision in the Bill.

Lectures on Indian Subjects at the Royal Society of Arts

The *Journal of the Royal Society of Arts* for July 5 last states that during the last session seven papers, including the Sir George Birdwood Memorial Lecture, were read at meetings of the Indian Section of the Royal Society of Arts, London. Some idea of some of these lectures is given below.

Forests in India

A paper entitled "*Forestry in India: Economic and Commercial Aspects*," was read by Mr. A. D Blaschick, who gave an account of the present position of the forests, for the economic development of which wider possibilities have been opened up by the establishment in 1929 of the new Forest Products Research Institute at Dehra Dun, the finest Institute of its kind in the Empire. A permanent forest policy was first developed by Lord Dalhousie in 1855, and the total area of forests amounts to nearly a quarter of the area of British India. Rather less than one-third of this huge area is at present subject to systematic economic management, as large areas are inaccessible or unprofitable, and in 1929 the gross revenue of the Forest Department in India and Burma had risen to about £4,750,000, the net revenue being nearly £2,000,000. After referring to the figures of the imports and exports of timber and the exports of minor forest products, of which lac is by far the most important, the lecturer concluded with the hope that the New Constitution would provide means for securing a permanent and co-ordinated policy of forest preservation and development in all the provinces of India.

Industrial Progress of Mysore

A paper on 'The Industrial Progress of Mysore State" was contributed in 1925 by Sir Alfred Chatterton, and a further chapter was added during the present session by Mr. C. Ranganatha Rao Sahib, who read a paper entitled "The Recent Industrial Progress of Mysore." After giving a general outline of the physical features, population and constitution of the State, the lecturer dealt with some of the more important aspects of its industrial life. It has been for many years the policy of the Mysore Government to take a leading part in the initiation of industrial enterprise. The work of the Agricultural Department includes the improvement of the breed of native cattle, the supply of steel ploughs and other agricultural instruments and of superior strains of seed, as well as the demonstration on Government farms of modern methods of cultivation. The Electrical Department has carried out a comprehensive scheme of rural electrification for the supply of power for irrigation purposes and for weaving and other industrial plants, and of electric lighting for towns and villages, while the Industrial Department has sunk a large number of wells of small diameter for the provision of a pure drinking supply. Among other important developments due to Government enterprise may be mentioned the introduction of the cultivation of sugar-cane, the establishment of iron and steel works, and the erection of factories for the manufacture of sugar, soap and porcelain insulators, and for the distillation of sandalwood oil. In the sphere of education, on which nearly one seventh of the annual revenue of the State is spent, the spirit of progress is equally manifest, the standard of literacy among the masses is being raised, and facilities for higher and university education are provided at a very moderate cost.

In education and the development of industries, Mysore has outstripped British India in some directions.

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A SUNDAY IN ROME

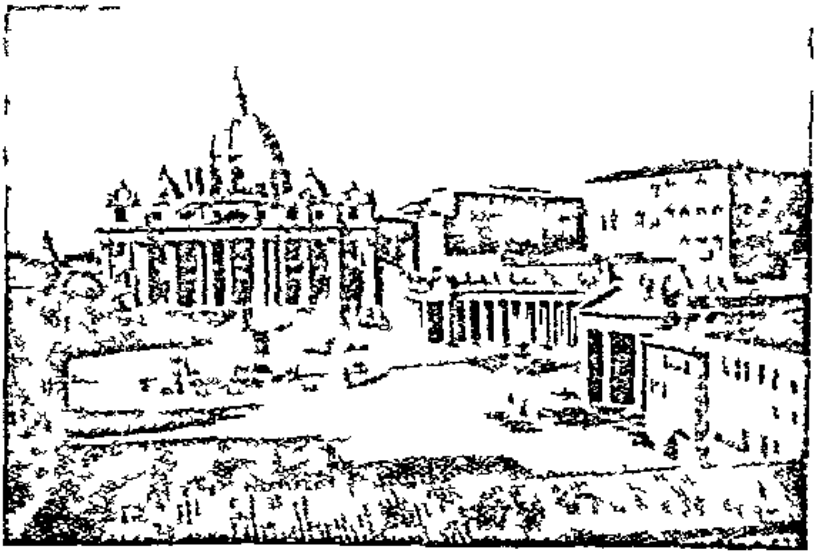
By J J SUNDERLAND

ROME comes nearer than any other city to being the religious capitol of the Christian world It is the religious capitol of the Catholic world and the Catholic world constitutes about one half of Christendom *Nor is Rome's connection with* Christianity confined to the present. On the contrary no other city holds so central a place in Christian history Throughout a long array of centuries the history of Rome was essentially the history of Christianity for from Rome went out the power that governed and the influences that shaped nearly the entire Christianity of the world

It follows that to study Rome is to put oneself in *condition to obtain important* light upon the great world movements of religion present and past Surely then a Sunday in Rome may be most appropriately and profitably spent in visiting some of the spots associated with the religious history of this famous city

Of course the first of these is the church of St. Peter' the magnificent cathedral associated with the vatican and the Pope

Crossing the Tiber near the massive and striking Castle of St. Angelo, or Hadrian's Tomb, the distant view of St Peter's which *we get is particularly fine showing* the dome much better than do nearer view We approach the church across a broad paved open plaza or circus, shut in by long imposing circular colonades on either side In the plaza stands an Egyptian obelisk of red



St Peter's

granite, 130 feet high, brought from Heliopolis by the Emperor Caligula There is neither tree, nor shrub, nor flower, nor any green thing on the plaza everything in sight is stone But the monotony, and in summer time the heat, are a little relieved by two fine fountains which play into the air vigorously a little way to the right and left of the obelisk

By far the most impressive feature of the church seen from the outside, is the dome. It is the largest dome in the world Seen from the various hills on which Rome is built, and from many places in the country miles away from Rome, it lifts itself up magnificently into the air, and is a thing of glorious beauty But the church is so large upon the ground, and the dome is placed so far back upon the church, that as you approach near the building the dome is soon hidden from view, which is a fault in the architecture of the church In this respect the dome of St Paul's Church, London or that of the National Capitol of the United States, in Washington, is far more satisfactory



Michelangelo The Creation of Woman

The facade of St. Peter's is ornate but weak It lacks the nobility and grandeur that makes the dome so impressive The interior of the church is immense, and its magnificence is beyond description But it does not seem like a church, it seems more like a series of palatial rooms opening by vast arches into one another Nor is its style of furnishing and ornamentation like that of a church, but rather like that of a gorgeous palace Everything seems designed for display,—the polished marble, the rich gilding and brilliant colours, the mosaics, the statues, the paintings One is overwhelmed with the vastness of the display, dazzled with the brilliancy of the show, but it arouses no sense of awe or solemnity, no feeling of worship is awakened in the soul One place is an exception however Standing at the intersection of the nave and transept, and looking up into that vast and splendid dome, rising, perfect in every proportion and glorious in colour, 400 feet above your head, you are stirred by its sublimity, and you feel that here one could worship As one wanders about amidst the forest of pillars and under the wilderness of arches it is easy to get confused, and for the moment to lose one's self Everything is on a gigantic scale Under these lofty heights and beside these gigantic statues men and women seem like pigmies

There are numerous shrines in different parts of the church At some of them we see persons kneeling, counting their beads crossing themselves and performing other acts of devotion

In a chapel leading off from one of the aisles a religious service is just beginning We go in About a hundred persons evidently of wealth and position, are present. There are a dozen or more priests arrayed in splendid robes, and a finely trained choir of forty men The altar is magnificent with its candles, its crucifix and its furnishings of gold But how lifeless and perfunctory is the long service! The singers have superior voices, and their music would be excellent and enjoyable if it had any soul in it. But it has none While the long prayers in Latin go on, the singers

turn uneasily, yawn, and some of them repeatedly relieve the tedium by taking snuff

When the service is over we go out, and finding another in progress in another chapel, we enter there This is evidently a service for the poor It is conducted by a single priest, *with one small boy attendant to lift up* his long robe as he walks about, to tinkle the little bell, and to carry the Bible from place to place There is no choir or music Is it because the poor do not need these things? About 200 persons are in attendance, among the number some 50 girls and young women dressed all alike in very cheap clothing,—probably from some charity school Here the *part performed by the priest seems as hurried* and as perfunctory as in the other chapel But the congregation seem earnest and sincere, and they give the place something of an air of devotion, so that we do not go away without at least a slight feeling that we have been in a place of worship

At the close of this service we go out again into the great, gorgeous church There is one place to which all steps tend, and which seems to be the centre of interest and devotion in the vast room It is the spot where stands heavy black statue, and as the people approach it they kiss its toe or reverentially rub their foreheads against it. It is the famous statue of St. Peter, cast by Pope Leo the Great from the old pagan statue of Jupiter Capitolinus This history of the statue has given rise to the rather cynical pun, that the pagan Jupiter has become the Christian Jew Peter We stand and watch the proceeding in amazement. As the people in the church pass the statue, most of them, men, women and children, Italians or foreigners, kiss the toe

In the church are four other specially sacred objects They are what are known as the relics Each is kept in its own shrine They are first, as we are told the spear with which the side of Christ was pierced at his crucifixion second, the head of St. Andrew, one of the twelve disciples third, a part of the true cross, and fourth, a handkerchief (called the napkin of St. Veronica) containing the impress of the countenance of Christ—the same being, as the guides declare, a handkerchief on which he wiped his face on his way to Calvary, leaving on it his likeness

Even if all these relics were genuine, what would be the effect of using them in connection with worship? Could it be anything else except to create superstition, and draw attention away from that true worship which is of the heart?

But there is not the slightest evidence that *a single one of these relics is genuine, on the* contrary, there is every reason to believe that they are every one mere make believes, kept here, to awe and impress the people Oh, how much of this kind of thing the traveller



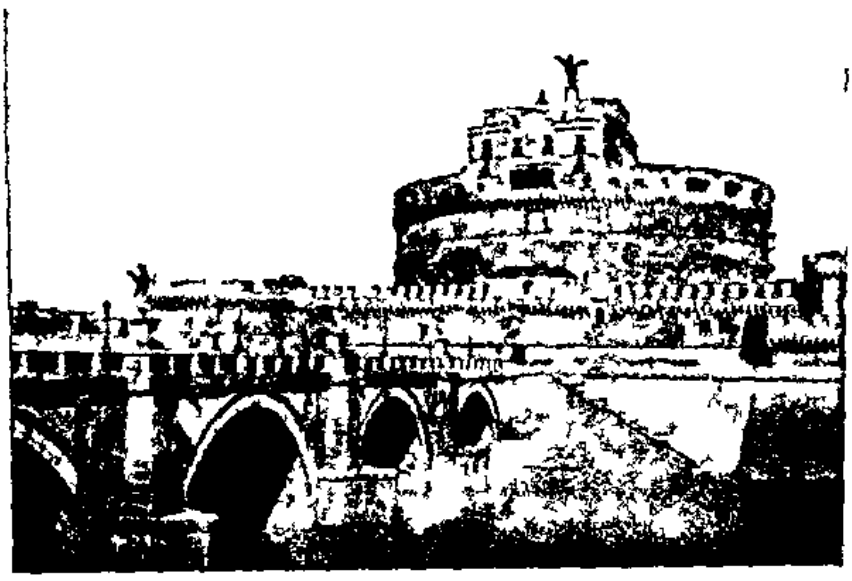
Raphael Dante *a detail of the Parnassus*

sees in connection with the Roman Catholic Church the Greek Church, the Coptic Church, the Armenian Church, yes, and out side of Christian lands, in connection with Muhammadanism, with Brahmanism, and with Buddhism It is the attempt to hold the people beneath a religious yoke by an appeal to superstition And wherever ignorance prevails it is successful Only knowledge, only enlightenment can break the bonds, and give men a religion of freedom and truth

As we wander about this vast and magnificent *room, and gaze upon its architecture, its*

would have to be extended very far in order to furnish burial accommodations for all Thus in the course of two or three centuries they grew into all these elaborate and almost endless labyrinths.

At times the early Christians were allowed to excavate these burial places for their dead in peace. But at other times they were persecuted severely, and then they found these subterranean passages good hiding places from their persecutors and here they could with most security hold their religious meetings. How many persons have been thus saved from being thrown to wild beasts in the amphitheatre, nobody knows How many have been dragged from these solitudes to death, nobody knows What tragedies these dark labyrinths have witnessed will never be revealed in this world Certain it is that they have all been places of song and prayer, of hope and tears, and of as deep experiences as the human heart can know These catacombs are of almost incredible extent—the total length of their narrow underground lanes and streets being not less than about 350 miles They run in all directions, they cross each other at different levels sometimes there will be three, four and even five sets of passages or streets one above another Of course in many of them it takes the greatest skill to avoid getting lost



Castle of St Angelo

One of the most interesting features of the catacombs is the great number of relics and inscriptions found in them We may almost say that the history of Christianity for three hundred years is written here. In this place, hidden from the sight of the world, the young Christianity grew strong until it was able to master the Roman empire

The mystery of these catacombs stirs the imagination While the Rome of Trajan and the Antonines was moving on its lordly way, proud and complaisant, with its poets and historians, its triumphs its grand spectacles in the Coliseum, its majestic buildings rising as if by magic, looking upon the Christian sect with contempt, there was all the while 'living beneath the visible, an invisible Rome—a population thought of vaguely, vaguely spoken of, and with the indifference that men feel who live on a volcano—yet a population strong hearted, of quick impulses, nerved alike to suffer and to die, and in numbers, resolution and physical force sufficient to have hurled their oppressors from the throne of the world, had they not deemed it their duty to kiss the rod, to love their enemies, to bless those that cursed them and to submit for their Master's sake to the 'powers that be Here in these catacombs—these dens and caves of the earth—they lived and here they died—a 'spectacle' in their lifetime to men and angels,' and in their death a triumph to mankind Such was the young Christian giant that was growing to strong and noble manhood in this hidden and invisible Rome

What kind of a Christianity was it, which the catacombs reveal? Was it the same kind as that which is represented by St. Peter's Church? It would hardly be possible to conceive of two forms of religion farther apart. The Christianity of the catacombs was simple and spiritual all who professed it were brothers, its ministers were simple pastors leading the flock, Jesus was the Good Shepherd over all, gathering all into his fold death was illuminated with the bright and sure hope of immortality There was no

pope, there was no ecclesiastical hierarchy, there was no mass and no elaborate ritual, there was no St Peter holding the keys of heaven and hell, there was no theological creed laying its burden upon men's souls

We return from the catacombs with many thoughts and emotions Above all others is that of amazement at the distance that Christianity has wandered from the simplicity, the spirituality, the naturalness, the equality in brotherhood of its early years

We have one more visit to make, before our Sunday in Rome is ended. It will not take long There will be no labyrinths to wander through There will be no great and magnificent church to inspect. What we shall now go to see is a simple monument, standing in one of the less known public squares of Rome,—but a monument that will tell us a tale to stir our blood and whisper in our ears hope for Rome and Italy and man

The sun is far down the West. We order our driver to take us as quickly as he can to the Campo di Fiori—the old square where the Inquisition used to burn its victims at the stake Here in the centre of this square, a little more than three centuries ago a tragic event occurred which has taken a great place in history It was the burning of the illustrious apostle of free thought, Giordano Bruno On the spot where the fire did its cruel work, a later Italy erected a noble monument to that great martyr's memory It is this monument we have come to see We stand before it with bared head. Men call Rome "the Holy City" Aye, it is a holy city, for it contains Bruno's ashes wherever a man dies for truth or freedom, there is holy ground In that far away past which the catacombs speak to us of, St. Paul was in Rome. He too was a hero, and a martyr for conscience sake Thus Paul and Bruno clasp hands across the centuries

The significant thing about this Bruno monument is that it should have been erected in Rome,—that it stands on the very spot where the Inquisition did its horrible work, telling that the days of Inquisitions are for ever gone Even the Pope has never ventured to disturb this monument, though it stands in his own capitol city

> 'Truth forever on the scaffold wrong
> forever on the throne—
> Yet that scaffold sways the future and
> behind the dim unknown
> Standeth God with in the shadow keeping
> watch above his own

THE VEDA AND THE AVESTA

By NAGENDRANATH GUPTA

SOME European orientalists and a few Zoroastrian scholars have devoted some study and attention to the very remarkable similarity between the Vedas and the Avesta, but the parallelism has not been explored thoroughly and exhaustively It is one of the most fascinating and fruitful studies in comparative theology and comparative philology There was a time when the Aryans of India and the Aryans of Iran were the same people, following the same religion and the same customs Then at some time in the remote past they divided into two sections and went different ways Before they parted there was a religious schism of which there is evidence in their scriptures There must have been considerable bitterness of feeling, though there is no circumstantial or suggestive evidence and no tradition that there was any actual feud or fighting between the two sections of the tribe

In order to trace the similitude between these two ancient faiths to the fullest extent it is necessary to have a full and accurate knowledge of Vedic Sanskrit and also the language of the Avesta The scriptures of both languages should be carefully studied and great patience will have to be exercised in

making comparisons There should be no predilection and no prejudice It should be calm, dispassionate research work with the sole object of finding the truth We have to wait for such a gifted and devoted scholar Meantime the spade work may continue and any contribution in this direction, however humble, may prove useful

So long as the original Indian Aryans and the Iranian Aryans lived together there was no need of separate prayers or different forms of worship The art of writing was unknown and was not introduced till many centuries later Long before that the tribe had divided and gone different ways The scriptures that existed were retained merely in the memory The tongue was the stylus, the memory was the tablet The Vedas were ultimately collected and put together in India, the Avesta in Iran Whether these two are derived from a still older language or whether they are the same dialect in which differences have appeared on account of change of locality and surroundings is mainly a matter of conjecture It is a common experience that shades of difference appear in the same language or dialect by reason of distance alone A spoken dialect undergoes changes in the countryside at the distance of a few miles There are changes in accent, in idioms, in pronunciation in the grouping of letters This is noticeable everywhere Cockney English and the English spoken in Yorkshire are so utterly at variance that they sound like two different languages The difference in the sounds of certain letters in the Veda and the Avesta is very noticeable while it is impossible to overlook the similarity in the use and the meaning of words Specially, the spelling and pronunciation of Avestan words have been markedly influenced by other Iranian languages which are not of direct Sanskritic origin Vedic Sanskrit differs from later Sanskrit but all the sacred literature of the Aryans and the later Hindus are in Sanskrit while Pahlavi and Persian in which a portion of the Khordeh Avesta is composed are not Sanskritic at all

It is impossible to ascertain the circumstances under which a schism appeared and the Aryan tribe was divided into two, but there are certain indications of the stage of religious advance at which the division took place Any suggestion made is only inferential, nor can any theory be put forward with any degree of confidence It can only be offered for what it may be worth

The hymns of the Vedas as well as the existing parts of the Avesta must have been composed at different times spread over a considerable period. Part of the Rig Veda may have been in existence when one section of the Aryans came to the Punjab, then known as Aryavarta, or the first settlement of the Aryans. It is certain, however, that the concluding portion of the Rig Veda and the hymns contained in it must have been composed in India, for there are references to the Indus and other rivers of the Punjab and the Sarwasvati, to which hymns are dedicated, is believed to have been a river near Ambala, adjoining the eastern boundary of the Punjab This river has disappeared, but its bed can still be traced. In the Avesta the Gathas are the oldest portion as is apparent from the evidence of the language, but in the Vendidad, Fargard I, it is mentioned that the fifteenth and best of places created by Ahura Mazda was Hapta Hendu, named Hidus in the Cuneiform Inscriptions Hapta Hendu is the same as Sapta Sindhavas, the seven rivers in the Vedas This is India, or rather the Punjab This makes it clear that the ancient Aryans of Iran were perfectly aware of the existence of India

The split among the Vedic and Avestan Aryans must have taken place early Part of the Vedas was then in existence and the rites and rituals of worship had be definitely settled To what was the schism due? To this question no answer can be given, but it may be surmised that some difference arose as regards the position assigned to Vedic gods and also because one section of the tribe showed an inclination to depart from ancient customs The number of gods in the Vedas is thirty three some are worshipped by hymns, others by oblations and sacrificial offerings Of the higher gods Mitra and Varuna are named often together, sometimes Indra Varuna, and some hymns are addressed to Varuna alone Varuna is chief of the Asuras (Ahura in Avesta) The root *Asu* means life and in Zend *Ahu* has the same meaning In the Veda, Varuna is called *Maha*

(great), which is the exact equivalent of the Avestan word *Mas*. The letter *h* in Sanskrit becomes *s* in Avesta, both words conveying precisely the same meaning. *Hotar* in Sanskrit and *Zaotar* in Avesta have the same meaning.

In the Rig Veda the hymns gradually display a tendency to assign to Varuna a secondary place and to make Indra the principal divinity in the pantheon. Perhaps this was resented by one section of the people. Among the 101 names of Ahura Mazda in the Khordeh Avesta Varuna is given as the 44th name. It is not improbable that differences also arose about some customs. Consanguineous marriages are not permitted by the Vedas: the allegory of Yama and Yami is an instance; they are allowed by the Avesta. The original custom about the disposal of the dead was the same as that practised by the Zoroastrians up to the present day. One section might have introduced the burning of the dead and this must have given great offence to the conservative and orthodox section. It is mentioned in the Vendidad that Angre-Mainyus 'created the curse of inexpiable acts the burning of the dead'.

The resulting breach and religious hostility assumed a very curious form. The word Deva is from the root *div*, to shine. The Devas are the Shining Ones the Celestials. In the Avesta this word is slightly changed to Daevas, and means evil spirits. We shall presently see that this does not mean that the Vedic gods are rejected in the Avesta. They are invoked under other names. Moreover, the word Daeva is very comprehensive and includes many spirits, such as the *pisachas*, which haunt the places of the dead and are called evil spirits in the Veda. The *Druh* in the Veda are *Drukhs* in the Avesta and are evil spirits. Besides, the Avesta does not contain such an anomaly as giving to the same word two diametrically opposite meanings. The Daevas are evil throughout the Avesta, on the other hand, Asura in the Rig Veda means the highest among the gods in the major portion of the hymns, while in some other portions Asuras mean demons. No explanation whatsoever is forthcoming. So brilliant and gifted a commentator as Sayana, or Mahidhara, or any one else never explains why the word Asura, in the same Veda, should mean the highest among the gods in so many hymns and why the Asuras should be degraded to demons in other hymns. But this is a sure indication of the parting of the ways. When the Protestants broke away and exalted Asura Varuna to the highest and denounced the other Devas, Indra in particular, the other section changed the great god Asura into a demon and called Agni (Fire) Asura slayer. Indra became the tutelary god of the Indian section of the Aryans. In hymn 124 of the 10th book of the Rig Veda it is clearly indicated that Agni, the fire-god, has left Varuna Asura, originally the supreme deity, whose power was waning and associated himself with Indra who has superseded that god. The fire-god declares kingship alternates and he favours it. Some time later, the word Asura lost its original meaning altogether and even the root was perverted. A new word which cannot be found anywhere in the Vedas—*Sura*—was coined to mean the Devas, the prefix *a* implied the negative and a new classification of gods and demons was made, Suras and Asuras. This invention is in defiance of Vedic grammar and the original etymology of the word Asura.

Excluding the Puranas and judging from the Veda and the Avesta the feeling of hostility in the latter is far more vehement than in the former. There is no book corresponding to the Vendidad in Sanskrit. Vendidad is Vidaeva-data, the law against the Daevas, but there are laws against human offenders also and they are draconian in their severity. One wonders whether the penalties prescribed were ever enforced. As has been pointed out the Daevas are not only the Vedic gods but all kinds of evil spirits and evil doers, and there are men among the Daeva worshippers. Part of the daily worship of a Zoroastrian consists of the denunciation of the Daevas. Among the Indian Aryans there are no set prayers for denouncing the Asuras nor is there any declaration of faith laying down opposition to the Asuras as a paramount duty. It is undeniable that the bitterness on the part of one party was much greater than of the other.

In the tenth Fargard of the Vendidad certain Daevas are named as those to be combated with. The 17th verse says, 'I combat Indra, I combat Sauru, I combat the

Daeva Naonhaiti away *from the dwelling, the* clan, the tribe, the region' Further on it is said, 'I combat the Daeva of rain, I *combat* the Daeva of wind' Indra, who wields the thunderbolt, is called Andar in the Bundehesh Sauru is identified as Siva, or it may be Rudra. Naonhaiti is the name of the Asvin twins, called Nasatya in the Rig Veda The Vedic Deva of rain is Parjanya and the wind is named Vayu This exclusion, *however*, is not so final as would appear from the passage quoted above for they are to be found under other names in the Avesta The Vedic gods are the *Yazatas* of the Avesta

One of the most important Devas in the Veda is Agni or Fire, who is invoked in numerous hymns He is also called Vaisvanara, the god 'who is present with, and benefits, all Aryan men' In the Avesta and among the Zoroastrian community Fire is the chief symbol of purity and holiness The common place of worship is a temple where the sacred fire is kept permanently alight like the fire in the temple of Vesta *in ancient Rome* This is the reason why the Parsis are called Fire worshippers or *Atashparast* It is clear that Fire is not among the Daevas It is called the Son of Ahura and in the Veda also it is said that Fire was born from the womb of Asura. The notable point is that the Vedic words Agni and Vaisvanara are never used in the Avesta anywhere. The word used in the Avesta is Atar, from which comes Atarsh, Atash But this word also is not outside the Vedas Athar is a *special name of Agni, the fire-god* Hence the Atharva Veda and the fire priest, Atharvan This word is retained almost unchanged in the Avesta as Athravan In the minutest detail the rite of the Homa, Haoma, is the same in the Veda and the Avesta The *Barhishi*, trimmed grass for the fire, of the Veda is the *Baresma* of the Avesta, the priests Hotar and Atharvan of the Veda are the Zaotar and the Athravan of the Avesta. The famous libation of Soma in the Veda is Haoma in the Avesta.

Indra or Andar, the opponent of Asha-Vahishta himself, and second only to Ahriman in malignity, may be driven away from the realm as a Daeva chief, but who is Verethraghna of the Bahram Yasht if not Indra himself under one of his Vedic names? There is scarcely any change even in the name itself Verethraghna is Vritraghna, the slayer of Vritra, the Demon of drought. The root is *han, to kill* In the *Ramayana* the youngest brother of Rama is named Satrughna, the *slayer of foes* The *legend of the slaying* of Vritra, who is named Daeva Apaosha (Drought), *is told in the* Tistar Yasht. Vritra or Apaosha is a demon both in the Veda and the Avesta. In the latter the star Tistrya (Sirius) plays the part that is assigned to Indra in the Veda.

The Daeva of wind is to be exorcised *energetically* In the Gatha Vahistoishti this Daeva (Vayu) is named twice, the *a* being written short as in *call* But under the name of Ram the wind is invoked in the Ram Yasht and calls himself Vayu and addresses himself to Zarathushtra as one of the great Ones Mihr Yasht is an invocation to Mithra, the Vedic Mitra, the sun Aban Yasht is like the Vedic hymns to the waters and the river Ardvisura is invoked just like the Sarasvati or the Indus. An examination of the Avesta shows that in actual practice very few of the Vedic Devas are really treated as Daevas

The resemblance in the names is so close that any notion of an accident or coincidence must be ruled out at once The names are identical, only the inversion of ideas are sometimes very curious Yama in the Veda is and Yima in the Vendidad are identical Even the name of Yima and Yima's father is the same In the Rig Veda Yama is called the son of Vivasvan in the Vendidad he is repeatedly addressed as the son of Vivanhao In the Avesta Yima is later designated Jima, which is again transformed into Jamshed In Vedic lore Yama is the Ruler of the land where the departed souls of men go He is called the king who gathers men together In the Vendidad Yima is the ruler of the fabulous region of Airyanavaeja, the first land of happiness *created by Ahura Mazda.* The common feature of both these regions is that the dwellers live in the enjoyment of all bliss and happiness Fargard II of the Vendidad contains an account of Yima's kingdom. It is always expanding as must happen in the land of the dead since the number of the dead is always increasing and the dead from the beginning of creation must exceed the living

In Persian mythology, however, Jamshed was a king who ruled over the living On the 21st March every year the Jamshedi Nowroz is observed by all the three sections of the Parsis, the Shahenshahis, the Kadmis and the Fasilis, and it is also celebrated by the followers of Islam in Iran

One of the most extraordinary coincidences between the Veda and the Avesta is in regard to a certain rite performed in connection with the dead When a follower of the Zoroastrian faith dies, a dog is brought in into the presence of the dead This rite is called *sagdit saq* is a Persian word meaning a dog, *dit* is derived from the Sanskrit *drishti*, seeing With reference to this a fuller account is to be found in the Rig Veda than in the Vendidad The 14th hymn of the 10th Book of the Rig Veda is an invocation of Yama The spirits of the departed, the Fathers, are advised to 'run and outspeed the two dogs, Sarama's offspring brindled, four eyed upon the happy pathway that leads to the kingdom of Yama. These two dogs accompany the departing soul 'Dark hued, insatiate, with distended nostrils Yama's two envoys roam among the people May they restore to us a fair existence here and today that we may see the sunlight. Sarama is the bitch hound of Indra and all dogs are considered her offspring In the Vendidad, Fargard 8, only one dog is mentioned though the description suggests two 'a yellow dog with four eyes, or a white one with yellow ears That is brindled, the four eyes mean certain peculiar spots over the eyes Nothing is said about the origin of the dog Elsewhere in the Vendidad it is stated that the beautiful and pure soul goes to the Bridge of Chinvat accompanied by a dog In the Sanskrit epic of the *Mahabharata* it is related that a dog accompanied King Yudhisthira to heaven The rite of *sagdit* is still practised by the Parsis whereas it has been discarded by the Hindus, who look upon a dog as an unclean animal It is a Vedic rite as well as an Avestan ceremony It is allegorical but most Vedic rites come under that description

There is inherent evidence that the dispute that divided the ancient Aryans into two sections did not materially affect the religious beliefs of the Indian and the Iranian Aryans Most of the Daevas of the Avesta are also the demons of the Veda. The few Vedic Devas that are denounced by name or designation in the Avesta are invoked under other names in other parts of the Avesta. The Yasna, the Gahs, the Yashts are all like Vedic hymns The Gathas alone, though not quite free from the Vedic tradition of a variety of divinities, invoke a single supreme deity as the Creator and Sustainer of the universe.*

* Written for the Silver Jubilee commemoration volume of the Young Men's Zoroastrian Association Karach

"INDIAN NATIONAL CONGRESS"

(A *Review*)

By Dr. SUDHINDRA BOSE

TO students of contemporary India, a carefully detailed study of the Indian National Congress is of first-rate importance. It is not only the dominant political organization but it has been a vital factor during the last fifty years in creating many of those great social forces which have gone to the making of modern India. I say this most deliberately, in spite of all the bleatings of the sleuths of bureaucracy and the squawkings of the kept Indo-British press

The English rulers of India treated the Congress leaders as if they were dirt under their feet. Worse They were stinking dung The rulers operated on the hypothesis that Congress did not count it was worth less than nothing That, it is now evident, was wishful thinking

There was once a man in France by the name of Louis XVI One day returning from Fontainebleau, after spending a day shooting and killing nothing, he wrote in his diary the single French word *rien*, meaning "nothing He was convinced that nothing of importance had happened that day since he had killed no birds. But the day was July 14, on which the

Bastille was torn down That started the French Revolution

The Indian National Congress, it is quite possible, has set off the spark to a train of dynamite which may some day blow off the pretensions of those who are opposed to restoring India to the Indians

Josh Billings, the American wit, said "It isn't so much people's ignorance that does the harm, it's their knowing so many things that *ain't so*" *That's exactly the trouble with so many* foreigners who turn out political books about India which do the most harm

In his little book, *Indian National Congress*,* F M De Mello attempts to trace the development of Congress from its early years almost right up to the present. He slices the subject into three general divisions the trial of the parliamentary method (1885-1904), success of constitutional agitation (1904-1916), failures of *mass action* (1916-1934) He records briefly the achievements of Congress and also what he terms its 'failures." The book appears to be fair and honest, done by a man capable of understanding the English gentry representing the imperialist-capitalist civilization Mr De Mello is not a *jo-hukum*, yes-sayer He shows no particular admiration for producers of moral effect,' as revealed in his discussion of the Jalianwalabagh incident. He writes without *guile and without fanaticism*

His brochure is not, however, entirely free from superficialities and misunderstandings It is, for example, nonsense to say that Mr Tilak's sole contribution to Congress was "to stir up ill *feeling against government*" On the contrary, he was fighting to constitutionalize the government, and to put the imperialists in their place Again, it is a slapdash assumption to assert that Mahatma Gandhi has "no use for history or *economics*" How did De Mello make such a discovery?

I agree with the author that Lord Curzon gave a great impetus to Indian *nationalism* wholly unintentional and unconscious though it was. There is, however, room for doubt that Curzon had 'courage in abundance" He was essentially a cad In everything he did or pretended to do, he showed he was a bully. But when a bigger man came along and spanked him he did not act like a "Superior Person'

I recall a story I learned from Count Carlo Sforza, former Italian Minister of Foreign Affairs. He said that when he was the Italian Ambassador in Paris, he met Lord Curzon one day immediately after he was snubbed by Premier Poincaré. *The ex Viceroy burst out sobbing to Count* Sforza "Do you not think it terrible that I should be treated in this manner? Never before in my life have I had to endure such a castigation" He was about to collapse. And pulling *from the depths of his frock coat a hip-flask*, this son of a Victorian clergyman guzzled several draughts of whisky to brace him up "This former Viceroy, this Foreign Secretary of the British Empire," commented Sforza charitably, "*seemed to all appearences a man but his soul* was that of an Oxford student who weeps because he has not won a prize His was a case of stunted inner development." Sforza also added that Curzon had "*la larme facile*, tears *on the surface*, he was *a sob-sister*

It seems to me that Mr De Mello's treatise is too condensed to do justice to his subject Even then the value of the chronicle would have been considerably increased if he, who claims to present "an historical sketch', had used more of the actual records of Congress and done less editorializing Nevertheless, as an elementary summary of a vast subject, the effort is creditable. I do not know to what race F M. De Mello belongs, but he is reasonably impartial and is not a bit like an average Englishman

"When once a nation begins to think," said Voltaire, the intellectual god father of the French Revolution, 'it is impossible to stop it." No one can deny that India is today thinking as never before, and that much of its thinking has been started by the Indian National Congress. What ever *its shortcomings*, its achievements are the proud heritage of the Indian Nation and will be cherished forever

Is England in India's way or is India in England's way? That is the question at issue. All that the Indian National Congress wants is that India should be restored to its own people.

* *The Indian National Congress an Historical Sketch* By F M De Mello Oxford University Press Nicol Road, Bombay, pp 121

TJURUNA-OWNERSHIP

A glimpse into the life of the Aborigines in Central Australia

By T. G. H. STREHLOW

Tjuruna Ownership

Introductory Note. The Aranda word tjuruna is a word which is used by the natives with a great variety of different meanings. It includes all sacred objects and ceremonies possessed by them. In the present paper I have used the spelling *tjurunga* to denote the sacred stone (talkara) and wooden (it tjanara) objects of the Aranda tribe of Central Australia; the word is well known and generally accepted in scientific circles in this form and in this sense. The proper phonetic spelling tjuruna, whenever it occurs in this treatise implies that the word is being used in its very wide and indeterminate native significance. Generally speaking "tjuruna" in this paper denotes the sacred stone and wooden objects possessed by private or group-owners together with the legends, chants and ceremonies associated with them.

SACRED objects and sacred traditions are *the greatest treasures possessed* by the natives of Central Australia. They rank amongst the very few possessions which fall to the lot of individual owners. The laws of ownership are fairly simple, but provision has had to be made for exceptional cases, and consequently a large number of rules to meet such cases has had to be added. As a result, some of the finer details of the tribal code governing the ownership of the sacred objects and the transmission of the sacred ceremonies and traditions are rather intricate and often somewhat difficult to comprehend. An attempt has been made in my full paper entitled "Tjuruna-Ownership" to trace out in detail all the laws governing the ownership of the *sacred objects and traditions of the various* Aranda groups of Central Australia. In my present paper I shall have to confine myself to a statement of the property rights in normal cases. This account will concentrate on two main issues, viz.:

(1) The property rights of the individual.
(2) The property rights of the totemic clan.

A. Property Rights of the Individual.

(1) *The Conception-site.*

Private ownership of the sacred objects and traditions is determined by the "conception site" of every individual member of a patrilineal totemic clan. The "conception site" occupies *by far the most important place in all the* arguments which centre around the possession of the myths, chants, ceremonies, and sacred objects owned by any large local totemic clan. There are many ways of determining the conception site of individual persons; two instances must suffice for the present.

A case from real life—which has been condensed considerably from an account given by my father thirty years ago—(C. Strehlow, Aranda und Loritja Stamme, II, p. 3)—will *illustrate one of the Western Aranda forms of* belief concerning conception.

In the vicinity of Arkokoringa, a place west of Mt. Zeil on the Kulatja border, there is a ramaia totemic centre where in the beginning a ramaia (yellow goanna) ancestor belonging to the Paltara class passed to his last rest, his body changing into a prominent rock. A man called Urbula is living here together with his wife Kaltua. Urbula belongs to the Knuraia marriage-class and his wife Kaltua is a nala woman; a child born to them would be placed at once in the Paltara class.

One night the ancestor emerges from the rock and visits Urbula's camp. From the talk of the people in the camp he gathers that Kaltua is a nala woman and hence his class mother. That very night Urbula dreams that a totemic ancestor is standing at his side. Next morning Urbula goes out hunting, he is accompanied by the ancestor himself who of course remains invisible to him. In the evening Kaltua, who has been watching for the return of her husband, sees Urbula coming back from the hunt in the distance. She sees him in the company of another man who suddenly vanishes when they are drawing nearer to the camp. Urbula gives a piece of the meat which he has obtained on this hunt to his wife. It is really the gift of the ancestor who has assisted Urbula to procure it. Kaltua tastes it and immediately feels sick in consequence.

On the following day Kaltua passes the sacred rock of Arkokoringa. She sees a man standing there adorned with a white band around his forehead who is carrying in his hands a hurling stick (tnauia) and a small bull roarer. It is the ramaia ancestor himself. He hurls the bull roarer at Kaltua; she feels a sudden pain as it pierces her body immediately above her hip. The ancestor vanishes, the bull roarer assumes human shape in the body of Kaltua.

She returns and relates her experiences to her husband. Her husband and her husband's father question her closely concerning the exact locality where she had seen the figure of the ancestor. They then tell her—"You have conceived a child. Its name shall be Loatjera." (Loatjera is another name given to the yellow goanna).

Similar beliefs are entertained in the Northern Aranda area. In all cases the conception site of any person is the place where his mother experienced *the first symptoms of morning-sickness* and the first pains associated with incipient pregnancy.

The Southern Aranda version differs somewhat from the beliefs found amongst the Western and Northern Aranda groups. The following account was obtained at Horseshoe Bend on the lower Finke River. In this area the sacred tjurunga of a given district are no longer kept massed together in one large cave, but are hidden away in small bundles containing only two or three each at the exact sites where the ancestors lived and wandered about and passed to their last rest.

> If a woman should approach one of these caves the spirit of the ancestor *who is resting there* calls out and his voice causes the woman to turn around. The woman gazes behind her, she sees nothing—No one is coming from behind. Failing to see anything she continues with uncertain steps, she muses—A child is crying for me, it is about to enter into my body. She rests for a moment, feeling unwell—The child is beating me now. Again she muses—Whoever cried for me? And another woman in the camp tells her—It was a baby. An unmarried girl does not hear a child calling out, only a married woman has this experience.
>
> Another woman, perhaps *after hearing a child* crying, actually sees the form of a child vanishing suddenly behind a tree or a rock or a tuft of spinifex grass. The child disappears just before it enters into the body of its future mother. The mother sees the child only for a fleeting moment, hidden as it were behind a veil of mist. On her return to the camp other women who are present will tell her—You will certainly conceive a child since it has been crying for you.

All these differing traditions are of great practical value to a native community since they serve *to fix the conception-site* of every man, woman and child in the tribe beyond doubt and dispute. The conception site pointed out by the story of the future mother finally *titles the totem of the child that she is going to bear*. To a large extent, too, it determines, as will be shown below, the rank which the child will enjoy amongst the initiated members of the group after reaching *the years of maturity*. The actual birth place of the child is of no account, and consequently is never remembered in later life; the true home of every man is the site where he once lived and moved *without fetters in a more* glorious age than the present, at a time when the world had first become awakened out of eternal sleep in the thick silent darkness that had encompassed *the earth ever from the beginning* of time.

A brief note may be added here concerning *the status of women* as owners of sacred objects and traditions. *Every* living person *in* the various Aranda groups by reason of his or her conception site is entitled to a share in the tjurunga of his or her clan irrespective of age or sex. But at the time of birth totemic ancestor *or incestress who has undergone reincarnation is* totally unaware of his or her former glorious existence. The preceding months have been a "sleep and a forgetting". If an ancestor or an incestress is reborn as a boy the old men will later on initiate this boy and reintroduce him into the ancient traditions and ceremonies which he himself had instituted in his previous existence. If the ancestor elected to bear female form or if an ancestress is reincarnated as a girl, no such enlightenment ever takes place. The women of the Aranda tribe must remain uninitiated and *pass their days in comparative ignorance*. Male relatives *i.e.*, fathers and brothers undertake the duty of guarding the heritage which is indisputably theirs by reason of their conception sites. In the words of the natives male relatives must guard a woman's tjurunga since her sex prevents her from tending them in her own person.

This is all *the more remarkable since the* female ancestors which are celebrated in Aranda myths are usually very dignified and sometimes fear-inspiring figures who enjoyed great freedom *of decision and action*. Yet Aranda *men, who* are reverently proud of the powerful feminine characters described in their ancient legends look down upon their own women with a certain measure of *pitying* contempt.

> Our women are of no use at our ceremonial gatherings. They are altogether ignorant of the sacred tjuruna. They have fallen from the estate of our great feminine ancestors. Why, we do not know.

The locality of the conception site then decides the totem of every person in the tribe. On the birth of a child or soon afterwards the old men of the group determine its tjurunga: this is a stone or wooden object often marked with simple engraved figures, such as circles or parallel lines. It represents or is symbolical of the original body of the ancestor or ancestress who has been reincarnated in the person of its new owner. Often however ancestors *changed* into rocks and trees when their days were come to a close. The boy Loatjira in my earlier example was the reincarnation of the ancestor whose body changed *into the large rock* at Arkokoninja: this rock is now regarded as the boy's other body; it is his tjurunga. If the tjurunga is a huge immovable object, for *instance* a rock lying *outside the* sacred cave or a tree flourishing nearby, the old men of the group on the birth of the child reincarnated from such a rock or tree usually fashion another *tjurunga for it from* mulga wood: this is then engraved with the traditional patterns proper to the totem of the child, rubbed with fat and red ochre, and then put into the storehouse. It is *regarded as a* replica of the original tjurunga, from which it

derives its sacredness and some ill-defined magic properties

(ii). Initiation Period

Before a young man is allowed to take possession of his own tjurunga, before he is admitted into the sacred traditions which are woven around his own personal totem, he has to pass through a great number of ordeals which are traditionally associated with the native initiation ceremonies A description of the latter falls outside the scope of the present paper It must suffice here to state that the young initiate, during the many months which intervene between various tortures and operations is introduced cautiously into the sacred traditions of his own clan He is allowed to witness some of the less important ceremonies of his clan and he has to learn a number of sacred chants. The novice, in short, receives his first glimpse of the secret religious life of his clan His progress depends on the zeal which he shows in learning and on implicit obedience to his elders

(iii) The inkupa festival

The inkura ground is in the eyes of the natives *the real initiation-centre of any group* it is here that novices who have passed all stages of their physical manhood rites are instructed by their elders in the ceremonies and chants and legends of their own clan Here they receive the final stamp of citizenship which entitles them to a recognized place in the social and cultural sphere of their people. The inkura ground is always put down at one of the most famous totemic sites of a given area. *Ilbalintja* in the territory of the northern Aranda, was once peopled according to legend by a large horde of gurra (bandicoot) men under the leadership of their great sire Karoru Different mythical groups of bandicoot men spring into existence at various other places situated in Aranda country Most of these gurra men came to Ilbalintja, attracted by a desire to visit their kinsmen All of these visitors passed to their final rest at the soak of Ilbalintja The present Ilbalintja ceremonial chief proudly told me

> Our fathers taught us to love our own country and not to lust after the lands belonging to other men They told us that Ilbalintja was the greatest bandicoot totemic centre amongst the Aranda people and that, in the beginning bandicoot ancestors had come from every part of the tribe to Ilbalintja alone and had stayed there for ever so pleasing was our home to them
>
> Here all their tjurunga and all their ceremonies (andata) have been left behind at the bottom of the soak of Ilbalintja. We have inherited them all there is no other place in the tribe which is the equal of Ilbalintja as far as tjuruna are concerned if we were given six months in which to hold our sacred ceremonies we should be unable to perform them all in that time, a great abundance would still be left over Our ceremonies draw to them men from all Aranda groups."

Ljaba, also in Northern Aranda territory, is a widely known honey ant totemic centre Honey-ant men migrated from here to all other honey ant centres situated in the Northern and Western Aranda Unmatjera, and Kukatja group areas. In addition most of the ntjuiamba (honey suckle) ancestors who once dwelt on the Burt plain swept through the mulga expanse of the great plain and "flowed like a stream to Ljaba They united with the remaining host of honey ant men and passed to their final rest at the home of their new friends 'All their tjuruna' in the words of the natives, have been left behind at Ljaba

These traditions explain why in the Northern Aranda area the inkura initation grounds are (or were) always laid down at Ilbalintja, or at Ljaba, or at one of the remaining principal totemic sites where tjuruna from all parts of the group territory and from neighbouring sections are believed to have been massed together and hoarded ever since the mythical times when the ancestors roamed about on this earth The inkura rites of each centre are held at times when they will not conflict with those of other places in the same group-area. The inkura festival will be held at Ilbalintja when there is an adequate supply of young men in readiness to undergo the initiation ceremonies It is not necessary that all of these men should belong to the bandicoot totem Many minor totemic centres are to be found in the vicinity of Ilbalintja, and probably some of the youths will belong to the rarka (sun) totem of Ilbalintja, others to the ntjuiamba totem of Tjoakana, others to the tjilpa totem of Mallal' Intunaka. But their fathers or grandfathers or brothers as the case may be, have belonged to the bandicoot totem of Ilbalintja and hence all these youths undergo the final initiation rites on main inkura ground of their own totemic clan', where the greatest treasure-grove of their 'clan tjuruna' is to be found Invitations are sent to men resident at all other bandicoot totemic centres and are solemnly accepted every man feels compelled to attend the Ilbalintja inkura festival of his own ancestor or those of his nearest blood relatives have paid a legendary visit to the home of the Burt plain gurra clan Visitors encourage their own immediate relatives and friends to join them on the occasion of a great inter group assembly of this nature the tjuruna of the ancestors which lie at the bottom of the sacred soak of Ilbalintja draw towards them men from every group of the tribe

Ljaba used to enjoy a position of equal eminence it never failed to attract a large concourse of visitors whenever the inkura ground was to be laid down Ltalaltuma, in Western Aranda territory, had a similar importance among the Western Aranda, Kukatja, and Matuntara groups, as I have stated in a different paper ("Three Aranda Sub-Groups") In Southern Aranda territory Ungwatja on the middle Finke

River, and Imanda on the middle Hugh, were two of the most famous inkura grounds in the lands held by their group Ungwatja was an emu totemic centre, and Imanda was the home of the ulbolbuna (bat) ancestors

The inkura festival usually lasts four months or even longer; and during all these months ceremony follows upon ceremony all the sacred ceremonies pertaining to the totemic centre where the festival is being performed must be exhibited both to the members of the resident totemic clan and to visitors from other groups The lives of the original ancestors who once lived at the site now occupied by the inkura ground are exhibited by means of short dramatic pieces. If the inkura ground has been laid down near an emu totemic site, then emu ceremonies naturally occupy pride of place If the initiation ground is situated at a tjilpa (native cat) ceremonial centre, performances connected with the tjilpa totem will predominate In all cases, native custom demands that the claims of the original totemic ancestors of the chosen site must receive consideration before all others

During the months which they spend on the inkura ground, the ilara are expected to learn many of the traditional chant verses relating to the ceremonies which they have been shown Their store of knowledge steadily increases. By constant repetition of the verses their peculiar metrical form is impressed indelibly upon their minds. Frequently they are not explained to them properly by their elders they are still regarded in many ways as "mere boys" (wora kurka) they are still "too young to merit detailed instruction The teaching of their elders makes heavy demands upon their powers of mechanical memory It purposely ignores the intense youthful craving for intelligent enlightenment The great traditions of the group, its treasured tjuruna, must be preserved accurately, their complexity and elaborateness demands that teaching should begin early when the faculty of memory possessed by the youthful mind has reached its full development. The habit of mental alertness must be inculcated An overpowering interest in the sacred traditions must be stimulated, but not satisfied Satisfaction is deferred to a later time, when the young man in the course of his own independent life at home has shown himself to be a worthy guardian of the sacred traditions of his clan

The long months on the inkura ground come to an end, and the visitors disperse, every family to its own home and the young initiates are now admitted as fully qualified members into the society of the mature men of their own particular group

It must be stressed that up to this time the young man has a knowledge only of the tjuruna (*i. e.*, the sacred ceremonies chants, and traditions) relating to the 'pmara kutata, the "Everlasting Home of his group, where the most highly honoured totemic ancestors of his clan lived ever from the beginning, and where they went to their final sleep when they had grown tired of living He himself has been initiated according to the rites traditional at this 'Everlasting Home." Whatever his own personal totem may be, he has in a sense become a citizen of this pmara kutata.

After a probation period which usually lasts for a few more years, the day comes when his elders determine to make him the owner and guardian of the tjurunga relating to his own person *The young man is taken to the storehouse* containing the stone or wooden object which represents the original deathless body that he possessed in his previous existence His father or his father's brother has the special duty of instructing him on the significance of the different physical objects at the ceremonial site The tjurunga is then taken out of the cave and shown to the young man for the first time A young Western Aranda man who belonged to the tjilpa (native cat) totem, was thus addressed on this occasion

> Young man see this object This is your own body This is the tjilpa ancestor who you were when you used to wander about in your previous existence. Then you sank to rest in the sacred cave nearby This is your own tjurunga Keep close watch over it

The young man is now taught the sacred chant associated with the ancestor from whom he himself has sprung The legend connected with the ancestor is related to him in detail. The tjurunga is then replaced in the cave, and the party returns home In the evening however, the fully initiated men go some distance away from the main camp and a few secret traditional ceremonies are shown to the young man These illustrate some of the striking events in the life of the ancestor whose story he has heard in the morning In addition, the chant which relates the doings of the ancestor is sung during the decorations for these ceremonies The young man is told to treasure both the chant and the ceremonies ever after they have now passed into his personal possession

After being entrusted with the tending of his personal stone or wooden tjurunga, the young man has to make a duty-offering of meat (tjauerilja) to the old men For all succeeding tuition, in regard to both the ceremonies and the chants, he has to offer similar 'tjauerilja' of meat to his teachers The individual ceremonies and chant-verses connected with his personal totem are all carefully graded in ascending degrees of secrecy and sacredness, at the time of receiving his tjurunga body a young man may be twenty five years of age He will often be thirty five or forty years of age before the most secret chants and ceremonies that are linked with it have passed into his possession

Attention must here be drawn to the fact that a young man, whose conception site has entitled him to the chieftainship of a great

ceremonial centre in his group, will have a far more rapid rise in the assembly of group leaders than a man whose 'origin' has been more lowly. Thus my Northern Aranda friend Gura was regarded as the reincarnation of the ancestral bandicoot chief Tjenterama. The legendary Tjenterama had been the chief of Ilbalintja, the most famous bandicoot centre within the borders of the Northern Aranda group. Hence Gura himself soon attained to a position of eminence amongst the members of the bandicoot clan, and his elders extended every consideration to him since he early showed promise of developing into an ideal native chief. He was always a dutiful and respectful pupil and his diligence reaped its own just reward.

> The old men took me apart from the other young men of my own age at an early date. They showed me many gurra ceremonies which they withheld from the other members of the bandicoot clan because they were still too young. I remember their teachings well. I often had my veins opened to supply blood for the ceremonies. I dutifully paid large meat-offerings for the instruction that I had received. Some of the ceremonies were too secret to be shown even to ordinary men of the bandicoot clan; only the oldest men of the clan and the born chief were allowed to witness them. None of the gurra men of the present generation have seen them. My elders kept on repeating these ceremonies time and again in my presence; they were afraid that I might forget them. No other man of my own age was allowed to see them. Had I forgotten them, no one else would now remember them. Our old men have been dead for many years past, and our ceremonies have not been performed at Ilbalintja for a long time. They told me that after their death I should pass these ceremonies on only to proved men of their own age, when I felt that I was getting old and weak, and that my memory was beginning to fail me. I was to pledge these men to the same degree of secrecy.

At the end of this section a brief note may be acceptable concerning the nature of the rights which an individual exercises over his personal tjuruna once they have passed into his possession. His personal tjuruna, *i.e.*, the sacred objects, the chant, the legend, and the ceremonies associated with his own totem, are regarded as his *personal property*. After he has been initiated into them, no one may, until the time of his death, tell the legend to other men, act the ceremonies in the presence of others, teach the chant to strangers, or show the stone or wooden tjurunga to visitors, except in the presence and with the consent of the man whose personal property they have become. To break any of these prohibitions is called "stealing the sacred tjuruna", and a man who has been found guilty of stealing the tjuruna of another man is liable to be murdered when the victim learns of the theft. At the same time, under the old order men were afraid of the tjuruna which were their property, they "handled" them only when their experienced elders were by their side. All tjuruna were "arunkulta", dangerous death dealing agents if treated with contempt or carelessness. The old men's advice—"Leave the tjurunga in their caves, do not show the ceremonies to strangers, nor sing the chants in the presence of the uninitiated"—was probably never disregarded until the days when the white man arrived.

B. Property Rights of the Totemic Clan

We must now proceed to a consideration of the functions and powers of the totemic clan from which the individual owners have sprung. Private ownership of the sacred tjuruna is a necessary institution, since even the members of the same family commonly belong to different personal totems. This is the logical outcome of the official doctrine of the "conception site", according to which the totem of the individual is determined arbitrarily by some whim of the legendary ancestor which cannot be controlled by the leaders of the local patrilineal clans. The inevitable disruptive effect exercised upon a native community by the doctrine of the conception site is deliberately counterbalanced by the strong emphasis laid upon the unifying ties of membership-obligations to the local patrilineal totemic clan.

By way of example an account will be given of the constitution of the *Krantji kangaroo-clan* in the Northern Aranda area. Its greatest "*pmara kulata*" ("everlasting home") is the little soak of Krantji, in whose depths the kangaroo chief Krantjirinja first came into being.

> From the soak of Krantji sprang into life Krantjirinja himself who was a true kangaroo. He emerged from it in the beginning with limbs like those of a kangaroo. During the day he was shaped like an animal; he used to eat grass and green herbage in the neighbourhood of the soak. At night he assumed human shape, he decorated his body with down with marevellous figures wrought in down. At the bottom of the soak a shield was lying face downward; in the depths of the soak was the home of the ancestor; his wind break was below the ground. Beneath the shield lay all his tjurunga; from beneath this shield did all kangaroo ancestors arise in batches. They emerged in the form of kangaroos and then assumed human bodies.

Great hordes of these "kangaroos" peopled the district surrounding the soak for a radius of several miles. Like their present human descendants they all belonged to the Purula Kamara classes. They spent all their lives near the soak, and finally reclined for their last sleep either at the soak itself or at other spots situated within easy distance of the place whence they had originated.

Krantji is today the great *Pmara Kulata* of all members of the Purula Kamara classes residing in the ancient territory of these kangaroo-ancestors. A *few minor totems* occur in this region. An Ulbmeltja (bird species) ancestor

lived at Ntartja, north of Krantji, he was armed with a huge tnatantja-pole with which he boldly slashed deep valleys into the mountain mass of Ulamba Fish ancestors went past the eastern side of the Krantji range of hills Tnaueria (native fruit species) women roamed about on the banks of the Ikrar 'Ulbma (Charley Creek) The flood swamps in which this creek terminates were the haunt of an agia (native plum) ancestor At Lakura Pinta, Ljinkua, Tjilpapura, and one or two other places, individual kangaroo-men came into existence. On the southern side of the Ulamba mountain there lived an ancestor who went on distant raids, destroying and devouring human victims. Accordingly the Purula Kamara men who peopled this district within living memory belonged to a large variety of different personal totems In addition, their clan included a few persons who had been "conceived" while their mothers were paying visits to the homes of other groups Ljora belonged to the ragia totem of Par' Frulija in the MacDonnell Ranges, his father was reincarnated from an altjatoa (grass-seed species) man who used to reside north-east of Ulaterka (Mt. Zeil) But the bond of a common pmara kutata linked all these individual members together in a firm totemic clan whose centre was the greatest ancestral home of their own forefathers Their "everlasting home' was the soak of Krantji. It was here that they were initiated, and that they witnessed their first sacred performances The first myth and the first chant-verses which they learned and the first ceremonies in which they were allowed to take part as ilara on the inkura ground, were all intimately associated with the kangaroo-totem Ever afterwards, irrespective of their personal totem and their personal tjuruna to which they were introduced at a later date all these men were proud to belong to the kangaroo clan of Krantji.

The important part played by *considerations of class* at such an ancestral home must be strongly emphasized The original class of the legendary ancestors determines that of the present inhabitants of their home. Their tjuruna are all in the safe keeping of men of their own class. Before the old native order of society had been disrupted, the sacred objects rarely left the cave where they had been stored some of them for centuries.

This process ensured the preservation of the traditional totems at the great ceremonial centres in all tribal groups. Despite all accidents which introduced strangers into the local totemic clans from time to time, the pmara kutata remained in the protection of men whose class was identical with that of the ancestors who first peopled it. Again, provided that the individual members of totemic clans did not stray too frequently across the boundaries of adjoining groups, the original totems in their clan territories would be fairly well preserved This desire to preserve the legendary character of their pmara kutata in regard to both the class and the totem of its later human inhabitants explains the earnestness of the old men of the clan in exhorting the younger generation not to leave the ancient soil that had cradled them

> Do not leave the home of your fathers, the home of your forefathers, the home of your ancestors ever from the beginning. Do not touch the sacred tjurunga. Leave them in the caves where they have rested through all the ages Tend them revere them honour them Do not rove continually through the territories of other clans honour the homes of your own ancestors Keep their ceremonial sites free from grass and bushes Guard all sacred objects lest they should be stolen, lest they should decay

The territories occupied by the various Aranda groups are accordingly divided up into a large number of smaller areas occupied by local totemic clans The centre of each district is the local pmara kutata, and its totem supplies a suitable name for the clan in question Members of the clan belong almost entirely to two classes standing in father son relation to one another The Northern Aranda term for a group of men consisting of fathers and their sons is "njinana", and in my paper I have attempted to introduce the term "njinana section' to denote a group of men forming a local totemic clan

The local totemic clan, the patrilineal njinana section which is associated with the greatest pmara kutata of a given district, is the powerful agent through whose efforts the myths, chants, ceremonies, and general traditions of each subdivision of an Aranda group are preserved carefully and accurately in their entirety and interdependence, as they have been handed down through untold generations It is the clan which preserves the sacred tjuruna during the long intervals sometime extending probably for more than a century which elapse before a man is born who inherits them as his personal property by reason of his conception site.

Some traditions probably never passed into the possession of private owners. It is almost certain that the Southern Aranda Ditjiratjira myth always remained clan property The ditjiratjira woman brought forth only mis-shapen children afflicted with frog legs and tail-stumps. Unfortunate babies, who showed these or similar physical deformities upon birth would not have been acknowledged by their horrified mothers they would have been left to die of starvation, the mother refusing to touch such 'devil's spawn" A number of places in Southern Aranda territory are still labelled as 'arudkulta kdanintja" their totem is 'arunkulta," something connected with evil, death-dealing magic. Unfortunately legends and chants dealing with such matters were kept a close secret from the younger men of the clan by their old leaders With the passing of the old men all knowledge

of them has become extinct in a great part of Southern Aranda territory. The old men of today spent the greater part of their lives on cattle stations and were hence deemed unworthy to become the bearers of these traditions. Amongst the remaining Aranda groups, however, which came under the influence of white settlers at a much later date, many of these arunkulta legends and malignant charms can still be recovered. Here again only a small number of very old men know them and these refuse to pass them on to the younger men of their own clan.

The leadership of the totemic clan is in the hands of the old men who have full knowledge of all the sacred traditions of their ngnanga section. They are the guardians of all tjuruna which for the time being lack a private owner and even the latter has to wait many years before the elders of his clan feign to part with the most highly prized and most secret ceremonies and chants which are part of his inheritance.

The numerous local totemic clans of the various Aranda sub-groups are joined together by *links of common traditions* which have been forged by the legendary trails of wandering ancestors. One instance must suffice. The legendary North Western Aranda ancestor who lived at Ulamba, undertook several raids into the lands occupied by Central and South Western Aranda totemic clans. After his last fatal combat he returned to Ulamba mortally wounded, and sank to his last sleep at the sacred cave. The Ulamba clan contents itself with the opening and closing chapters of his life-story since these alone are placed within the borders of their territory. The remainder of the myth is known to the members of the Ulamba clan only in outline; a detailed account of the missing sections would have to be obtained from Central and South Western clansmen whose lands were the original scene of the exploits of the blood thirsty raider. The Central and South Western men however prefer to relate the story in the presence of an Ulamba man so that no charge of encroaching over the Ulamba borders, no accusation of stealing sacred tjuruna, can be preferred against them. Such a charge would be almost as serious as an accusation of having stolen the sacred stone and wooden objects from the Ulamba cave. It would be regarded as a serious form of sacrilege.

Sometimes hordes of wandering ancestors travelled through the group territories of several successive tribes passing through the homes of a large number of local clans. *In such cases one totemic clan after another takes up the story and the chants and the ceremonies and the language of myth and chant changes whenever the border of a new tribal group is reached.* Each totemic clan is concerned only with that part of the tradition which is placed in its own immediate territory the preceding and successive portions of the myth are known to it only more or less imperfectly. In order to record such a myth accurately an investigator must travel from tribe to tribe, from one group to the next, from one totemic clan to its neighbours, until the actual sites are reached where the foundation members of the travelling host originated, and where its last survivors passed to their final rest.

A word must be said about *the powers of the old men* in their own totemic clan. The place of leader in every local totemic group is filled by the oldest man of the clan whose intellectual powers have remained unimpaired. At a festival gathering the voice of the oldest man present always commands attention; he has known more ceremonial chiefs belonging to earlier generations than any other surviving man in his own group. The leader is assisted in attending to the ceremonial and social affairs of his clan by an assembly of elders consisting of all old men of importance who belong to his own totemic group.

Nor was the power of these old men a negligible factor in the daily life of their own community though hasty observers have often asserted that there were no chiefs amongst the tribes of Central Australia. No man ever forgot *the lesson of obedience* which he had learnt through bitter experience of their power on the initiation ground and at the inkura festival. *Their undisputed wisdom in the religious and* ceremonial sphere evoked the admiring veneration of all members of their own clan who belonged to a younger generation. Their superior knowledge of magic spells made them objects of fear amongst the newly initiated; it increased the respect which they commanded amongst more enlightened and experienced men in all neighbouring clans. Sometimes their renown extended beyond the borders of their own group. They enjoyed many extraordinary privileges in their own group. They enjoyed many extraordinary privileges in their own community but the discussion of these privileges falls outside the scope of this paper.

We are now in a position to understand the *painstaking accuracy* with which the sacred traditions of every section every group and every "tribe" in Central Australia have been handed down over a long series of past generations. The native myth is not indeed memorized word for word by its owners but every detail mentioned in it is based on the ceremonies and chants which are rehearsed assiduously year after year under the guidance of the oldest men of the owning clan upon the possession of sacred stone and wooden objects which must not be removed from the local sacred caves, and upon the existence of various physical objects of religious significance in the landscape commemorated by the myth. The myth is the sum total of the many and varied explanations given by the old leaders of a

group to the younger men concerning the traditional chant, the sacred ceremonies, and the physical features of the landscape associated with the life-story of any given totemic ancestor who is revered by the group Every incident in the myth is firmly fixed rocks and hills and mountains do not change, and even trees outlive many generations The members of the totemic clan guarding the pmara kutata are pledged to tend both the ceremonial site and the sacred cave Members of a clan do not leave the borders of their own ancestral home except on temporary visits to the haunts of their neighbours It is the duty of the ruling elders of the clan to inculcate the chants, ceremonies, and myths firmly and accurately into the memories of younger men in their pristine purity The voice of the old men invested with the authority of knowledge settles any dispute amongst the younger members of the clan in regard to religious matters Every nmana section tends its own traditions. Whenever these interlink with those of neighbouring clans, both sections become responsible for their safe-keeping Garbled versions could arise only through ignorance on the part of newly initiated men about their own traditions or through hearsay tales recounted by strangers about the legendary ancestors of their neighbours To steal tjurunga," however was a very dangerous proceeding, the thief" was deemed guilty of sacrilege, and scarilege was liable to be avenged by the penalty of death. Under this system there is hardly a possibility of local sacred traditions undergoing a change even in respect of minor details during centuries of oral tradition The closely meshed network of totemic sites which dot every portion of the landscape, the eleborate ceremonies associated with all these centres, and the intricate verses of the sacred chants, which contain many obsolete words and have been composed in a variety of clever metres, all tell the same tale the sacred traditions of the present-day inhabitants of Central Australia are not the spontaneous effusions or the hastily invented productions of primitive savages but the amazing heritage of an age-old native civilization of no mean order

A GLIMPSE OF SOVIET RUSSIA

By Major D GRAHAM POLE

I have just returned from a cruise to the Baltic and Russia visiting most of the Northern Capitals Most of the places, like Stockholm, Copenhagen, Leningrad, I had visited before the War and had not seen since

I was not struck by any outstanding change in places like Stockholm and Copenhagen, but Leningrad I found intensely interesting and wonderfully changed from the St. Petersburg that I knew in pre war days Then there seemed to be only two classes, the very wealthy with their wonderful houses and palaces, and the very poor in their hovels The workers were badly clad and badly fed They had the depressed and hopeless look that one would expect in serfs, which they practically were Beggars were numerous and now I did not notice a single one

One of the most conspicuous things in Russia today is the wonderful cleanliness of the streets Every sixth day is a rest day, which means that it is to all intents and purposes a general holiday for the great mass of the people. Imagine such a general holiday in London or in any other capital where the people can go to enjoy themselves in parks and pleasure grounds. Every open space in and around London where people congregate on a general holiday is, at the end of the day and in the morning of the following day, an unsightly mass of litter Torn paper, banana skins, cigarette cartons, half-burnt cigarettes, tins, boxes and bottles, disfigure the landscape. In Russia, as you pass along the street, you see receptacles for litter at the side of the wall at intervals of thirty or fifty yards. Everyone deposits cigarette ends, cigarette boxes, waste paper etc. in these receptacles and anyone seen throwing about waste paper or litter is fined one ruble. But so great is the sense of each for all and all for each that we saw no litter whatever and were amazed at the cleanliness of the streets and the thoroughness with which the people responded to the official instructions about the disposal of litter If

this were usual in this or in any other great capital it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning

I visited the palaces in and around Leningrad which I had seen years ago and others, like Tzarskoya Selo (the Czar's village) now known as Detskoya Selo (the children's village) Here is the palace in which Czar Nicholas lived and which in the old days was not open to the public. It is all left and maintained in exactly the state it was in while the Czar was in possession—even his private rooms, with his personal possessions and family photographs standing as they were when he was arrested and taken from the palace.

Some of the superfluous furniture has been removed and is being sold in the Torgsin Establishments which in some cases looked like great museums of art so full are they of tapestries, jewellery, paintings and other works of art removed from the palaces of the Czar and the old nobility I was fortunate in being able to buy a set of wooden furniture beautifully carved which belonged to the former heir to the Russian throne, the Tzarevitch Alexis, and which was removed as superfluous from the palace in which the Czar lived at Tzarskoya Selo This set was made by the famous court furniture manufacturer Meltzer, by special order of the Czar

I was also able to acquire for comparatively small sums an ivory penholder mounted with the imperial crown which was used by the imperial children in the palace and the playing cards in a wooden box used by the Grand Duchess Olga, one of the daughters of the Czar

In the Winter Palace and Hermitage in Leningrad there is what must be one of the finest collections of pictures in the world, including many by Reubens, Rembrandt, Titian, Van Dyck These are all open to the public and in every palace and museum we visited we found crowds of Russians passing through and enjoying the marvellous collection of works of art The Summer Palace of the Czars at Peterhof, just a few miles out of Leningrad, with the wonderful fountains surrounding it, is much as I remember it in pre-War days It is all wonderfully kept in its former state and not a speck of dust is to be seen anywhere We were taken to the Treasury where we saw marvellous specimens of gold and jewelled work, much of it dating back to the time of Peter the Great and some of it to a much earlier period

I remember the beauty and richness of St. Isaac's Cathedral in its pre-War days It contained marvellous mosaics and paintings and many of the ikons were studded with jewels These last have now been removed, presumably to be sold The Cathedral is no longer used as a sacred building and has been turned into a museum The wonderful mosaic pictures are still there and on view But it is with rather a jar that one sees specimens of all the 'Anti God' posters, which may perhaps be kept there for historical interest as I certainly saw none of them elsewhere There are still however not merely Christian churches which Russians can and do attend, but there are also Jewish synagogues, a Muhammadan mosque and a Buddhist temple that I saw and doubtless there are many others

Every place of ground that can be turned into a flower garden and rest place for the people is made use of Building is being actively carried on to provide houses and flats for the workers Many of these flats have every up to date comfort. They are well built, well finished and all have large gardens and play grounds for children The care of the children is particularly noticeable Both men and women work and sex discriminations have as far as possible been done away with On her way to work a mother can leave her children at a crèche where there are baths, beds, toys and games, with doctors and nurses constantly in attendance The children are well cared for and well fed and the mothers on finishing their work can call and take their children home Even the railway stations are provided with crèches where tired mothers can deposit their children and have them well looked after while they are waiting for their trains We saw a number of children in the grounds of one of the palaces with the nurses in attendance Every child is medically examined before being admitted to make sure that it has no disease which may be conveyed to the other children They look happy and well cared for

Many of the old mansions of the wealthy have been turned into rest houses for the workers Some of these we visited. The marble staircases, the tapestries, the statuary, and the furniture are still there and in one we saw about thirty or forty men and women having what seemed to be a most substantial meal These were workers who were on their vacation, some for a fortnight and some for a month

Wages vary Some may draw 200 rubles a month but others may draw as much as 3000 rubles a month The rents paid for flats or other accommodation vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 30 rubles and another 300 rubles for exactly the same accommodation

We went over some of the big stores which resemble the big department stores of London and New York There we found the place thronged with purchasers There is no dead level either in dress or in possessions Many of the women go about with a handkerchief tied over their heads, but many other women go about smartly dressed and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip stick, both of which seemed to be having quite a good sale

Although there is no private ownership in land in Russia, there is in personal possessions There are many 'houses of culture' with fine libraries well patronized We attended one light opera. The building seemed to be a large temporary wooden structure set in a garden where there were bands and side shows The acting was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of advice free They may go into a home one month before and stay there until one month after the birth of the child Although they are advised to do this, it is not at all compulsory I went to one of the Registry Offices and saw there a young mother, who had not gone to one of these homes, register her two weeks' old baby She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required Every working mother is paid her full wages during these two months before and after the birth of the child and for a longer period should her convalescence require it. Medical attendance of course is free

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War There is no doubt that the experiment they are embarked upon is a tremendous one, but they seem to be progressing towards their ideals Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there although I met many members of Trade Unions, I did not meet a single person to my knowledge who was a member of the Communist Party

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures.

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather impertinent questions

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9th August 1935

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XVI

What Befell Our Hero

THREE days had elapsed since the occurrences of the last chapter The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar showed in rich contrast with the impenetrable gloom beyond Madhav Ghose was alone He sat reclining on a mahogany couch covered with satin A single, but well fed light illumined the chamber Some two or three English books were scattered over the couch, and one of these Madhav held in his hand but he hardly read it. He sat with his abstracted gaze fixed on the dark but star besprinkled heavens which were visible through the open windows His pensive thoughts rambled over a variety of subjects He feared the uncertain result of his lawsuit, and he was aware that there was everything to fear from the unprincipled agency employed by cunning and clever antagonists whom he had neither the will nor the power to fight with their own weapons And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Matangini He had been informed of her retreat to Mathur Ghose's house her return thence, and of her sudden disappearance. He was ignorant of the events which had driven her to seek shelter under a stranger's roof except of what rumour gave but Madhav knew Matangini too well to suspect that a light cause could have driven this brave hearted girl to a step which published her own unhappiness and her failure to evince the patience of a woman and a wife He well understood and appreciated the reasons which had deterred her from seeking shelter in her sister's house when shelter had become necessary to her But he was unable to account for her leaving home, and still less for her sudden and strange disappearance That Matangini had come to know of the conspiracy formed against his property by dacoits and that she had given the timely warning which frustrated their purpose, drove Madhav into a thousand torturing conjectures as to her fate, but each surmise he rejected as wild and unreasonable. Certain he was, so well did he know her character, that whatever might have been her misfortune, she had not been guilty of a dishonourable desertion of her household Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments The deep and tender feeling which he had stifled in his breast at such cost, seemed to burn with redoubled fervour His thoughts long dwelt on the remembrance of that parting scene, he recalled every word that she had uttered, and tears rushed to his eyes Long did he muse and weep in silence At length he rose from his seat and, as if to forget his reflections in the touch of the balmy air that blew outside, he went out to the veranda His reflections pursued him there Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall *Devdaru* trees that stood in bold relief against the blue vault, he again lost himself in a melancholy reverie As he gazed and gazed, a curious object caught his attention A protuberance on the trunk of a *Devdaru* [which] stood out in relief against the sky, and on which [he for] some time fixed his listless gaze, seemed suddenly to vanish It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular He was sure that the remnant of the stem of a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky Not attaching however any importance to the circumstance at the moment, and too busy with his own thoughts, he again resumed the subject which lay nearest his heart A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was His curiosity being now slightly awakened, he looked at it for some time with more care than before Suddenly again the object disappeared It distinctly exhibited motion in its disappearance "What can it be?" he thought. Perhaps, he surmised, it was an owl or other night bird sleeping on its perch among twigs invisible to him in darkness and distance. Again, however, the object reappeared Madhav could not distinguish in its form the outlines of that

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Many of the old mansions of the wealthy have been turned into rest houses for the workers Some of these we visited The marble staircases, the tapestries, the statuary, and the furniture are still there and in one we saw about thirty or forty men and women having what seemed to be a most substantial meal These were workers who were on their vacation, some for a fortnight and some for a month

Wages vary Some may draw 200 rubles a month but others may draw as much as 3000 rubles a month The rents paid for flats or other accommodation vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 30 rubles and another 300 rubles for exactly the same accommodation

We went over some of the big stores which resemble the big department stores of London and New York There we found the place thronged with purchasers There is no dead level either in dress or in possessions Many of the women go about with a handkerchief tied over their heads, but many other women go about smartly dressed and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip-stick, both of which seemed to be having quite a good sale

Although there is no private ownership in land in Russia, there is in personal possessions. There are many "houses of culture" with fine libraries well patronized We attended one light opera The building seemed to be a large temporary wooden structure set in a garden where there were bands and side shows The acting was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of advice free They may go into a home one month before and stay there until one month after the birth of the child Although they are advised to do this, it is not at all compulsory I went to one of the Registry Offices and saw there a young mother, who had not gone to one of these homes, register her two weeks' old baby She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required Every working mother is paid her full wages during these two months before and after the birth of the child and for a longer period should her convalescence require it. Medical attendance of course is free

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War There is no doubt that the experiment they are embarked upon is a tremendous one, but they seem to be progressing towards their ideals Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there, although I met many members of Trade Unions, I did not meet a single person to my knowledge who was a member of the Communist Party

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather impertinent questions

These of course are only impressions of a few days in Russia. But my impressions were such that I felt I should like to have a few months to live in the country and to study quietly many of its intensely interesting problems and the manner in which they are being tackled

9th August 1935

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XVI

What Befell Our Hero

THREE days had elapsed since the occurrences of the last chapter The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar, showed in rich contrast with the impenetrable gloom beyond Madhav Ghose was alone He sat reclining on a mahogany couch covered with satin A single, but well fed light illumined the chamber Some two or three English books were scattered over the couch, and one of these Madhav held in his hand but he hardly read it He sat with his abstracted gaze fixed on the dark but star besprinkled heavens which were visible through the open windows His pensive thoughts rambled over a variety of subjects He feared the uncertain result of his lawsuit and he was aware that there was everything to fear from the unprincipled agency employed by cunning and clever antagonists whom he had neither the will nor the power to fight with their own weapons And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Matangini He had been informed of her retreat to Mathur Ghose's house her return thence, and of her sudden disappearance He was ignorant of the events which had driven her to seek shelter under a stranger's roof except of what rumour gave, but Madhav knew Matangini too well to suspect that a light cause could have driven this brave-hearted girl to a step which published her own unhappiness and her failure to evince the patience of a woman and a wife He well understood and appreciated the reasons which had deterred her from seeking shelter in her sister's house when shelter had become necessary to her But he was unable to account for her leaving home, and still less for her sudden and strange disappearance That Matangini had come to know of the conspiracy formed against his property by dacoits and that she had given the timely warning which frustrated their purpose drove Madhav into a thousand torturing conjectures as to her fate but each surmise he rejected as wild and unreasonable Certain he was, so well did he know her character, that whatever might have been her misfortune, she had not been guilty of a dishonourable desertion of her household Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments The deep and tender feeling which he had stifled in his breast at such cost, seemed to burn with redoubled fervour His thoughts long dwelt on the remembrance of that parting scene, he recalled every word that she had uttered, and tears rushed to his eyes Long did he muse and weep in silence At length he rose from his seat and, as if to forget his reflections in the touch of the balmy air that blew outside, he went out to the veranda His reflections pursued him there Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall *Devdaru* trees that stood in bold relief against the blue vault, he again lost himself in a melancholy reverie As he gazed and gazed, a curious object caught his attention A protuberance on the trunk of a *Devdaru* [which] stood out in relief against the sky, and on which [he for] some time fixed his listless gaze, seemed suddenly to vanish It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular He was sure that the remnant of the stem of a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky Not attaching however any importance to the circumstance at the moment and too busy with his own thoughts, he again resumed the subject which lay nearest his heart A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was His curiosity being now slightly awakened, he looked at it for some time with more care than before Suddenly again the object disappeared It distinctly exhibited motion in its disappearance "What can it be?" he thought Perhaps, he surmised, it was an owl or other night bird sleeping on its perch among twigs invisible to him in darkness and distance Again however, the object reappeared Madhav could not distinguish in its form the outlines of that

of either bat or bird, and it rather seemed to possess more of the shape and size of a human head than of anything else. The outlines could be clearly discerned against the sky, and he even fancied he saw part of the neck protruding from behind the tree. It appeared however on a height in the tree to which it was not usual for men to ascend. As the object appeared and disappeared again and again, his curiosity or apprehension or both, were excited. He thought of going to examine. Usually led on by first impulses, the thought no sooner struck him, than he decided on going himself to see who lurked behind the tree, if any did lurk. He armed himself with a small silver handled sword that hung in his parlour and descended the stairs. He again closely looked at the tree from his front gate, as the row of the *Deodarus* lay very near it, but could see nothing there where he had before perceived the strange object. He looked around but without meeting with what he sought. It was therefore necessary to go to the foot of the tree. Scarcely had he reached it when a wild shriek like that of a screech owl startled him and at the same moment his sword was wrested from him by a vigorous blow. Before he could turn to see who and where was this sudden assailant, the large and rough palm of a vigorous hand was laid upon his mouth. At the same instant a heavy body fell upon the earth from the tree, and Madhav Ghose saw before him a tall and sombre figure, vigorous and well armed.

"Bind him, this is unexpected," said the man in a whisper to the one who had disarmed Madhav, "gag him first."

The other man took out a napkin and some rope from his waist, and gagging Madhav well with the napkin, proceeded to bind his limbs, while he who had descended from the tree held him down. Madhav who saw the uselessness of struggling and was powerless to call for help, quietly submitted.

"Now, take him up in your arms, you can singly carry him away," said the latter comer in the same low tone.

The other took up Madhav in his large arms and bore off the unfortunate young man without much difficulty. The other followed, and the two left the spot without having given the smallest alarm to the household.

CHAPTER XVII

The Vigilance of Love

At the hour when his strange turn of fortune overtook the hero of our tale for such we believe the reader thinks Madhav, Mathur Ghose was resting, or, to be more accurate, endeavouring to rest in Tara's chamber. Tara was seated on the couch close by his reclining form, with a little delicate straw punkha in her hand, with which she patiently and affectionately endeavoured to lull to sleep the disturbed spirit of her husband. Her efforts however did not seem successful, for though Mathur was silent and his eyes closed, an occasional sigh which now and then escaped him, betrayed an anxiety of mind proceeding from some cause unknown to Tara. She at length broke silence and spoke.

'You do not sleep," said she.

No I cannot, this you see is not my hour to sleep.'

"Then why come to sleep at all? I fear to speak, but will you forgive me if I am bold?"

"What have you to say?"

'You are unhappy, may one who sincerely loves you learn the cause?"

Mathur gave a start. Then checking himself he answered with an assumed lightness of air which was too transparent to deceive the eyes of affection. "Why, who told you that? What have I to grieve for?"

Do not try to deceive me, love," returned Tara in a tone of earnest but affectionate remonstrance. 'I know you care little for me or my love but to a woman, her husband is—I cannot say what he is not. Deceive the world but you cannot deceive me."

'You are surely mad to think me wretched," said Mathur, in a tone that most significantly contradicted his words, "What put that fancy in you?"

Yourself' replied she. "Listen you have many things to think of, your *taluqs*, your law suits your rents, your *Jacharis*, your houses, gardens servants, family, and of much more. I have nothing to care for, but my husband and my daughter. Do you wonder then that for the last three days I have noted before others, that your step had lost its wonted pride? That your eyes wandered and had a strange look, that you spoke less often and that when you smiled, your smile came not from your heart, nay, can you suppose that a mother's eye would forget to note that her child met not from its father his former warm embrace? Yes, often during these three days has Bindu held your finger, and played round your knee, and you have not spoken to her, and even my sister," here an arch smile, which passed off as soon as it came, momentarily interrupted the earnestness of Tara's manner "and even my sister has pouted and stormed, and you

have not listened with your wonted courtesy and that sigh! Nay, can you longer deny that something troubles you?"

Mathur did not reply

'Do you not think me worthy of sharing your griefs?" continued Tara, seeing that her husband did not reply "I know you do not love me" Tara hesitated Mathur still continued silent He gazed steadfastly on the angel purity of his affectionate wife's countenance, his bosom slowly heaved, and a sigh escaped him

"You are unhappy, conceal it not, deceive me not," sobbed rather than uttered Tara, with an intensity of agony in the stifled tones of her voice beyond the power of language, "Deceive not, conceal not, tell me all If my life will purchase your happiness, you can yet be happy'

Mathur still continued mute

He no longer jested, prevaricated, or denied, but maintained *a sombre and determined [silence,* and] the look of cold and hypocritical levity with [which he] was presently attempting to evade the questions [of] his wife, had given place to a serious earnest gaze which seemed to seek and *yet repel sympathy* Tears rolled down the cheek of Tara as she perceived, with a woman's sensitiveness and a woman's depth of feeling, this unusual change in the expression of her husband's face

"Cursed be the hour of my birth!" burst from the lips of the mortified wife "Not even *this!* I would lay down my life to make you happy, but cursed be the hour when I was born! I cannot even know what it is that makes you unhappy"

Mathur was touched "It is useless now to conceal from you that I am unhappy," he *confessed at last,* "*but do not grieve that I confide* not my troubles to you Human ears will not hear them"

As Tara heard these words, a fleeting expression of intense pain shot across her pallid but noble features, but the next moment she stood calm and apparently without emotion

"Give me one poor request then," said she *now calmly,* "*will you promise?*" A wild and hollow shriek like that of a screech owl interrupted her words Her husband started to his feet at the sound

"Why do you start?" enquired his wife "It is a screech owl only, though certainly the sound was fearful to hear"

The sound came borne once again in still *more fearful notes upon the wind* Before Tara could speak, Mathur bounded out of the room

Tara was surprised. She was certain the shriek was from a screech owl, or if not, of nothing more fearful, and to her mind, there was nothing in it to apprehend except as a sound of ill omen, which however people daily hear and *tolerate* She had also some perception that the sound they had heard, rather bore a resemblance *to that of the night bird than presented* its unmistakable notes in their reality Her curiosity was awakened, and she came out of her apartment *Finding* that her husband had gone downstairs, she ascended the staircase which led to the terrace overhead in order to see what had so much startled him Looking earnestly and long in the direction whence the sound had proceeded, she could discern nothing Thinking therefore that the sound could have been nothing more than what it had appeared to be, and that the bird itself perhaps sat concealed in some leafy branch or invisible cornice, and also that her husband had left her in that abrupt manner only perhaps to avoid yielding to the emotion which she had seen rising palpably in his bosom, she thought the matter unworthy of further attention, and was in the act of returning, when the unusual sight of a human figure, evidently that of a man too, and not of a female inmate of the house, issuing out of the postern gate, caught her eyes A second *glance convinced Tara that it was her husband,* making swiftly towards the jungles She was *staggered* A cold tremor seized her limbs, and she felt overpowered and ready to faint A thousand vague fears and harrowing suspicions *swept over her mind* She *loved her unworthy* husband too well to think him the agent in some dark or unhallowed purpose, but gloomy conjectures of approaching dangers and of some fearful risk which her husband ran, rushed through her mind She stood rivetted to the spot Bending over the low parapet, which surrounded the edges of the terrace, she gazed and gazed and *followed* his motions with distracted eyes Suddenly she lost all view of him She still gazed and turned her eyes on all sides, but could no longer perceive his vigorous form gliding amid the darkness Her fears increased tenfold *Long, long did she gaze in this attitude,* silent and unmoved like a marble formed ornament of the huge edifice She was on the point of giving up the [search in] despair when a last and sweeping glance met the [object] of her solicitude as he lightly leaped into the small iron door which opened outside from that tenantless part of the house already known to the reader as the *godown mahal.*

Tara's heart felt greatly relieved when she saw her husband within the shelter of his own

roof Still her apprehensions were not entirely quieted This nocturnal and clandestine walk outside and a visit at such an hour to a part of the house rarely visited by any, coupled with his previous anxiety and loss of spirits and the ominous sound of the night bird which still rung in Tara's ears, spoke some approaching misfortune Tara did not leave her watch but continued anxiously waiting for the reappearance of her husband But again she watched in vain More than half an hour elapsed, still her husband did not repass through the secret gate She felt tired with standing and as she was more sure of her husband's personal safety, she at last for the present descended and returned to her apartment

A sudden light had flashed upon her Would not this furnish a clue to her husband's secret? Her resolution was now formed

In the course of a few moments her husband re entered the room His manner was restless and uneasy, but there was exultation in his eyes Tara spoke not a word to him of what she had seen

CHAPTER XVIII

Captors and Captive

Let us shift the scene A solitary and feeble lamp lighted a gloomy and low roofed room, whose sombre and massive walls looked more grim in the dim light The room was as small in area as it was low in altitude and altogether wore the appearance more of a habitation destined for the reception of criminals than of an ordinary residence of any who could find another shelter A low small thick door of iron shut the only entrance to this gloomy apartment, and was furnished with bolts and bars of a proportionately massive character As if still suspicious of the character of the security of this cell the architect had taken the unusual precaution of plating the very walls with a coat of iron The black metal frowned by the dim and flickering light as if it inclosed a living grave There was another passage or resemblance of a passage from this room besides the iron door already mentioned It was another door, precisely of the same character, placed in one of the corners and leading apparently to a side room, but it was even of smaller dimensions so much so that a child had to creep through it The gloomy apartment was without a single article of furniture It was totally empty One solitary individual the sole occupant, was pacing it in the dim and fitful light of the single lamp It was Madhav Ghose

Our readers need not be apprised that this was the place where Madhav had been deposited by his captors But his captors were not there The hour was about deep midnight The bolts were drawn outside, and Madhav Ghose for the present at least was shut up in a living grave Still his mien was not stricken down or dejected or hopeless Resentment more than any other feeling was foremost in his mind, and as he continued unceasingly to pace the silent chamber with a lofty step, he gathered resolution to meet the worst he had to expect from the desperate character of his captors

At length a sound was heard of a key turning in the lock which closed the door outside Next followed the sound of the bolt and bar and chain being cautiously unfastened the massive doors slowly creaked on their hinges, and his two savage captors silently entered the room, shutting the door after them with the same carefulness

Madhav cast a glance of unbounded resentment but without taking any other notice of their entrance, continued pacing the chamber as before The sardar and Bhiku seated themselves by the lamp and taking out a little *ganja* from a bag which the latter carried in his waist, as well as a small and almost headless *kalika*,* began pounding the drug on his palm by the strong pressure of his thumb preparatory to its ignition The sardar trimmed the lamp and while thus employed, observed sarcastically 'The Baboo seems particularly submissive tonight

Madhav stopped short in his walk, and faced the miscreant his features worked as if he would reply But he suddenly turned without saying anything and resumed his previous employment of pacing the chamber The *ganja* was now ready for the *kalika* and it being duly ignited, the robbers commenced smoking The silent contempt of the prisoner now began to irritate his captors, who had hitherto been restrained from offering needless insult by that habitual awe and respect which compels even the most reckless among the vulgar to observe a proper distance to those entitled to deference The sardar was no vulgar ruffian as our readers have doubtless perceived, but the lofty mien and stern deportment of the prisoner had restrained even his petulance But now the fumes of the *ganja* loosened his spirits

"Baboo," said he with a malicious smile on his lips, "will you deign a pull at the *kalika*? It is done exactly to a millionaire's taste, I can promise you"

Madhav again disdained replying and the

* Earthenware pipe for smoking

discomfited sardar went on smoking, carrying on a horribly obscene conversation with his associate

"Will you tell me what your master intends doing with me?" at length inquired Madhav, speaking for the first time

"We have no master," answered the sardar gruffly, without further interruption to the smoking and the obscene dialogue

"Your employer then?' asked Madhav again

"We have no employer" said the sardar in the same tone, and went on pulling at the *kalika*

'He who bade you do this deed?" said Madhav

"No one bade us, said the sardar

"No one? Have you seized and confined me for play?'

"Not for play retorted the sardar We *have seized and confined you for money*' The cool and collected demeanour of Madhav Ghose and the imperious tone of his language had mortified the ruffianly pride of the bandit who piqued himself upon being the scourge and *humiliator of the rich and the great, and he was* resolved to be as mortifying in his answers

"And who gives you this money?' enquired Madhav

"Guess, said the sardar

'I *need not*'

A deep and hollow sound interrupted the speaker and his auditors

'What's that?' ejaculated Bhiku in amazement

What's that?' ejaculated the sardar in his turn

All three remained silent for a few moments

'Can there be another in the room? That would be a fine affair indeed said the sardar Let me see"

Although the whole room was visible with the *distinctness that the faint light would permit from* the place where they sat the sardar nevertheless got up and scrutinized every corner but of course with little success

'It is strange," he observed as he resumed his place "but let it go You were speaking of my employer, sir who do you think he is?'

The *presuming tone of the question highly* irritated Madhav Ghose but suppressing his resentment he briefly answered 'I know he is Mathur Ghose, now tell me what are your instructions

Bhiku gaped in surprise, and leering towards the sardar, observed "How is it that he knows it already?'

"Fool!" said the sardar do you gape at this, who else in Radhaganj has an iron walled dungeon to cage his prisoners in?'

But he returned no answer to Madhav's question, true to his determination of humbling the yet lofty pride of his captive and perhaps to mould him to that state of mind which would facilitate *his object* But Bhiku was *getting impudent*, and warmed by the fumes of the *ganja*, his usual taciturnity was fast giving place to an uncontrollable propensity to chatter

In truth" said he, 'what are we to do with our booty booty of flesh and blood I mean'

Fat him up I suppose" said the sardar

Bhiku broke out into a *hoarse laugh at this* sally of his chief But his rude laugh was suddenly checked by another plaintive groan which seemed to issue this time from the ceiling

"Again' ejaculated the startled sardar

Bhiku sat aghast, superstitious fears now coming over him Madhav also felt uneasy though from other causes

'This place has been long untenanted," observed Bhiku speaking in a whisper, who *knows what beings may have made this room* their abode

Though of course, equally given to superstition *the much stronger mind of the sardar did* not so easily yield to such influences Generally, their lawless and terrible profession renders people of this class habitually conversant with those scenes which are best calculated to give rise to fears of a superhuman character, and though they as firmly believe as other ignorant people in the *existence of superhuman agencies habit renders* them less liable to their impressions

Or somebody may be lurking somewhere," said the sardar "this must be looked to, you watch our friend here"

The sardar tore up an edge from his small *dhoti* and rolling it up into a wick dipped it in the oil of the lamp and ignited it in its flame Thus furnished with a light he cautiously opened the door He then proceeded to examine every creek and corner of the veranda which lined the single row of rooms, of which the one now *occupied by Madhav* and his watchers was the middle one Not finding anything in the veranda to explain the cause of his alarm he proceeded to search the open ground in front which was enclosed by the walls already mentioned But there also the search proved equally fruitless, and he returned vexed and doubtful Bhiku was now *really frightened and in his anxiety to get rid of* the place, gave a hard and significant pinch under

the elbow of his chief to hasten negotiations The sardar complied

"It is getting late," he said, addressing Madhav, "and this is no place for us to sleep in If you will comply with our conditions you can regain your liberty"

"What are they?" inquired Madhav with indifference, for he saw his advantage

"Deliver up to us your uncle's will"

"It is not with me here," said he laconically, and turned round to resume his walk

"Remain here then," said the sardar with equal brevity, "we go with the keys"

"And suppose I am inclined to give up the paper, how am I to get at it from here?"

The bandit in his turn perceived his advantage and replied, "That is your own concern Devise the best means in your power If I were you I would think of sending a note by one of my captors to a friend at home, asking him to send me the paper by the bearer"

"And if my friend asks you where is the writer of the note, what answer will you give?"

Again the same unearthly sound burst upon their ears This time it was a low stifled shriek such as no human being could utter Again the sound seemed to proceed from the ceiling

The robbers started to their feet, even Madhav himself was shaken

"Is there an upper story?" said he

"No, no" answered both the robbers at once

"Stop, I will go up to the roof and see again" said the sardar

It was easy for such a practised dacoit as the sardar to scale the no great elevation of the rooms When up, however, his search proved as fruitless as before

Bending over the edge of the roof he gazed intently on the ground on the back of the building but here also his search proved equally unsuccessful He returned once more, vexed and troubled

A sudden light broke upon Madhav

"Are there not two other rooms, similar to this, in the row?"

"Yes," said the sardar, "it seems so"

"Did you bring any other captives to these dungeons?"

"No"

"Perhaps then others did, some unfortunate victim of this wretch's cupidity is undergoing a horrible fate in one of these cells," said he more as speaking to himself "Can you go and see if there are any there?"

"You say right," replied the sardar, musingly "Probably in that case, these doors are locked, but I can speak, and the prisoner, if any there is, will doubtless reply" The sardar again made a wick and proceeded to examine To his great disappointment the doors of both the rooms were open and the rooms entirely empty

Utter amazement now seized on Madhav, who clearly saw that every possible existing source had been enquired into, while the robber-chief now began seriously to give way to superstitious apprehensions

Bhiku cowered with fear and crouched near the sardar

"We have no heart to stay any longer," said the sardar to Madhav, "the ways of gods are known to themselves Give your answer at once, or we shut you up and go"

Madhav saw that his only chance lay in compliance If they left him shut up, he could not guess how or when he could expect release If he complied, it was probable that his note would cause enquiry and afford a clue to his friends by which they would trace out his place of confinement Still he was determined to make a last effort

"You expect money," he said to the sardar, 'if you get the will from me, name the sum and I will double it, if you will let me go without giving up the paper'

'We are satisfied with what has been promised to us Who can be fool enough to think that you once free, would give us the money you promise now The note, or we go"

Clothes rustled somewhere in the rooms The dacoits looked at each other, as if ready to fly without waiting further Madhav understood the look and inquired if they had pen and paper, to which they replied that they had come provided with them Madhav took the pen and paper, and commenced writing a note to his chief *amla* at home

I will dictate" said the sardar, "so that I may be neither doubted nor entrapped, nor your retreat found out I could once read and write like you'

Madhav looked up in surprise but signified his assent and the sardar began to dictate though from the supernatural fears which agitated him, he was far from being cool enough for the purpose Madhav began to write

At that moment a heavy clanking of chains followed by a tremendous clattering sound, came thundering on the already frightened party, and then again issued the same unearthly moan more loud and piercing At one bound Bhiku cleared the veranda, and ran out of the house with a

scream The sardar also rose startled and leaped into the veranda He was petrified with the vision that there met his eyes and, without turning back even to lock the door, precipitately ran out of the house, leaving Madhav entirely free

But Madhav himself was just then too much bewildered by the mysterious sounds and the sudden impetuous flight of his captors, to be able fully to comprehend his position For a moment he remained motionless and undecided But he was soon ashamed of himself and shaking off unmanly apprehensions jumped into the veranda Nothing was to be seen He looked and looked and perceived a small streak of light creeping through a crevice which opened from the veranda into the open ground Bounding in that direction he found that the door was not locked, and throwing it open saw a female figure standing in that lonely spot A small lantern was on the ground Eagerly holding it up for closer examination, he was staggered at what he saw

"Tara!" escaped from his lips

"Madhav!" murmured Tara, speechless with astonishment

But again came [the] plaintive cry from above

(*To be concluded*)

ASIATIC WOMEN IN INTERNATIONAL CONFERENCE

LESSONS OF ISTAMBOUL

"THAT very soon in the future the opinion of the women of the world will have to be taken seriously into consideration before deciding upon any grave world problems' was the enthusiastic observation made by Mrs Hamid A. Ali, the leader of the Indian Women's Delegation to the International Women's Conference held at Istamboul, just before leaving Satara for Poona for presenting her report to the All India Women's Conference half yearly meeting to be held on the 27th instant. 'The Asiatic Women have taken a wonderful part in such conferences for the first time, and we had representatives from various Asiatic countries" continued Mrs Hamid Ali "and with the exception of China and Japan all other important countries had sent delegates Turkey, Iran Iraq Beirut, Damascus Baghdad Arabia, Egypt, Jamaica and many other places and countries were fully represented Among the personalities that made their impression on the Conference the most prominent was the figure of Madame Hoda Cheraui Pasha, who led the Egyptian delegation Possessing the confidence of all political and other parties in her country Madame Cheraui Pasha was given an extraordinary send-off at Alexandria when the people's representatives followed the ship six miles out in a gaily decorated launch The beautiful French custom of having salons where the best literary and artistic talent, the most popular political leaders leading Court officials and ministers in Egypt, can gather is followed at the house of Mme Cheraui Pasha She has given the lead to modern Egyptian womanhood to take her rightful place in the re-construction of her country

Quite apart from the many political questions that were brought before the Conference, a sensation was caused when Miss *Marston, the delegate* from Jamaica, in her quite unassuming manner explained the position of the Negroes in Jamaica,



Madame Hoda Cheraui Pasha

and described the civil status of women in her country The unmoral laws which were current up to a few generations ago had led to the degradation of her people There was hardly a

woman unmoved in the whole conference when savage and brutal manner in which lynching is resorted to in America was discussed later but representatives of the West who while not upholding or defending lynching—tried to explain



Stamps issued by the Turkish Government show the various spheres of women's activities and the leaders of the women's international movement. These include Madame Curie (last in 2nd row) and Jane Addams (3rd in the 3rd row)

the reason by referring to the grave provocation caused by the unrestrained instincts of Negroes and their attacks on white women. The very mild manner in which Miss Marston made her statement without any bitterness in her voice—a



Mrs. Hamid Ali at Istanbul

characteristic of the whole Negro race—contrasted vividly with the horrible picture she drew. There was hardly a tearless eye in the whole of the Conference.



Mrs. Hamid Ali and others at the Acropolis Athens

"If anything was required to show the solidarity of Asiatic women it was this statement about the character of Negroes. Representatives of Egypt, Arabia, Iraq rose one after another and entered an emphatic protest against such wholesale accusation against the Negro race.

They said that they had experience of Negroes for hundreds of year The Negroes were first slaves in many of these countries and later they were citizens with equal rights with the other residents So far as Asiatic women are concerned there had never been any cause to complain about the Negroes India and Iran were in agreement So the representatives of all Asiatic countries solidly took up the stand that such an attack on the Negroes was entirely unjustified The incident caused a small breeze in the conference circles but it was indicative of the solidarity of Asiatic women's attitude against any assumption of racial superiority by any nation A very strong resolution was passed against the outrageous and barbarous practice of lynching

This particular characteristic was again evidenced when the Civil status of women under various forms of Government, was being discussed In India Egypt Syria Iraq and many other countries strongly protested against any domination of one race or one country by another These protests were fully supported by the reports of the delegations sent by the Conference itself to various countries in Asia and Africa

Thus for the first time in the history of the International Women's Suffrage Conference the Asiatic Womanhood was fully represented, demanded and was readily granted an equality of status and opportunity in trying to solve the problems which affect the womenkind of all countries and nations It was realized there in this conference at Istamboul that among the women who required urgently the sympathy and support of world opinion there are many from Europe itself In the countries ruled by Dictators lot of women was certainly bad They required the strongest help that women all the world over could possibly give

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MULU OF SANTINIKETAN

By C F ANDREWS

[Mulu was the pet name of Prasad Chatterjee founder and first teacher and story teller of Bhubandanga Prasad Vidyalaya]

USUALLY, I have great difficulty in coming into close touch with the younger boys whom I teach in the Ashram at Shantiniketan This is due partly to my own temperament and partly to my ignorance of the Bengali language This difficulty of contact, about which I have been at times painfully conscious, has caused a reticence on my part which has been hard to overcome, and it has naturally created a shyness in the boys themselves

But, with Mulu, from the very first day on which I met him, there was no difficulty of that kind at all On the contrary, a peculiar sense of companionship and comradeship became easy from the very first. It was as though difference in age did not count and as if we fully understood one another by some natural impulse

Fortunately for me, my work as a teacher soon brought me into close association with Mulu soon after his arrival in the Ashram, because he was placed in the third group With this group of boys I had special duties to perform as a teacher of English I shall speak of these latter on

Mulu also from the very beginning of our companionship worked laboriously for me in trying to get together, from among the very young boys of the school, a company of actors In this somewhat thankless task, he showed more persistence and perseverance than I had expected in one whose health was never robust, and who was subject from time to time to days of illness He would come to me and bring the other boys with him even when it was clear he was not well, and more than once I asked him not to stay for the rehearsal, but to go and lie down

As an actor he was good He had no trace of self consciousness He also enjoyed, to his heart's content, making fun and being made fun of by others Among the little boys who were acting in the play he was very popular He used to look after them, during the rehearsals, and to persuade them to learn their parts He did not finally act in the play itself, but I was under a great obligation to him for helping me to carry the rehearsals over the initial stages

Mulu was just like an elder brother among

these younger boys, and they treated him in every way as such I used to think of him as a kind of Thakur Dada, such as is represented in our own Gurudev's plays for his boys The little boys, at the rehearsals, would gather round him, and make jokes with him, and have all sorts of fun That is why the thought of 'Thakur Da' so often came to my mind



Prasad Chatterjee (Mulu)

The awakening of Mulu's own intellectual powers came through the Poet's 'English' classes. Continual bad health in his earlier days and the consequent interruption in his school work had retarded him in his studies When I first knew him, he seemed to me to be backward compared with the other boys of his age But a change came over him when he attended the Poet's classes He was not the only one to be stimulated, for the whole class was roused to enthusiasm in an extraordinary manner

The Poet at this time was engaged in working out with his pupils a new intensive method of explaining and illustrating the construction of English sentences He would take some difficult passage, from the best English prose writers, and build up a whole series of parallel English sentences, which might illustrate the construction and idiom of the English passage in the text. When the actual phrases of the English prose writer came at last, the boys in the Poet's class would find them to be simple, on account of the preparatory sentences already gone through The Poet made his experiment of the new method while teaching the third group

Though the Poet's class was conducted entirely through the medium of Bengali, it was a great joy to me to attend and to listen to the boys' answers in Bengali and to gain instruction I could not, of course, follow much of the Bengali, but I could look into the boys' faces and watch their keen intelligence and enjoyment. There was not a single dull moment in the class from beginning to end

The enthusiasm of Mulu and Dhirananda for these wonderful lessons of their Gurudev was equally strong, and it made a natural bond of companionship between them When the Poet's class was over, they might constantly be seen comparing notes and going through doubtful passages

and clearing up debatable points Girija and Shishu were in the outer circle of the same companionship Abani, who was far the ablest boy in the class, was with them also, but he remained somewhat solitary and apart

I have never in all my life seen a class of boys so keen as this class was I have never in all my life seen any class of boys improve so much in so short a time It was like witnessing the mystery of growth The boys were in a great measure their own teachers They were determined to understand, and looked forward to this class as the one class in the whole day which was a supremely awaited joy Mulu had his days of illness, but it was very rarely indeed that he could be kept away from Gurudev's classes Once or twice the Poet would tell him to go back to bed, when he was clearly unfit for work

As time went on extra classes were taken by the Poet in English poetry as well as English prose Shelley's poems 'Hymn to Intellectual Beauty' and 'Ode to the West Wind' were explained in Bengali by him to these boys It seemed a desperate adventure, to take up such a task as this with the third group but the boys and the Poet together had all the eagerness of youth on their side, and every obstacle was overcome It would be hard to say, who was the most eager, the Poet himself or his pupils.

There was given into my hands a revision lesson each day which came just before the Poet's lesson began It was an amusement to me to find that, as the end of my own period drew near, the excitement of the boys would become so great that they could hardly attend to me at all It was a custom with us that, at the first sound of the gong my own class should be dismissed at once For we were at the opposite end of the Ashram, away from the Poet's room Mulu and Dhirananda were the quickest to hear the gong and they would be up in a moment and ask leave to go and then have a race with each other across the playground in order to see who could get to Gurudev's room first Again, when Mulu was told off for special duty as 'manager' for the day, he used somehow or other to manage to be free from work in the kitchen at the time that Gurudev was giving his lesson

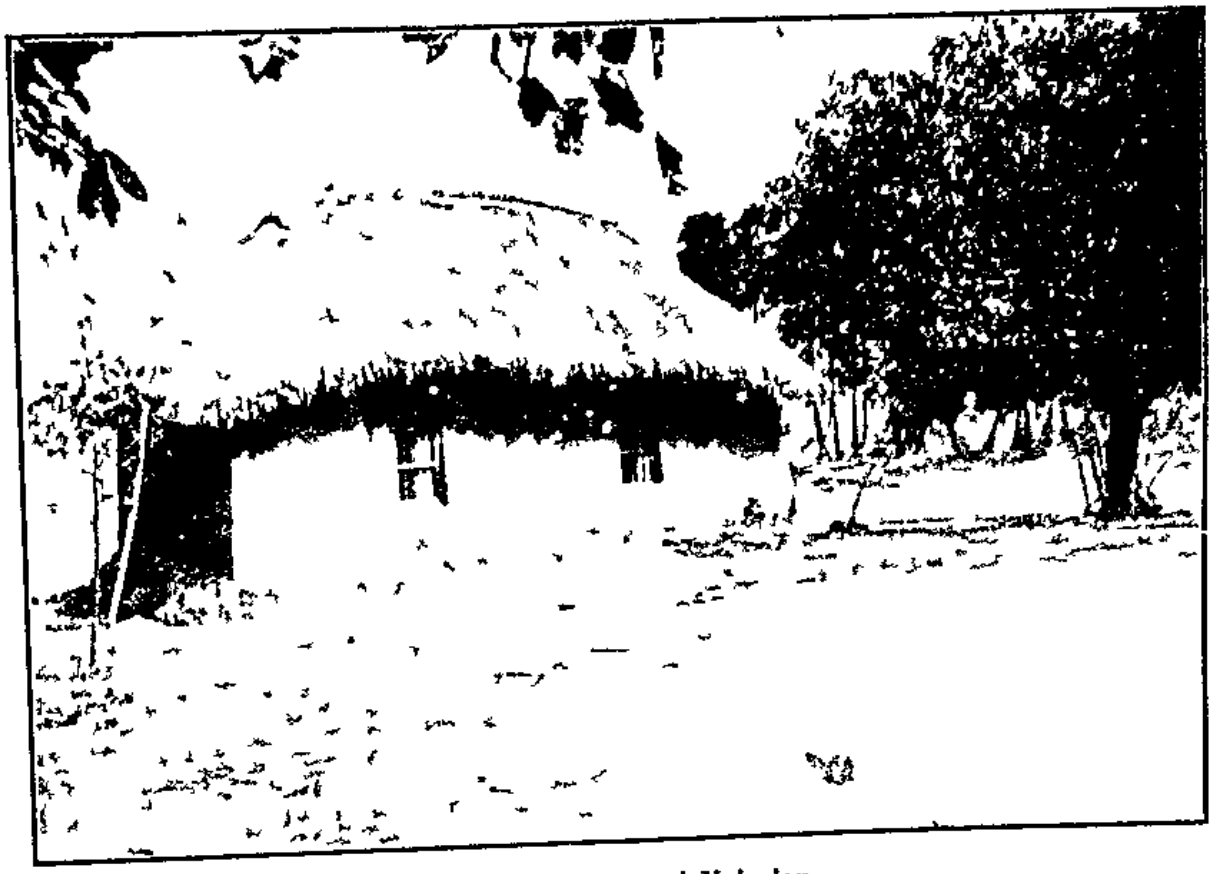
One of the most interesting of my experiences with Mulu was while looking over his essays The boys had absolute freedom as to the number of essays they should write They could come to me at any time of the day and bring me their written essays At the beginning of each term I used to give out a list of about twenty subjects and each boy would bring me an essay about once a week

But Mulu's appetite for essays was omnivorous he used to come with a freshly written essay nearly every day Once he broke through all records and brought me one essay in the morning and another in the evening *on the same day*

These essays of his were always short. He never repeated himself or wrote long English words Whatever vocabulary he had, he used pithily and tersely He went at once straight to the point, without any beating about the bush, and gave his own decided opinions I constantly chaffed him about these and he used to enjoy it thoroughly

In these circumstances it was naturally difficult for me to keep Mulu supplied with essay subjects Long before the other boys had got half way through the list I had given them, Mulu would come to me for more I was obliged to keep him occupied with a supplementary list of his own There used to be a twinkle in his eye, when he came back to me again and again for further supplementary lists I think he rather enjoyed my discomfiture when I could not manufacture subjects fast enough for his essay enthusiasm

Mulu was at all times a fiery patriot. His essays on national subjects were full of the *ardent extremism of boyhood* He would *have* nothing for India but out and out independence no half and half measures would serve his turn There was often unbounded contempt expressed for those who flattered the Government in order to get their own selfish rewards He was equally pronounced in writing about the wrongs done to the lower castes by the orthodox caste system He was a radical all round, in his own boyish way, and a passionate lover of freedom I think the happiest times he spent at the Ashram were the hours when he was among the Mussalman, Hadi, Dom and Santal villagers, teaching their children and playing



Bhubandanga Prasad Vidyalay

games with them This work occupied nearly every evening It was no formal 'duty' with him, but an eagerly expected pleasure at the close of each day's work

Others among his teachers must have known Mulu far more closely than I did, for his own mother tongue, Bengali, was especially dear to him, and English was foreign language in which it was difficult for him to express his intimate thoughts What I felt myself was that he was giving to me in friendliness and good hearted comradeship far more than I could possibly repay I sought his help in many difficulties and I used to talk over with him quite freely the terrible problems I had met with in Africa and Fiji among Indian men and women abroad His eyes would kindle as I spoke to him about them and he was a very eager listener It was always the downtrodden and the oppressed that appealed most of all to his heart and I found I could talk on with him about things that were very near to me more easily than I could to other boys He wanted so much to hear all that I had to tell It was this fact which accounted for an experience which I had during an extremely difficult time quite recently in East Africa and Uganda I felt that he was helping me, and his memory came back again and again to me I had seen so often his young face strained with eagerness and his eyes flashing fire while I had related to him something I had seen of injustice and wrong to Indians abroad It was the memory of this face that came back to me in Africa some months after he died I had also known previously the same keenness of his spirit in the Punjab, when I was enquiring into the sufferings of the poor people in that province

It is this spirit, this young, eager heart, indignant at the thought of wrong, passionately ready for self sacrifice, burning with love for those who were cruelly treated, that has remained with me

We may be certain that this spirit has not been touched (except to purify and refine) by the change which we call death

September 1919

INDIAN WOMEN ABROAD

By SASADHAR SINHA

THOSE who have stayed long in the West have watched with interest the increase of Indian students from year to year at the different seats of learning in Europe. This increase is all to the good, despite the alarm raised by the authorities, and by some of our public men, who should know better. What is truly alarming, and, indeed, a source of enormous waste in men and money to India is the vast disproportion of the sexes in our student population abroad. Compared with our men, our women students are a mere handful. This is in striking contrast to the Chinese students in Europe. In recent years, the numbers of the latter have grown by leaps and bounds, a large proportion of them being women. This is a phenomenon of profound sociological interest.

Obviously, China is more keenly conscious than we are that modern education, in order to be fructifying, must be open to both men and women on equal terms. Its hitherto predominantly male bias in the East has defeated its own end inasmuch as education remains a hot-house plant without roots in the native soil in the homes, and in our women folk who are the vital agents in its regenerative process. The gulf that it creates between men and women has been destructive of its life-giving force.

Nowhere is this illustrated more devastatingly, more tragically than among our students abroad. Away from home, having to live for years on end in an environment on the whole hostile, their education remains in most cases an outer facade and never becomes a part of their total personality.

Education is a social process. Its adequacy and fulness depend on how far one is integrated into its social background. In Europe, and in England, in particular, we always remain a foreign body. We are tolerated, but never accepted. Hence the inevitable bifurcation in our personality, in our mental outlook and the inadequate return in our educational efforts. The inner citadel of our minds is not touched by education. Modern ideas pass us by. Intellect remains unquickened. At last we return home to relapse into the inertia of body and mind that is India's lot, unsuited to fit into the old surroundings, and without courage to create a new and more vital environment.

China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European centres of learning, China is not only establishing more direct touch with the best in European life and thereby avoiding that fatal unreality which characterizes our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their womenfolk, access to European society becomes possible for the Chinese. From toleration to recognition is a big step. A recognized social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a stone's throw of the Indian Students' Union at London is an eye-opener.

Our task is two fold. First, that education in foreign countries should no longer remain a male monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfits everywhere. They are neither at home abroad because they are socially unacceptable nor at home in India, where they do not often meet women, who are inspired by common hopes and fears, similarity of tastes, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that

they may share the same experiences and similarly enjoy the educational facilities that the West can offer and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress in India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this raise insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are *not* twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on less. Parents, as well as the Government, should take note of this, because the forcible and prolonged separation of husband and wife is *neither* educationally economical nor morally wise.

The foundations of a miniature Indian community would thus have been securely laid abroad. Besides helping to minimize considerably the many indiscretions that young men are heir to abroad out of sheer boredom and loneliness, it will also help to bring them closer to the society of which they form part, however temporarily. And it is only through closer social contact that we can hope to receive the best that the West can give us. With a recognized social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford.

London,
July, 1935

THE UNEMPLOYMENT PROBLEM

By SANTA DEVI

SHIBRAM had just sat down to his breakfast when his mother began. "Now look here Shibu the children have got no winter clothing and I have not been able to bring over your sister from her husband's house all these years even once. If anyone falls ill I cannot give him a drop of medicine. How long can one carry on like this?"

"As long as we are destined," replied the son, his face turning sullen at once.

His mother poured another ladleful of hot soup on his rice and said, "You amaze me my dear! I have spent everything I had on your education and you have passed the M.A. And now all that you can do is to bewail your fate. I have poured money on you for sixteen years. Even if you could have given me back a quarter of what I gave you I would have been happy. You are eating your meals in time and going out with clean clothes on. Is that right and proper? One must try to earn money."

Shibram sprang up from his seat in anger and cried, "Am I not trying as hard as I can? Shall I walk on my head? Do you think I go out everyday to enjoy the cinema or the theatre? I go to hunt for jobs."

"Do what you think best. I can but give you advice," said his mother in despair. She went back to her kitchen with the bottle and the pot of soup. Shibram went to the outer room and flung himself down on the wooden bedstead with a bundle of newspapers by his side.

He had no money to buy newspapers with. There was no one who could give him money. He himself earned only thirty rupees and this had to suffice for the household expenses, added to his mother's slender savings. He served as a private tutor in the family of a barrister and brought home their old newspapers, mostly an Anglo-Indian. He had to return the papers next day. Nearby stood a shop which dealt in khaddar. Shibram borrowed an Indian paper from it. He used to get by heart the "Wanted" column. He had sent in applications by scores and had got only two or three replies. From

these places, too, he had been turned back, when he went to try his luck personally No one had given him any encouragement

Shibram again went over the advertisements Nobody wanted an M A in history It seemed the whole country had turned into a vast Insurance Office and everybody wanted only agents He had no objection to becoming an agent But he knew full well that he could not earn much that way Shibram closed his eyes and tried to visualize in his mind the circle of his acquaintances Ninety per cent amongst them were too destitute to go in for life insurance. The remaining ten per cent were themselves insurance agents He could think of only two persons, who were solvent, yet not insurance agents One was his employer Mr Mukundaram Goswami, Bar at Law, and the other one was his professor Mr Sen Both were getting on in years and it was unlikely that all the insurance agents in Bengal had not got at them long ago Shibram gave it up in despair He would never be a success as an insurance agent. He was not temperamentally fit for going about canvassing from door to door He could never understand how to begin

The remaining advertisements were for private tutors and midwives He was working as a private tutor, both morning and evening and could not undertake more work of that sort The latter job was a lucrative one He had seen midwives who wore more jewellery than the wives of the rich But he could not avail himself of this job, at least during this life He had been born a man through the accumulated merit of seven previous births If he could do away with all merit in this life, the next one might be more advantageous

Shibram thrust away the Indian paper and drew the Anglo Indian towards himself But alas for him! It seemed, only Nurses, Midwives and pretty Anglo-Indian girls had any business in this mortal world The rest were superfluous

At this juncture his friend Nitu came in smoking an indigenous 'biri He leant over Shibram and asked, "How many jobs did you secure Shibu?'

Shibram flung away this paper too and said, "Jobs indeed! Do you think it is the Golden Age? If you want a job now-a-days, you must paint your cheeks, use a lip-stick and put on a gown If ever I marry, my dear friend, I shall pray for daughters every morning, and if I get them, I shall call them Mary, Katie and Dolly I am a mere man, and have been cursed with the name of Shibram So, no luck for me this time Yet my mother is about to turn me out of the house, because I cannot secure a job"

"Don't weep, my dear chap," said Nitu, patting him on the back "This is the age for self help You need not be a clerk or anything necessarily Why don't you try some business? I am willing to join in with you Perseverance leads to success, you know If we try honestly, we are sure to prosper"

"Don't be over-optimistic, Nitu," said Shibu "Money begets money you know Where is our capital?'

'We must try something that does not require a big outlay," said Nitu "A restaurant, for instance You will sell your chops and cutlets everyday and realize money every day Thus we shall build up some capital"

'Oh indeed!' laughed Shibu "Who told you that we shall sell all our chops and cutlets every day? These things taste very nice, when we buy them from another's shop But they won't taste half as nice, when they shall be left unsold on our own hands and we shall have to carry back home, whole trayfuls, of them from our shop Instead of increasing your capital it will thus decrease, from day to day

"What a coward you are!' cried Nitu "A man must possess some courage Don't you remember the Sanscrit saying, 'Only the lion like man of enterprise ever attains success?'

"I have forgotten every bit of Sanscrit I ever learnt," said Shibu "I never opened a Sanscrit book after I left my school'

"Very well," said Nitu, 'let us try something absolutely safe It does not need any capital at all. You require only an ochre-coloured robe and turban and a book on palmistry"

'Safe indeed' said Shibu "What do I know of palmistry? I shall tell people something or other which won't come to pass, then they will come and thrash me Besides, how can you disguise and hide yourself in Calcutta? If I ever get caught by my student friends, they will give me bell, sure enough."

"Oh, what a saint you are!' said Nitu "Why, is it a sin to become a palmist?'

I consider it a sin to obtain money under false pretences' said Shibu "If it is not a sin, then nothing short of murder is a sin"

"All businessmen obtain money under false pretences,' said Nitu, "as well as all professional men Pleaders, barristers, priests, goldsmiths, washermen and barbers, tell far more untruths than truths"

"That may be, but I am not going to follow them,' said Shibu "And I don't want to enter into a discussion about it either I am thinking of going out in search of inspiration"

Nitu took the hint, and lighting another 'biri, he went out

Shibu put on his shirt, and took the opposite road to that taken by Nitu. He looked at all the hair-dressing saloons and all the dying and cleaning shops These people did not need much capital, and their stock, too, was not perishable like chops or cutlets But Shibu did not know the art of cutting hair or washing clothes If he had to pay people to do these jobs for him, he would be bankrupt on the second day He

would have to pay rent for the shop, besides If he could not secure enough customers, things would go very hard with him indeed

He might become an apprentice at some barber's shop Then, if he put on a suit and began to work in a saloon, nobody would dare to jeer at him But it was rather hard to keep one's identity hidden in Calcutta Shibram was rather nervous about losing his reputation

In the evening he was coming back home, after teaching his pupil He was thinking of taking an agency for ointments, cheap hair oils and some infallible remedy for malaria It was not a hard job to secure such an agency But nobody gave him any encouragement. "If you go about with a big drum, you have some chance of making people listen to you," said one and all "Otherwise your stock will remain on your hands for ever"

As he returned home, he found a big congregation of ladies in front of the kitchen Most of them were oldish or old They seemed to be harbingers of some sort of good news, as his mother was listening very eagerly to them, neglecting even her cooking She went in now and then and turned the hotchpotch over, then came out again to hear the news A hurricane lamp hung on the wall, and cast a faint light on the faces and figures of the ladies But they were all quite well known to Shibu, so he could tell who was who from their sizes and voices without seeing their faces

As the ladies heard his footstep in the outer room, they became restive. Every one of them got up rather painfully, and prepared to go Old Tarini-didi, who seemed to be the leader of the deputation, pulled a veil over her bald head and whispered in Shibu's mother's ear, "Your son has come home, go and give him his evening meal But don't forget what I have told you Think it over I shall come to-morrow and receive your answer"

Shibu's mother retreated backward to the inside of the kitchen, saying "You are with me in weal and woe, can I ever forget your words?'

The ladies started for their respective homes, talking as they went They stopped once at the outer door and, delivering their final oration, went their ways

that we are not enough in number to consume your wealth? You want another person to help us do it?" asked Shibu

'I don't want your clever words" said his mother 'Every man marries at the proper age and it is but right that he should do so Times are bad, and every young man should be properly tied down to his home, lest he go astray"

"If you can feed and clothe a daughter-in-law," said Shibu, 'I have no objection to marrying I have but to mount a gaily decorated palanquin, go in and marry"

'Why, you are as fit as anybody else to maintain a wife,' said his mother 'You have got all the degrees of the University But though Saraswati (the goddess of learning) favoured you, Lakshmi the goddess of wealth) always remained adverse"

Shibu felt like laughing at this pride of the poor mother over her son's learning Alas, for an M A of our Universities! He has only become unfit for most kinds of work

Seeing that her son was silent, his mother began again "People have brought forward various matches to which I have not listened But now I have heard of a girl who is a veritable queen of beauty I have seen her myself, but she was a child then But they went away somewhere else and I lost sight of them But now Tarini-didi was telling me that the girl has turned seventeen this month and she is well developed too Her limbs are well rounded and her complexion is like that of a jewess Her face is nearly perfect, oval in shape, and her hair is wonderful. Only one of her teeth is a bit big, and encroaches on the lower lip"

blessed land of Bengal. He remembered it now with a pang. So the queen of beauty had no father? Then evidently she was not bringing much of a dowry with her. A Bengali beauty seldom returns that title for long. Within ten or twelve years she was likely to become the mother of as many children, and lose every vestige of good looks she ever possessed. So it was better to marry in a family who had something more substantial than beauty to offer him. Besides, though the degrees conferred by the University did not confer certain ability to earn money, these always seemed to impress the prospective fathers-in-law and made them open their purse strings wider.

At night Shibram lay thinking. He wanted to marry an ugly girl and get a fat dowry with her. A plan began to mature slowly in his brain. In the morning, he took a rupee and started for an Indian newspaper office. There he inserted an advertisement in the 'Matrimonial' column. He wanted a bride with dowry.

After he had taken this momentous step, Shibram began to look forward to the coming of the postman with a good deal of anxiety. He could ill afford to lose one whole rupee, if it did not bring him any results. After three or four days, a reassuring letter arrived for him with the photograph of a girl enclosed. Shibu's face became wreathed in smiles. But he wanted to keep all this a secret from his mother and from Nitu, in the initial stage, for fear of everything falling through. So he suppressed the smile and went about with a careworn expression when he had to face his mother or his friend.

But he must go and interview those people, since they had been courteous enough to write to him. Shibram sent an urgent message to his washerman and got his clothes cleaned in time.

The house stood in a line in Bhowanipore. There was no door facing the lane. There was a big signboard hanging on the wall. Shibu entered the lane and went forward some twenty yards, without meeting anything, but blank walls. After he had exhausted the supply of these he came to an open yard, where a naked boy was busy bathing himself by the side of a cistern. "Which is Madan Babu's house?' asked Shibu of this boy.

The boy stared at him for a while, then replied, 'Go on straight."

Shibu went on and passed two or three more cisterns like the last one, and at last came to a place where he found the picture of a finger, pointing to a name plate. On the plate appeared the name of Mrs. Radhabinodini Guha, licensed midwife. As there was a door close by, Shibu entered and found himself facing a narrow and steep staircase. As there was nowhere else to go, Shibu slowly mounted the stairs and arrived on the first floor. On his right, he found a red curtain, with big white chrysanthemums painted on it. Shibu understood this to be private premises and turned his attention to the left. Here within a small room stood two benches, a chair and a small table of cane, profusely covered over with dust. Shibu knocked loudly at the door and entering, took his seat on one of the benches.

After two or three minutes, a gentleman entered the room and bowed to Shibram. He was extremely thin and was dressed in a small dhoti and a coat of black printed cotton. Shibu did not know what to say to him. The gentleman noticed his woe-begone expression and asked, "Are you coming from a case' house?"

What on earth was a 'case house?' Shibu was too amazed to speak. "Do you require a midwife?" asked the gentleman again to make himself more clear.

Shibram now remembered the signboard. He turned red in embarrassment and said, "No sir, I have come to Madan Babu. He replied to my advertisement and asked me to see him."

'Is that so?' asked Madan Babu, growing cheerful all of a sudden. "I am Madan Babu. Please forgive me for not recognizing you, (which he had no means of doing, never having seen Shibu before). Please make yourself comfortable. Excuse me, if I ask your relationship to the bridegroom. We are as yet strangers, you see."

Shibu was in a fix. After a while, he stammered, I am the bridegroom, sir. As I have no father, I had to come myself. Please don't take it amiss."

"Certainly not, certainly not," exclaimed Madan Babu with an amiable smile.

'It is better for an adult man to conduct the negotiations himself. I shall be able to gather all the necessary information from you'

"Of course," said Shibu. 'But the only useful information about myself is the fact that I am an M. A. of two years' standing. It was mentioned in the advertisement."

But Madan Babu wanted to know his father's name and his grandfather's name, the name of his native village, his caste and his clan. He also wanted to know what Shibram earned, and whether he had a house of his own. When he had exhausted all his questions, it became Shibram's turn. Shibu was a novice at the game, but he tried his best. "I wrote in the advertisement that I wanted to marry the daughter of rich parents," he began. 'I hardly need remind you of it. Still, may I know, sir, how many children you have got?'

Madan Babu twirled his small moustache and said, "Really speaking I have got only one daughter."

You must be a man of means," said Shibu again. "May I ask about your profession?'

Madan Babu laughed. "Well, you can call it that, since I eat, drink and lead a comfortable life. But it is difficult to say what my profession is. My wife is a lady doctor. I have borrowed

some money from her and opened a loan office. I earn a decent bit from it.'

A very corpulent and very dark lady was seen at this juncture, mounting the stairs "Have you forgotten that you must collect the interest due from Jugipara, today ?' she was saying

As she noticed Shibram, she suddenly disappeared behind the red curtain, not waiting for a reply from her husband

Shibram had a good look at the lady She was loaded with gold ornaments from head to foot "It is clear that she has lots of money,' he thought. "Have you any house of your own ?" he asked Madan Babu

"The four houses you saw along the lane, all belong to my wife," he said "We have let out three of them, while we live in the fourth"

'Is it not rather secluded for a practising lady doctor ?" asked Shibram

'Oh, not at all," said Madan Babu 'We have put up a signboard on the main road Did not you notice it ? We do quite well here. All our tenants act as guides to my wife's patients and show them the way Those houses fetch a bigger rent, comparatively We realize a hundred and fifty rupees from the three.'

Shibram had made up his mind finally He must marry this girl, no matter how she looked It was no joke to get Rs 150 every month There were other properties, jewellery and liquid cash also

Madan Babu was most polite 'You must have some refreshments,' he said, folding his hands

'Please, don't stand on ceremony with me," stammered Shibu "I want to see your daughter once," he managed to say somehow

'Very well," said Madan Babu' I must go in once, and inform them '

As he went in, anxiety seemed to descend on Shibram, like an avalanche He wondered what kind of a girl Madan Babu's daughter was. It would be perfect, if the girl was beautiful Even if she was not a beauty, a fair complexion, and a big tooth encroaching on the lower lip, as his mother had described another bride, would have been sufficient. Or, if the complexion were rather dark, a pair of very large eyes, with decorative eyelashes, could make up for much. It did not matter whether the nose was straight as a flute

The maid servant's voice was heard "I shall be back in a minute," she cried shrilly and hurried down the stairs, trying to tuck in some money at her waist

Shibram's heart began to palpitate rather unpleasantly The girl must be coming What would he do, if she was a perfect fright ? He dared not back out at this stage. He could take to his heels, there was still time. But who would again offer him four houses in Calcutta and a loan office to boot ? The thought made him pause again and think

Sounds, suggestive of the bride were heard from the other side of the door Silks rustled, bangles tinkled and voices whispered. Shibram took courage in both hands and sat down again

The maid servant entered with a plateful of sweets By her side was the girl, with a small silver bowl in her hand Madan Babu accompanied his daughter Shibram could hardly look up He saw only a pair of gold embroidered slippers and a pink Benarasi sari

"This is my daughter Tarangini, sir," announced Madan Babu 'I have brought her to introduce her to you"

Shibram had perforce to look up and bow to her He was relieved to find that the girl was not humpbacked or squinteyed But God had probably come to know about Shibu's preference for big pearl like teeth Not only one tooth, but all the teeth in the upper row in the mouth of this beauty were rather big and encroached much on the lower lip She was trying valiantly with the aid of her upper lip to cover the lustre of his row of pearls, but to little avail Her complexion was dark, but not absolutely black She was slight of figure and bore no resemblance to the lady of ample proportions whom Shibu had seen a while ago

"Please ask her something," said Madan Babu.

Shibram smiled shyly and asked, "Where do you read ?

Tarangini had to show all her teeth as she answered, "I am in the Matric class at Beltola." she closed her lips again

The conversation did not progress any further Shibram had a good number of sweets and some tea, then he rose to depart

The bride had gone in before that. "I must know, whether you approve or not," said Madan Babu

"I am satisfied said Shibu,' you can arrange about the wedding

Madan Babu rubbed his hands in joy 'But there are certain preliminary ceremonies that must be gone through" he said 'Shall I go and see your revered mother about these things

'Please don't, cried Shibram in consternation "My mother is extremely old fashioned She does not like the independence of women She might say that she did not want the daughter of a midwife as a bride for her son"

He spoke with a great deal of reluctance, but the fear of his mother's intervention drove him to speak

But Madan Babu was not at all offended 'Yes," he said, "as an orthodox Hindu widow, she might object.'

So the marriage was solemnized in secret. Shibu had not told his mother anything The bride's father gave Shibu everything a bridegroom could want, including a diamond ring, a

wrist watch of gold, dress of Benares silk and a set of silver utensils Tarangini too was loaded with gold ornaments The price of gold had risen considerably, Shibram thought to himself, and the ornaments must be worth about two thousand rupees There were some furniture also Shibram valued the whole lot of presents at three thousand and deplored Madan Babu's lack of wisdom Instead of locking up so much capital in unnecessary things he should have invested it in the loan office He would have got about three hundred rupees in interest annually But *he was a newly married bridegroom* and could not say anything

These people were not very orthodox So Shibram got an opportunity of speaking to his wife in private even on the wedding night.

There was nobody else in the room and the bride was seated holding her tired head with both her hands Shibram tried to make his voice as soft and loving as possible as he said 'Are you feeling this parting from your mother too much Tarangini? I won't take you away just now from her

Tarangini raised her head and said Where is my mother that I should feel about parting from her?"

Shibram's eyes nearly jumped out of their sockets in consternation "Are you not Madan Babu's daughter?" he asked 'And is not his wife Mrs Radhabinodini Guha, your mother?'

'I am Madan Babu's daughter, of course,' said the bride 'But Radhabinodini is my step-mother

Shibu's voice sank to a mere whisper But does not your stepmother love you?" he asked desperately I have heard that she has got no other children

She has no child by this marriage, said Tarangini I am the only child of my father But my step-mother has two sons by her first husband *They did not come to the wedding, as* they were offended with father and mother for having hidden the truth from you

Shibram covered his face with both hands and became silent.

Tarangini felt the necessity for some explanation "I asked father not to do this she said But father said he would not tell you any lies and would give you very good presents Besides, he would send you so many things as Puja presents that you would be surely satisfied.'

Shibram could not but admit that the girl was speaking the truth Madan Babu had not told him any lies It was his own bad luck that had made everything go wrong But the loan office still remained He might get a job there

(*Translated by Sita Devi*)

PATHANS AT HOME

By Prof DEVENDRA SATYARTHI

"PUKHTUN or the Pukhto-speaking[1] people is the national name of the Pathans. Though it seems to be a historical fact that the Pathan country[2] where Great Asoka sang Lord Buddha's song in the 2nd century B C. has been the cradle of Aryan civilization in its past, the Pathans themselves according to their national tradition seem to trace their lineage from Israel and generally call themselves "Bani Israel or "Israel's children The Pathans have divided themselves into many tribes of which the following are worthy of special mention

The Khattaks

In Akbar's time the Khattaks[3] came under one Khan (chief), who got a royal grant of the territory between Khurabad and Nowshera, as a reward for his services in protecting the grand trunk road The chiefs of the Khattak Khans remained loyal to this bond of submission to the days of Aurangzeb But at last Khushal Khan the celebrated Khattak chief raised the banner of freedom and to his last day he spared no effort in making the warlike Pathans into a free nation A poet, a patriot, and a warrior of high order his name will ever shine like a bright star in the annals of Pathan history He was once captured by the Moghul forces and kept in confinement in the Agra fort as hostage against a few members of the Moghul nobility who were kidnapped by the Khattaks

Khushal Khan's name is a household word not only among the Khattaks, but also amongst other Pathan tribes Many of his war songs have become extraordinarily common with the people and his message of patriotism

[1] The non Pathans pronounce the word Pukhto as Pashto

[2] By Pathan country is meant India's North West Frontier Afghanistan and Azad Ilaqa or the independent tribal territory lying between India and Afghanistan

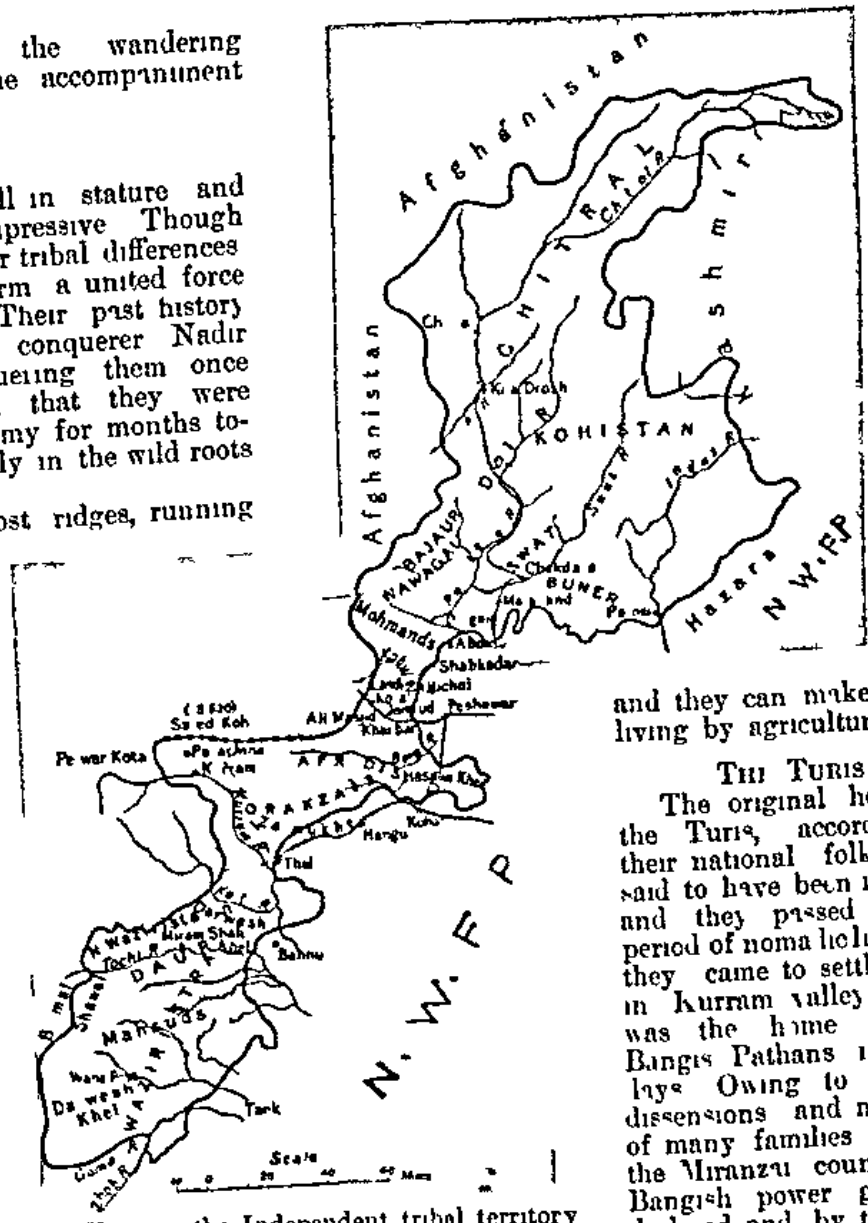
[3] The Khattak villages lie in the British Territory of Kohat and Peshawar Districts They are divided into two sections—Teri Khattaks and Akora Khattaks The former enjoying a majority are the residents of Kohat while the latter pass their days and nights in the Peshawar District

still lives on the lips of the wandering minstrels, who sing it to the accompaniment of *rebal*

The Afridis

The Afridis are generally tall in stature and are very athletic, brave, and impressive Though they very often suffer from inter tribal differences they know very well to form a united force against a common enemy Their past history will tell you that the Persian conqueror Nadir Shah gave up his idea of conquering them once for all, when he was informed that they were capable of resisting their enemy for months together, finding sustenance merely in the wild roots and berries

The lower and easternmost ridges, running out from the Sufed Koh range the Bazar and Bara valleys and Tirah's northern portion, form the home of the Afridis, who are divided into eight Khels (clans)—Kuki Khel Kambar Khel, Kamar Khel Malik Din Khel, Sipoh Khel Zakha Khel, Akal Din Khel and Adam Khel. Leaving aside the Adam Khels almost all the Afridis are birds of passage—in summer they live on the verdant slopes of Tirah highlands and return to their villages in the Kajuri Bazar and Khyber valleys when summer is no more and winter spreads its wings The Khyber folk lore accounts for the outward barrenness of the Pass in that Allah had given all other gifts away elsewhere save useless rock and stone when it was Khyber's turn As the clans living in the Khyber had no chances to make their living by the auspicious work of agriculture, they had to indulge in looting the caravans and later on imposing their own duties on the merchandise passing through their country But things are different in these days under the British Political Agency at Landikotal



Azad Ilaqa or the Independent tribal territory

The Mohmands

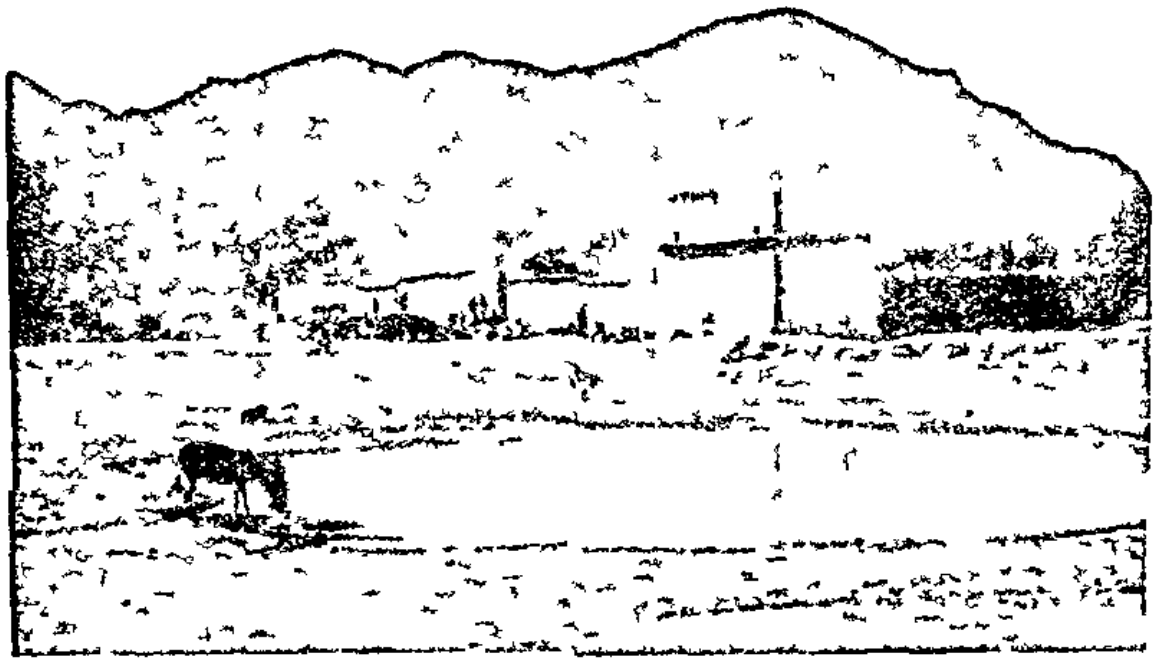
The warlike character of the Mohmands has its characteristic lights and shades and every one of them, though an agriculturist by occupation, has his own rifle and the martial spirit to use it. They have divided themselves into three clans—Tarak Zai Halim Zai Bae Zai Nature has favoured their country, lying towards the south west of the land of the Utman Khels in Azad Ilaqa with rivers like Swat and Kabul and they can make a good living by agriculture

The Turis

The original home of the Turis, according to their national folk lore, is said to have been in Persia and they passed a long period of nomadic life before they came to settle down in Kurram valley which was the home of the Bangis Pathans in those days Owing to internal dissensions and migration of many families towards the Miranzai country the Bangish power gradually declined and by the dawn of the eighteenth century they had lost all their power



A group of young merry makers their names may be Tota (parrot) Nakhtar (a pine tree) Baz (eagle) Zamare (tiger) and Sher Dil (lion hearted) etc



When the landscape beauty lends a new colour to the warlike nature of a village watch tower
[illegible] Peshawar

A spur of the Khost hills shuts in the Kurram valley[4] the land of the Turis—into the upper and the lower Kurram There is a British Political Agency at Para Chinar in the Upper Kurram, which is beautifully besprinkled with pine-hills, and where the Miris, enjoying vivid and picturesque life, make a good living by agriculture

Other Tribes

There are some other tribes of the Pathans too which play their own part in their country's life. The names of the Wazirs[5] the Bangish[6] the Marwat,[7] the Bannuchis[8] the Shinwari,[9] the Utman Khel,[10] the Yusafzai[11] the Khalil[12] the Mohammadzai[13] and Daduzai[14] are noteworthy

The Pathans may aptly be called a nation of villagers The number of towns is inconsiderable in the Frontier[15] and Afghanistan as compared with the number of their villages and again Azad Ilaqa is absolutely a land of villages

The nomenclature of Pathan villages has its own characteristics. There are names like Takhat-Bhai Hund and Sarai Bahlol of Buddhist origin names like Burj Hari Singh and Shankar Garh speak of Sikh period in the Pathan history the

[4] Kurram valley is about 300 square miles in area

[5] *The hill-country lying between Kurram valley* and Gomal river known as Waziristan, is the home of the Wazirs The Northern and Southern portions of Waziristan being 2,500 and 2,000 square miles in area respectively have separate British Political Agencies with their headquarters at Miram Shah in the Northern Waziristan and at Wana in the Southern one

[6] The Bangish have divided themselves into three clans—the Miranza the Baeza and the Samalzai and the majority of their villages lie in the Kohat District

[7] The main clans are five in number the Musa Khel the Acha Khel the Khud Khel the Bahram Khel and the Top Khel Their villages lie in the Lakki Tahsil

[8] The central portion of the Bannu Tahsil lying between the Kurram and Tochi rivers is the home of the Bannuchis

[9] *The Shinwaris are divided into* Sangu Khel Alisher Khel Sepah Khel and Mandozai trade between Peshawar and Kabul is their main occupation

[10] *The Southern portion of Bajour in Azad Ilaqa* where there is a British Agency at Malakand

[11] The name Yusafzai is aptly applied to a large number of people living in Buner Swat and Dir in Azad Ilaqa as well as in the British territory of the North-eastern portion of the Peshawar District from the border of Charsada Tahsil to the river Indus

[12] The Khalil country lies on the left bank of the Bara river and along the front of the Khyber Pass in the British territory

[13] Mohammadzai villages are situated in the British territory of Hashatnagar

[14] The Daduzai *country runs along* the left bank of the Kabul river to its confluence with the Bara river in the British territory

[15] The number of the small towns in the Frontier as shown in the census report of 1931 is only twenty six while its villages are about 2,830



A village in Azad Ilaqa each Kandi (quarter) has its separate watch towers

villages like Utmanzai and Musa Khel are named after the tribesmen who live there, with the names like Sharifabad Fatheabad and Akora Khattak, are associated the names of the respective founders themselves or their lessees or relations In names like Ghazi Baba, Pir Saddo and Kaka Sahib is preserved the auspicious memory of some local saint. Along with these and many others are names like Sared China (cold spring) Gulabi (rose) Gulbadan (flower like in structure) and Spina Varai (white mound) based on Nature's local aspects and as such they speak of the people's æsthetic sense Again there are names like 'Nava gai (new bride), interesting for their own poetic touches

The village-site is divided into separate quarters Each quarter known as KANDI is allotted to a particular Khel (clan) and has its own Malik (headman) In the villages situated in the British territory the Malik is a revenue-collector, while in Azad Ilaqa where everyone seems to be the king of his own affairs the Malik's personality stands as the genuine representative of his respective Khel

Each village-quarter has its separate mosque, known as *Jamat* It is generally located towards the out skirts of the village There is a separate class of the people's religious and social leaders They are known as Mullahs and are in charge of the village mosques, where they call the congregation to prayer as well as hold day-classes to make the children learn by heart particular holy verses from the Quran—for all this they receive their proper reward from the villagers

Each village quarter in Azad Ilaqa has its separate watch towers A room with a low door way on one side and a series of loop-holes on all sides is built on the top of every tower, it may accommodate at a time at least ten to twelve persons, who clamber up by the help of a rope, slung from the door frame Again there are loop-holed paripets on the roofs of all tower rooms for emergency purposes Safe against all exposures to harm as these watch towers are, the people use them for protection for days together

"Kor" is the people's national word for the house, generally it consists of two or three rooms within a walled enclosure, known as Golai The mud walls of the village-houses are in no way congenial for art-designs But the Pathan housewives are fond of making an attempt inside the sleeping rooms and kitchens. The national flowers and song birds may serve as the subject matter of these rough drawings, which are sometimes the exponents of the women folks' æsthetic sense. In rich parts of the country where nature appears like a newly married bride among rivers and hills, the walled enclosure of the village-house may have a few fruit trees like ber or mulberry along with a patch of vegetables and flowery plants serving the purpose of a kitchen garden

The names of the Pathan boys and girls have their own poetic glamour An average Pathan mother compares her child to a flower and calls



Afridi village scene both men and women have an ear for the rippling music of the little brook that passes through their village
Photo by Mela Ra & Sons Peshawar



Pathan Types
[illegible] by Mela Ram & Sons Lahore

him "Gul (flower) or Taza Gul (fresh flower) sometimes she likes to choose the names of some native flowers for the purpose and "Kashmala (a very popular fragrant flower known as Gul i Rehan in Persia) Gulab (rose) "Anar Gul (pomegranate flower) and Inzar Gul (fig flower) etc. play the leading part. A sweet voiced boy is compared to a parrot and is named Tota The pine tree stands for the beauty and sturdiness and a hero is sometimes nicknamed "Nakhtar (a pine tree) The names like Baz (eagle) Zamare (tiger) and Sher Dil (lion hearted) etc. generally borne by the village boys are noteworthy for their martial character The names of the daughters of the soil too are equally remarkable "*Sabza* (verdure Parkha (dew) "Rena (light) Hastai (life) Reshma (a silken girl) "Dur Jamala (pearl beauty) Dur Khani (*pearl-queen*), Bahar-Jamamala (moon beauty) "Sosan-Jan ("Sosan flower like girl) Bulbula (a bulbul) Kountra (a she pigeon) and *Kharonai* (*a maina*) are a few



Tillers of the soil
[illegible] by Mela Ram & Sons Lahore

The every-day culture of the Pathans is full of many inspiring traits Along with the common Moslem salutation "As Salam aleikum (peace be to you) which is generally exchanged by "wa aleikum Salam (peace be to you also) they have a series of their own national salutations and greetings Whenever a guest approaches their doors he is greeted with "Harkala Kasha (come every day) and the guest may reply "Neki Darsha (may goodness come to thee) or "Harkala Osa (may thy life be long) Courtesies are exchanged by the wayfarers as they follow their way on the road one may say "Astare Mashe (do not be wearied) and it may be interchanged by "Loe She (*be great*) among the persons of equal age, and by "Ma Khawaregi (may you not be degraded) if the latter happens to be younger The spontaneous and fresh expression of heartfelt gratitude becomes all the more sweet when they say "Khudae De Ulekha (may God forgive thee) Khudae de Uloika (may God make thee great) Khudae de Ouata (may God be thy saviour) Biche de loe she (may thy sons grow up) and "Kha chare (mayst thou succeed in thy mission) etc While meeting after a long time the friends enjoy a mutual embrace and seek information of each others welfare in a series of questions such as Jore (art thou well?) Khushale (art thou happy?) "Kha Jore (art thou quite well?) "*Kha Khushale* (art thou quite happy?) "Kha Taza (art thou *fresh?*) and "*Kha Chakhe* (*art* thou active?) etc

Love of home is an unborn trait of Pathan character What could illustrate it better than the following proverb, which is so common among them?

> One's own motherland is a Kashmir for him *is*

An average Pathan is a good lover of his native soil's beautiful spots *and feels proud of them when he spontaneously* says

> Even Allah is in love with the beautiful spots *is*

All Pathans have an earnest wish that death when it comes should find them in their own home among *their* own people and that they find their beds of dust in their own ancestral grave yards If some one dies away from home the conveyance of his body to his village is popularly considered to be a mark of honour towards the departed soul The native folk lore is full of many interesting tales, the characters of which are seen travelling down to far-off places in order to find the bones of a hero, who died



Pathan Children A brother and a sister Please give me some alms

fighting so that they may give them their proper burial at home.

As the Pathans are great admirers of their traditional culture, any gray beard will tell you

'Bid adieu to thy village
But forsake not thine manners and customs [18]

The innate simplicity of the Pathan inspite of the rough and ready life he has to live is beautifully revealed when he says

Do not grab my blanket
So I'll not grudge your shawl [19]

Hospitality is a foremost trait in the Pathan character Many are the proverbs that bespeak the people's original notions of hospitality The host may say

Do not look towards my Dastar Khan dear friend
Raise thy eyes towards my forehead (which is aglow with joy) [20]

And the guest is expected to reply

Give me simple onions
More precious to me is the offer of thy love.[21]

Being the members of a martial race the Pathans have known every aspect of war-life, and time has taught them to say

Sorrow and happiness are brother and sister [22]

Every Pathan woman wishes to be the mother of a hero and rightly says

"A childless woman would I prefer to be
To that thou shouldst show thy back in the battle field [23]

To the over-confident youth the gray beards are expected to say

A lion's heart it requires to be a hero [24]

Agriculture goes side by side with fighting so it is not strange that the Pathans can say

Even if thou art defeated
O sow seed in thine fields' [25]

An earlier harvest is as dear to the Pathan peasant as sons in his youth to a Pathan warrior

Sons are better if born in one's youth
Wheat harvest is better if begot earlier [26]

"As the peasant is worth his land is worth' is revealed when some one says

Whosoever looks after his fieldwork himself
Ghee would it become all for him if it is milk [27]

Watering the fields without the proper ploughing is considered to be a useless task, and the peasant may be heard, saying

Dig thy field for twenty days
And then water it once.[28]

The Pathans have their indigenous code of honour known as Nang i Pukhtuna. *Badal* or revenge comes foremost and is the root-cause of a bewildering chain of individual, tribal, and inter tribal blood feuds Some of the gray beards sometimes announce it a deplorable state of affairs and try their best to save the rising

18—28 are Pashto proverbs

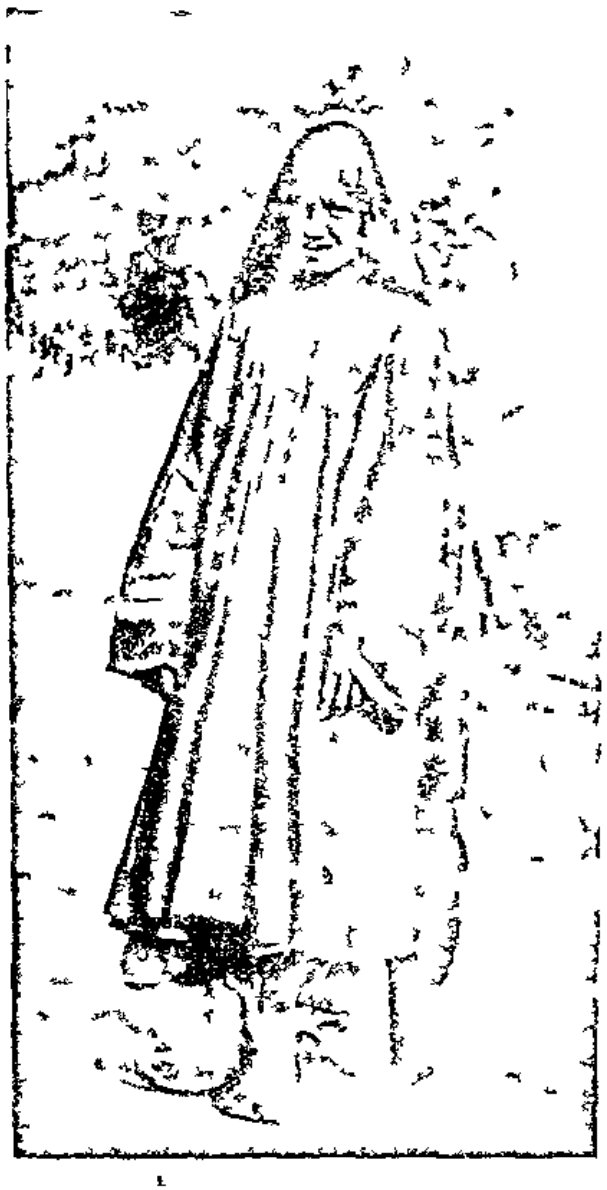


A Hindu girl in Tirah valley
Photo by J. B. Hayes



When girls go out to pluck springflowers

generation from this suicidal habit. But when all their efforts end in a failure they begin to believe in their native folk lore that "none can save the Pathan mind from being absolutely honey-combed by blood feuds, as this state of affairs is due to Allah's wrath as just after the creation of the world He was displeased with the Pathans forefather. The characteristic notions of *Izat* (honour) and *Sharam* (shame) have become the warp and woof of the Pathans every-day life. While the unavenged damage is considered to be the symbol of the greatest shame the blood stained sword used to take the proper revenge is the living emblem of honour. The typical lights and shades of Nang-i-Pukhtuna, which is still in vogue in Azad Illaqa are as follows:



A daughter of the soil. Names of the daughters of the soil are remarkable. Shano (verdure) Parkha (dew) Rana (light) Hitai (life) Reshma (silken girl) Dur Jamala (pearl beauty), Dur Khani (pearl queen) *bulbula* (a *bulbul*) Kountra (a she pigeon) and Kharonai (a maina) are a few



A dancing girl in a marriage feast



A *Lalltai* or boy-dancer

(1) Anyone who murders an innocent person, is liable to being stoned to death and no other penalty is to be substituted in ordinary cases But if the murderer is some near relation of the deceased known as *Tarbur*, he is always expected to be slain with a sword Again the murderer may save his life paying a sum of Rs 360 as the price of the blood if the relatives of the deceased consent to compromise before the *Jirgah*[29]

(2) Anyone who does not comply with the tribal *Jirgah's* decision of joining a battle is considered to be a traitor the punishment in such a case is hard The house of the guilty is set on fire after the confiscation of all his belongings and again he is to pay a sum of Rs 40 for absence known as *Nagah* If some one fares to neglect some very important decision of the Jirgah he is to be exiled from his native land

(3) In the case of adultery both the man and the woman are killed—the woman is generally killed first and then comes the turn of the man

(4) No true Pathan is expected to turn a deaf ear towards the pathetic cry of any known or unknown fugitive, who knocks at his door to save his life getting off unpunished from the avenger—the system of shelter in such a case is popularly known as *Nanawatai*[30]

[29] Jirgah is the National Council of the tribal elders Along with many tribal Jirgahs there may be an inter tribal Jirgah too which may serve the purpose of a National League and may ask the people to unite together to face a common enemy—on such occasions the people generally exchange faithful vows of compromise over stones placed amidst the members of the inter tribal Jirgah and these stones are then adored as the symbols of national truce expected to last for ever or at least for a considerable time

[30] Many are the wonderful tales current among the people as the illustrations of *Nanawatai* In one of such tales we see a murderer near a tower to have refuge at the hands of the tower man in Allah's name Whom hast thou killed asks the tower man and after coming to know that he was the murderer of his younger brother the tower man says in a pathetic tone Ah me! thou hast killed my own brother but as thou hast sought refuge in Allah's name let me pay full attention to thy cry Come on and I'll see that thou art safe and none ventures to injure thee After a few days when it was all safe we see the tower man releasing the refugee, saying Thou art now free my guest to go to thy house but remember that I'll put an end to thy life and will take revenge for my brother's death whenever I happen to find thee anywhere in the near future

(c) A successful raid by a tribe, class or an individual upon the neighbours cattle is to be followed by a negotiation through influential persons and the stolen cattle may be redeemed on payment of money which may be at least one-fifth of the whole price of the cattle *Bongah* is the term which is generally used for such a payment.

Pathan villages are rich enough to possess a separate public guest-house, known as *Hujra* in almost every quarter (*kandi*)—*no hamlet is so poor* as not to have even a single Hujra. The Hujras are generally Kacha houses with a few apertures in the walls serving the purpose of windows and in front of them may be seen clumps of shady trees lending an additional charm to their picture-value they are generally in charge of the Maliks (village headmen) who welcome most happily all guests, and not only *offer them beds but also entertain them with* considerable meals according to their national traditions. Every Hujra stands as a living symbol of Pathan hospitality and such nights are considered to be unfortunate ones when there are no guests there, known or unknown The institution of the Hujras serves one more purpose, too the mature bachelors of all village-quarters pass their nights in their respective Hujras as it is customary with the Pathans not to allow youths to sleep in their houses *before they are duly married*

Again the Hujras are the places of the people s daily feasts of national song and gossip which are confined as a matter of fact, to the males only after partaking of their evening meals, the villagers assemble in the Hujras and along with many a swain there may be seen a considerable number of gray beards, seeing whom it may rightly be said that time has imparted to them *characteristic tone of reverence and stateliness* if it has taken away from them something of youth s delicate colour Then commences the feast of song and gossip contributed by the young and the old alike and goes on for hours together These feasts at the Hujras are at their best during the gala days when the *Dooms*[31] who form a separate class of their own and may aptly be called the song birds of the *Pathan country, take a special part in these* periodical gatherings The personality of some



Let us have a bride for our son

of the Dooms, gifted with a poetic heart,[32] becomes all the more inspiring when their minstrelsy plays the first fiddle in accompaniment to the village orchestra, composed of the Dooms themselves, who a class of professional singers as they are, have full mastery over Rebab (the native violin) 'Surnai (pipe) and "Dhol (drum) Again there might be seen *Lakhtais*[33] or boy-dancers, who dance in *female attire and are hired to exhibit their indi*genous dance, illustrated with a good many *songs, in the period cal song feasts.* Though the *Lakhtai*-dance, as a matter of fact, falls far short of the standard of that exacted by the native dancing girls, the Pathan masses have a genuine liking for it.

The graves of the local saints are popularly

[31] The dooms are also the village-barbers and again they undertake the cases *of minor surgery* too

[32] Some of the Doom minstrels are said-to have been fortunate enough to attain fame as poet laureates of rustic standard in the eyes of the tribal Khans (chiefs)

[33] The word *Lakhtai* seems to be derived from the Pashto word Lakhta (l t a twig) the masses seem to have compared a boy dancer to a swinging twig Again the word *Lakhtai* is the name of a particular type of ear ring and it is just possible that the boy-dancer is also compared to a swinging ear ring Lakhtais belong to the dooms of Tirah valley As soon as a Lakhtai is mature his parents ask him to give up the profession of dancing and to be a member of the orchestra thus the mature Lakhtais retire and surrender their chances to the younger generation One may find a considerable number of Lakhtais inside the Dabgari gate Peshawar wherefrom they *go to entertain the countryside people and again at* Benna where they are known as *Nachias* (lit dancers)



A fair scene

considered to be the places of pilgrimage and are known as Ziarats Some of them have their annual fairs, when along with the pilgrimage, merry making, too, finds a considerable scope Holiday joy of the people seems to be at its best The people's life appears to be a rainbow with its Elysian colours of Music Poetry and Dance The road side place on a hill top is considered to be the best place for the location of a Ziarat in Azad Ilaqa under a close clump of the local trees lies some saint's simple grave furnished with white pebbles, and on the branches of the trees may be seen many a series of torn pieces of coloured cloth, tied by the pilgrims as the symbols of their vows The popular Ziarats are attended by them as the symbols of their vows The popular Ziarats are attended by pilgrims from far and near, who seem to have full belief that the magic touch of the holy spot can confer good health on their suffering kith and kin when they bring them along with them to particular Ziarats[34]

Akhtar is the Pathans national name of Id and the life of the Pathan masses appears to be a blossomed flower during the Id festivities when everyone's spontaneous joy comes forth like an inspiring song of beauty along with the national song feasts and various other exponents of the people's joy The sword-dance of the Khattak Pathans, which seems to be an exact reflection of their war like soul is noteworthy

As a matter of fact, there is nothing like love-match among the Pathans—the boy and the girl are to play no part in the negotiations It is the work of a *Raibar* or 'go between' to arrange the whole thing and on a fixed day he takes the bridegroom and his father to the prospective bride's house If the business[35] side of the matter is duly settled, the rite of Kozhadan (engagement) is performed there and then The majority of the wedlocks are celebrated in the months of "*Shawal*" and "*Rajab*" which are believed to be the most auspicious for the purpose The national muse of the people takes the leading part in the bridals The women folk sing innumerible songs, suited to the occasion, again they lend an additional charm to their song feasts by the performance of a typical dance known as Atan[36] which is performed in a ring and is illustrated with a variety of songs

While the women's song feasts, in the boy's house, commence a few days prior to the wedding-day, there is nothing of the sort in the girl's house, where the women remain silent to symbolize the pathos They feel for the girls coming departure and break their silence only on the wedding-day when there is nothing so auspicious as the joining in songs Of a great picture-value is the scene when the singing maidens come forward to perform the girl's bridal bath on the wedding-day after massaging her body with a scented paste not only the maidens but also the girl herself believes that she will appear to be a heavenly nymph just after the bath Then comes the ceremony of braiding the girl's hair into seven plaits which is generally performed by her seven relations the little tuft of hair known as *Tikal* falling on her forehead as a symbol of maidenhood is also joined in the plaits After the coiffure comes the hour of dressing the girl in the bridal finery among the Pathan tribes nursed in Nature's ever young lap native flowers are also used for her girl's bridal adornment. Extraordinarily charming are the chorus songs that the bride's maidens sing when the marriage-party arrives even the old grannies whose teeth are no more and age has stolen all the sweetness of their throat, try to be the song queen of that hour The marriage-party arrives along with the village-orchestra, which executes its music against the war like background, created

[34] The Khyber folk lore states that there was a time when the Afridis did not possess even a single Ziarat in their country and as they were badly reproached for it by their neighbours they killed a saint who approached their doors as a guest in order to give him a burial in their own country, to have a Ziarat of their own

[35] The boy's father is to pay a considerable amount of money known as *Walar* or *Tiral* to the girl's father who also demands a particular amount of rice *Shakaro* and ghee which he may use in entertaining the marriage party

[36] The *Atan Dance* is known as *Dris* among the *Yarsat* and *Yunlar* among the Wazirs The word *Atan* is from the Yusafzai country

by the firing of the match locks into the air and the welcome-song sung in chorus by the women becomes all the more inspiring It is customary with the Marwats that the bride along with her singing maidens spends the last day of the wedding in swinging and thus it is known as *Pengawra* [37] or "the day for swinging Then comes the hour when the bride is asked to bid adieu to her parents and maidens to go to her new house The maidens join in a chorus song full of pathos from beginning to end Songs are again sung constantly for about a week or so in the boy's house after the marriage party brings the bride



A mother and a daughter

Minstrels begin their music and the village swains exhibit their joy by firing volleys in the air whenever there appears a new son on the scene the women folk seem to have the belief that all this not only symbolizes their pleasure but is also capable of taking off all the evil spirits from the nursery Friday is considered to be a lucky birthday As regards the time of birth, if it is some morning hour it is believed to indicate the merry and successful future of the child One mother wishes to give birth on a stormy day as such a child according to the native folk lore very seldom enjoys good health and success in life The Mullah is expected to get a rupee or so from the proud father for the performance of whispering *Bang* (the profession of Islam) in the newly born child's ear in the cases of rich people the Mullah may even receive a sum of Rs 20 or so The women celebrate the occasion for days together but the mother who is to live in seclusion for about 40 days takes part in the celebrations after this period of purification There might be seen a *Jango* (cradle) suspended by ropes from the rafters it may only be a small bed while in rich families it is a piece of art, having some rustic colour scheme as well as rough specimens of lattice-work



A little dreamer her mother calls her *Badar-Jamala or moon beauty*

Sar Kalai or the child's first shaving which takes place between the third and sixth year is again an occasion of festivities when songs too may find their proper place The child is brought out before the parents male kith and kin and the village barber comes forward to shave his head first he makes the hair wet with fresh water and then shaves it with a new

[37] The synonym of *Penga* (swing) is *Tal* in Yusafzai Pashto

razor The usual fee of the barber for the shaving is only a couple of rupees but in other cases when he may use rose-water, kept in a silver-cup he is sure to get more



We are going to join the 'Id fair

The ceremony of circumcision popularly known as *Sunnat* is performed when the child has seen eight springs in his life Both the male and female relatives are sent for and many of them are expected to join this happy occasion when even the poor parents manage somehow or other to spend a considerable sum on feasting and rejoicing The foremost item of the ceremony is a dinner arranged in the court-yard and attended by all relations and friends alike. After the dinner is over all the guests except the near relatives take leave and every one of them before he departs makes a little donation known as *Nindrah* to the proud father Then takes place the proper circumcision when the child is asked to sit on a shallow plate of earthenware amidst the cheerful faces of his parents and relations

After the rippling music of life comes the hour of the dirge known as *mr* in the language of the people, when some pretty bird of life flies away to an unknown region and his kith and kin, with tears in their eyes, join in mourning After the corpse is put in the courtyard the women standing round it begin the dirge much of which is generally extempore. So impressive are the elegiac key notes of the dirge rapt in sorrow from beginning to end, that they bring tears even to the eyes of the old The senior matron who generally leads the dirge goes on in a particular rhythm. The picture becomes all the more pathetic, when bursting into loud sobs, the women join in chorus Sometimes the women divide themselves into two parties and give vent to their inner most sorrow in a particular kind of dirge which may be compared to the Strophe and Anti-Strophe of ancient Greece, as regards its diction After the corpse is given the due bath and is covered in the grave-dress the men take it to the grave-yard in a funeral procession, and the women engaged in the dirge, are left at home –

Death ! death ! cruel death !
Spring is no more lo ! here comes the autumn !
Cries each bulbul in every garden
Death ! death ! cruel death !
Rosy veils and golden nose-rings
Death snatched away from the brides !
Death ! death ! cruel death !
Rifles swords and armours
Death snatched away from the warriors !
Death death ! cruel death !

PROGRESS OF AVIATION IN SOVIET RUSSIA

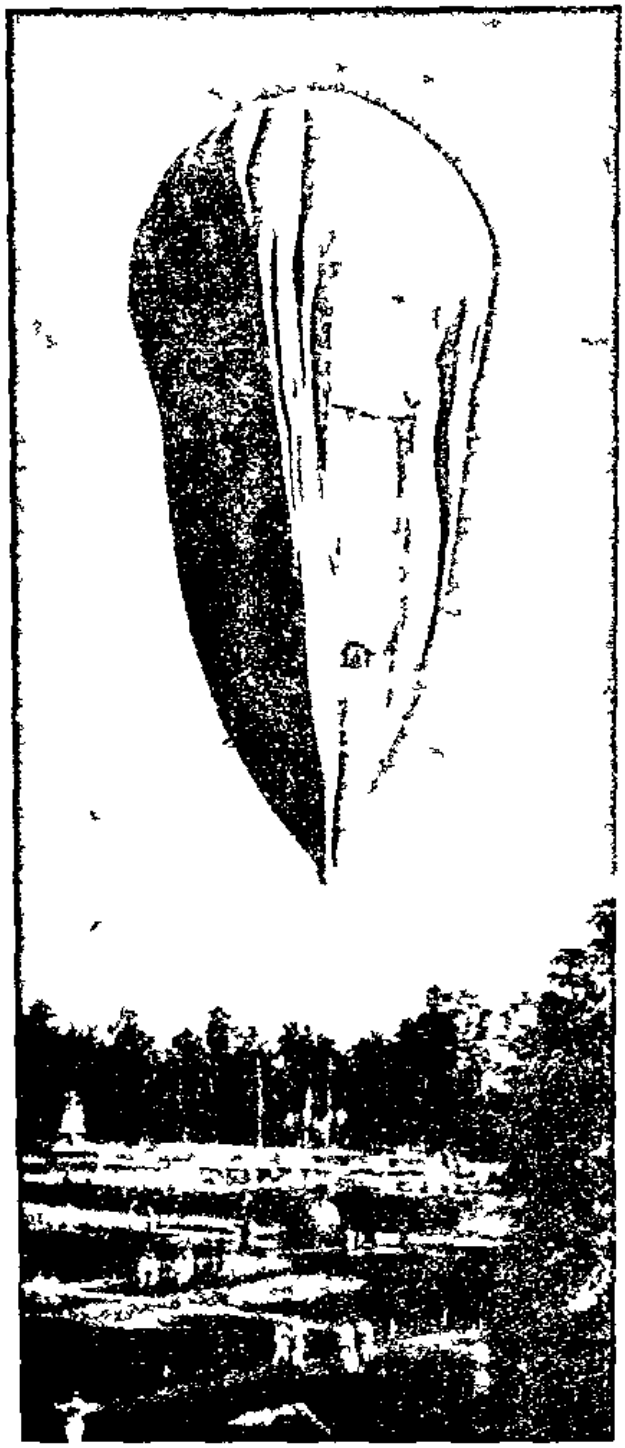
By TARAKNATH DAS A M Ph D

AVIATION is possibly the most potent factor in national defence and communication of a nation The leaders of Soviet Russia are working for modernization of their country industrially as well as in the field of national defence It is an acknowledged fact that today Soviet Russia has a very formidable air force and special efforts are being made to make the whole nation air conscious Russian aviatrixes are establishing marvellous records Recently six young Russian women who are really girls set a record of jumping out of the skies from the height of 22 000 feet even without oxygen apparatus and landed without injury ! They did it at Khimki near Moscow

The Soviet aerial explorers have again explored the upper air 1 Bis is the name of the balloon in which Commander Prokofieff ascended 62 335 feet in 1933 again recently rose from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended ten miles for a study of the Cosmic rays It came back to the earth from this ten mile flight in safety It landed on a collective farm 115 miles south of Moscow with data which are expected to add to the world s knowledge of Cosmic rays and phenomena of the atmosphere surrounding the earth

In comparison with Soviet Russia what is the position of aviation in India ? Soviet Russia has tens of thousands of trained pilots Soviet Russia s population is about half of India, and Bengal s population is a little less than one-third of that of Soviet Russia On the basis of population India should have at least 25,000 trained aviators and Bengal should have at least 3 500 I am inclined to think that there are not even 250 Indian aviators and Bengal does not claim to have even 35

The backwardness of India in aviation and other fields is generally attributed to lack of support extended by the Government. But one should consider whether Indian people are doing their share by taking the initiation in furthering scientific and engineering education as aviation Is there any systematic movement to teach aviation engineering or allied subject of importance in the Department of Mechanical Engineering in the College of Engineering and Technology at Jadavpur ? India s national efficiency cannot be increased merely by complaining against Government s apathy

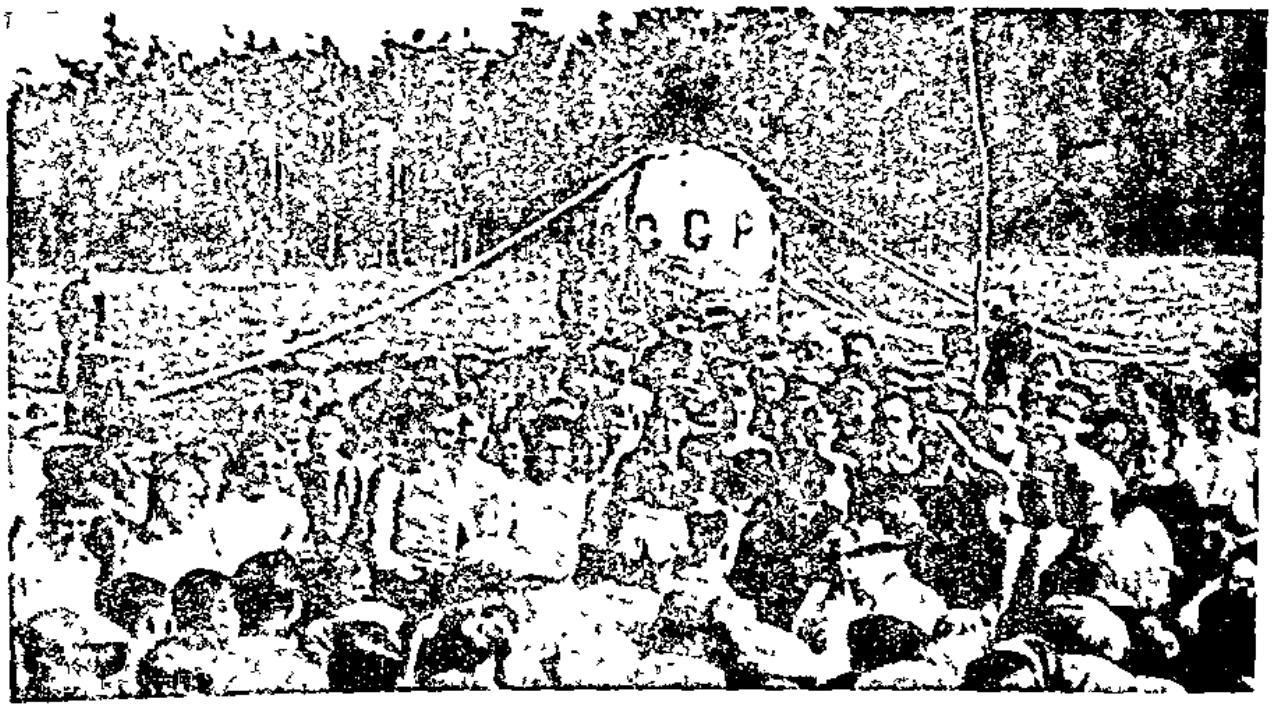


The Soviet explores the upper air again

The 1 Bis the Balloon in which Commander Prokofieff ascended 62 335 feet in 1933 rises from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended 10 miles for a study of the Cosmic Rays (Sovfoto)



Six Russian women who set a record for jumping out of the skies. A group of girls who without oxygen apparatus, leaped from a height of 22,000 feet above Khimki, near Moscow, and landed without injury. (Sovfoto)



Back to Earth from a flight of ten miles in the air: The Soviet Stratosphere Balloon lands safely on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of cosmic rays and phenomena of the atmosphere surrounding the Earth. (Sovfoto.)

Book Reviews

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW But reviews of all books sent cannot be guaranteed Newspapers periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book reviews and notices is published —Editor, THE MODERN REVIEW

ENGLISH

QUACK, QUACK! *By Leonard Woolf London The Hogarth Press 1935 Pp 201 7s 6d*

The standpoint of this book inevitably recalls to the mind the thesis of M Julien Benda's well known trilogy *La Trahison des Clercs, Mon Premier Testament* and *Le Fin de l'Eternel* Both M Benda (to whom Mr Woolf refers more than once in his book) and Mr Woolf are believers in reason and both deplore its eclipse in modern social and cultural life But while the philosophic Frenchman throughout maintains an appearance of detachment and never provides more satisfaction for the emotions than what can be got out of an extremely subtle irony, Mr Woolf writing in a white heat of indignation is naturally more frankly comminatory On the other hand he goes a step further than *M Benda in not simply recognizing and describing* the triumph of unreason in modern culture and politics but in diagnosing it as a definitely atavistic reaction The keynote of his book is to be found in the following passage quoted from p 19 Civilizations rise but they also fall they flow but they also ebb And whenever there is a sign of faltering and failing in a civilization one symptom invariably makes its appearance A cry goes up against reason and intelligence, the superstitions of the savage creep back into popularity and respectability the magician and the witch doctor reappear in new guises and everywhere once more bold and unashamed is heard the great quacking of quacks'

The scale of Mr Woolf's book is not large enough to allow him to work out this interesting hypothesis as a general law of history but in so far as he applies it to certain contemporary trends he is as convincing as he is in spite of the serious intent of his work ingenious and amusing It is his contention that in the age in which *we are living* the betrayal of civilization can be observed very clearly in the political and intellectual reaction against reason intelligence and humanity and in the reversion to the primitive psychology of magic and superstition and he proves it with a wealth of telling instances two of the most effective which are the parallels between the modern dictators and savage witch doctors and tribal leaders and between anti semitism and scape-goat hunting The feeling that a typical dictator of our times is not simply the mob's idol of the hour but a divinely ordained leader endowed with semi mystical attributes is apt to come pretty strongly on one when considering the difference between the positions of Herr Hitler and Signor Mussolini At his worst Mussolini is a demagogue a modern Cleon who has still to find his Amphipolis. But his position is at least intelligible which incidentally is perhaps due to some shreds being still left of Latin reasonableness There is no such check on the imponderable attributes of Herr Hitler No effusive rigmarole is too absurd for him and the worst of it is that some of the most ridiculous perpetrators of this jargon are the jurists who might have been expected to approach the Fuehrer's *position from a more realistic point of view*

These with the parallel between the features of the Hawaiian War God Kukailimoku and those of Hitler and Mussolini are some of the high lights of the first part of Mr Woolf's book which contains besides ample material for reflexion even on an immediately practical plane. The second part is devoted to the intellectual quackery which has come in the wake of or rather anticipated the irrationality in practical affairs This half of his book may be said to be a reiteration of M Benda's indictment of the *clercs* Lord Acton, the famous scholar once spoke of learned apologists of historical blackguards as the weak men with the sponge who followed the strong men with the dagger Philosophical advocates of purposeful living at times give one the same impression They are not satisfied simply with making the intellect the tool of the more elemental urges of life they would also deny this tool the right to have a shape and polish of its own The *result is a curious inversion of the function of the* intellect Pascal found the tragedy of man in the conflict between his reason and his passions Some modern thinkers try to eliminate the conflict and thus avoid the tragedy, by denying reason altogether

Some of the most interesting pages of this part of Mr Woolf's book in which philosophers like Keyserling Radhakrishnan and Bergson are lined up, are those dealing with the intellectual position of Oswald Spengler This ponderous German historian-philosopher is rightly looked upon as one of the most profound thinkers of our times But as Mr Woolf points out, his gifts and talents are nearly always being used in the service of quackery This is evident even to an unphilosophical reader, who easily finds out that a part of Spengler's awe inspiring apparatus of scholarship is pure claptrap

Mr Woolf closes on a note which is as true as it is tragic Civilization is threatened not by the savages in our midst but by the civilized man "It is only when civilized men begin to yield, often unconsciously to the wave of unreason that the end is near Civilizations are not destroyed by the Herr Kubes or even by the Herr Hitlers, they are destroyed when the Bergsons have to be numbered among intellectual quacks"

LUDENDORFF the Tragedy of a Specialist *By Karl Tschuppik Translated from the German by W H Johnston London Allen and Unwin Pp 282 Illustrations 16s*

This is an account of the war time activities of the great German soldier Though Ludendorff was only the Deputy Chief of Staff to the Second Army at the opening of the war, within a few weeks he was given one of the most important military positions and his rise continued till, by 1917 he became the virtual dictator of Germany and eclipsed even the Kaiser and the Chancellor in power The record of his war career is, therefore, bound to be the record of all the important military and political decisions and events of the war The author discusses all these topics in his book and in general supports Ludendorff's strategical decisions against his critics But this support does not extend to political matters for the handling of which Ludendorff was fitted neither by training nor by temperament Hence the subtitle of the book, 'the tragedy of a specialist"

Ludendorff was one of the best and one should add most highly specialized products of the Prussian military system There was hardly a detail of warfare too difficult for him, but this very mastery of his trade made him ignorant of everything else He had no more political sense than Hindenburg but he differed from the Field Marshal in seeing a positive advantage, and not a defect in the limitations imposed by his military mentality This made him insist on unrestricted submarine warfare and the declaration of Poland as a separate kingdom two of the outstanding blunders of German policy during the war

Herr Tschuppik is, however careful to show that political power was not all of Ludendorff's seeking It was rather the outcome of the political evolution of Germany which left the country without an intelligence and energy in the political field comparable to Ludendorff's in the military sphere. On p. 144 Herr Tschuppik quotes with approval Dr Rosenberg's opinion that Ludendorff did not strive to be the ruler of Germany, but that it was his misfortune to exercise power at a turning point in German history, when the Kaiser had ceased to play the part assigned to him in the Bismarckian constitution and a new constitution had not yet been evolved

The book is an interesting and informative contribution to the discussion of German strategy and policy during the war, though it gives one the impression of being rather harsh to Falkenhayn, an able soldier even if he was not an out and out 'Schlieffenian' There is one little slip on p 11, where the name of the commander of the I Reserve Corps of the Eighth Army is given as Buelow instead of as Below

THE HISTORY OF THE KURAMOTO INCIDENT Being a Full Account of the Mysterious Disappearance of a Japanese Vice-Consul at Nanking in the Summer of 1934. *The Comacrib Press, Fed Inc, U S A., 118 Museum Road, Shanghai 1934*

When Mr Eimei Kuramoto, the Japanese Vice-Consul at Nanking mysteriously disappeared from his house in the summer of 1934, students of Far Eastern questions anticipated another decisive move of the Japanese Government in respect of China That these fears were not unjustified would be obvious to all who know what part the Nakamura incident played in the creation of Manchukuo in 1931 Fortunately, however, the trouble blew over, and the incident which for some hectic days threatened a first class crisis was found to be the result of Mr Kuramoto's feeble-mindedness The Japanese Government was made to look rather ridiculous by its eccentric representative and has no doubt taken proper steps to prevent a recurrence of such anticlimaxes

The whole history of the incident is set forth in this small book with excerpts from documents and newspapers The treatment is on the whole judicial and detached though naturally, there is no inclination to temper the wind for the shorn lamb

LIVING PICTURES *By Mirza Ahmad Sohrab and Julia Chanler Illustrated New York The New History Foundation Pp 96 $1 25*

The Bahai movement, which takes its name from Abdul Baha, its venerable founder, has long passed the stage of persecution and is now spreading its spiritual message in almost every country of the world This illustrated and vividly written book gives a history of the movement from the Bahaist point of view

PREFACES *By Bernard Shaw London Constable and Company Pp 802 12s 6d*

Both the author and the publishers deserve the thanks of all English reading men and women for following up the one-volume collection of G B S's plays with an one-volume collection of his prefaces A review of such a collection is not the place for discussing Mr Shaw's opinions but those who might be inclined to consider them more or less out of date will do well to read the following lines from his preface to his prefaces "As these prefaces forming a series of pamphlets and essays on current political and social problems are quite journalistic in character and cover a period of nearly thirty years most of them should be by this time left completely behind the march of our supposedly progressive civilization Alas! it is so stationary, not to say stuck in the-mud, that the prefaces are still rather ahead of the times than behind them, and I dare say many of their new readers will conclude that I am a daring innovator of eighteen instead of what I am in fact a sage of seventy eight who having long ago given up his contemporaries as hopeless looks to future generations brought up quite differently, to make a better job of life than our present

respectables and right honorables and reverends can

Of the printing and general get up of this breviary of Shaw's wit and wisdom and also it must be added of the excellent index no praise is really necessary Wonderful value for twelve and six

THE LITTLE ENTENTE *By Robert Machray London George Allen and Unwin Ltd Pp 394 12s 6d*

This is a full and authoritative account of the origins and history of the so-called Little Entente that is to say the defensive alliance of Czechoslovakia Yugoslavia and Rumania In writing this work which is the first to be published in English on this more or less unfamiliar subject the author has drawn upon all the existing literature on the subject and particularly on the writings and speeches of Dr Benes the Czechoslovakian Foreign Minister A good bibliography a map and ten illustrations enhance the value and interest of the book

A STUDENTS MANUAL OF BIBLIOGRAPHY *By Arundale Esdaile M A London George Allen and Unwin Ltd and the Library Association Pp 12 6d*

This is an indispensable book for all collectors students and librarians who must have accurate information about the process of book production in order to carry out their researches researches or duties as the case may be Bibliography is the art and science of recording and making books It only takes books into account as material objects and not as vehicle of ideas and as such may be considered to be a humble branch of learning by some But as everybody who has to do serious work with books knows well enough it can be neglected only at the cost of the value and soundness of one's literary and scientific contributions So there is ample justification for the author's admonition to bibliographers to be proud and to think highly of their calling The book is excellently written and contains chapters on the material of books, printing processes history of printing and publishing illustrations binding description and collection of books and principles of compiling bibliographies *There are at the end specimens of different* kinds and qualities of paper which serve to illustrate the observations of the author about paper

THE TREATY OF VERSAILLES AND AFTER *By Lord Riddell Professor C K Webster Professor Arnold J Toynbee Professor Denis Saurat, Baron Werner Von Rheinbaben Senatore Borgese Duranti Mrs M Toynbee Holland The Marquess of Reading and Sir Norman Ingell London George Allen and Unwin Ltd 1933 Pp 192 5s*

This symposium on the Treaties of 1919 in their relation to present-day problems originated as a series of broadcast talks by a distinguished group of scholars and statesmen nearly all of whom had some connection with the actual making of the peace These talks were considered too valuable to be allowed to fade away on the ether and have been brought together in this book in a revised form There is no doubt that the decision was perfectly right for the essays taken together form a lucid introduction to the Versailles settlement and the problems raised by it, which will be found particularly useful by Indian readers who being less directly interested in this settlement know very little about it They are, in addition an anthology of weighty controversial opinion on a subject vitally affecting the modern world The book is divided into three parts In the first Lord Riddell sets the scene and gives a living impression of the personalities of the peacemakers which might be compared to Mr Keynes's famous chapter in his *Economic Consequence of the Peace* while Professor Webster explains the problems facing the conference In the second part Professor Arnold J Toynbee explains in four masterly chapters the terms of the Treaty and tries to show how far the results have been expected or unexpected Last of all comes the group of essays in which the representatives of different nationalities and points of view consider the settlement in the light of present circumstances In all these the writers have been given perfect freedom in the expression of their opinion This combined with the standing of the contributors makes this little book a most illuminating contribution both to history and political discussion

THE MONGOLS OF MANCHURIA *By Owen Lattimore London George Allen and Unwin Ltd 1933 Pp 311 and maps 8s 6d*

Mr Owen Lattimore is too well known as an authority on Turkestan and Mongolia to need any introduction Born in China he has travelled widely in Central Asia and the Far East to collect first hand information about the peoples and problems of this vast region In the book he describes the social organization history and political problems of the Mongols of Manchuria who hold a very important position in the three cornered rivalry of Soviet Russia China and Japan It is indeed as the possible theatre of a clash between Soviet Russia and Japan that the fate of the Mongols is coming into the notice of the outer world which cared little and knew still less about them As Mr Lattimore observes in his first chapter If the creation of Manchukuo means anything it means an attempt to set up a continental power in Asia, based on the territories north of the Great Wall as an alternative to the maritime power exercised over China by the Western nations as represented in the last *hundred years of history by the unequal treaties* and the treaty port positions of advantage held by foreign nations This means in turn that Vladivostok and the Siberian frontier of Manchukuo are of minor significance compared with its Mongolian frontier It means that even if war should break out over some question of the Siberian frontier it would be decided by operations along the Mongolian frontier For the Manchurian question in the new form symbolized by the State of Manchukuo is a completely senseless product of violence unless it means the opening up of the far more comprehensive question of Mongolia

In this book Mr Lattimore confines himself more specifically to an account of the Mongols of Manchuria though he has to refer to the Soviet influence in Outer Mongolia the Japanese infiltration in Inner Mongolia, and the possibility of a civil war between the sections of the Mongols themselves The information given is partly derived from the existing sources and partly from Mr *Lattimore's own investigations It is a most valuable contribution to an important but* obscure subject.

NIRAD C. CHAUDHURI

obedience, we cannot surely blame him But he has set his heart on not understanding him and therefore resents most of his actions The moderates he describes as milksops and Pandit Madan Mohan Malaviya as holy and ubiquitous' The events described from 1914 to 1922 thus show Gandhiji as foolishly playing into the hands of the Government and fantastically wrecking theories of political action which end disastrously

Mr Yajnik deserves however credit for dramatically setting forth the incidents pertaining to his subject and for effectively abusing 'M Gandhi" rating him soundly for *not bowing at once to* the Marxian manifesto The best that can be said of such an attempt is that it presents a perverted account of Mahatmaji—honest perhaps but blind to the greatness of a man undoubtedly great

PRIYARANJAN SEN

DE VALERA *By P Brijnath Sharga The Upper India Publishing House Ltd., Lucknow Pp vi+218 Price not mentioned*

The author has presented in a handy form a sketch of the life and works of Mr De Valera the President of the Irish Free State Ireland has struggled for centuries for complete independence and still she is struggling for it. No patchwork of home rule or dominion status has been able to satisfy her up till now De Valera in his life typifies the ideal of an Irish republic and is now *using all constitutional* means to give it a real shape The author has ably brought forward this fact in his study of De Valera The two appendices—one on Land Laws in Ireland' and the other on "Irish Constitution'—will prove helpful to the reader The former will help him to trace the origin of the land annuity question while the latter will show him at a glance the changes the constitution has undergone since it has passed into an Act A second edition of the book with fewer printing mistakes is welcome

JOGESH C BAGAL

THE THEATRE AND A CHANGING CIVILIZATION *By Theodore Komisarjevsky John Lane The Bodley Head Ltd London 1935 Pp 183 3s 6d*

The present work is from the pen of one who has connection with stage (in the capacity of a 'producer') for more than 25 years He began his career as early as 1907 in his sister's theatre in St. Petersburg and later on had his own theatre in Moscow and afterwards directed theatres both in Imperial and Soviet Russia. We naturally expect a very interesting and instructive book from the pen of such a person We are glad that the book under review is really a very good one

In it the author makes a survey of the post war theatre of Europe with a retrospective glance at the pre-war theatre which forms its background and must be borne in mind if recent tendencies are to be understood

Mr Komisarjevsky looks to the institution of theatre more as a philosopher than as an artist. To him the social significance of the theatre and its value and role in the evolution of ideas are essential factors in any consideration of the theatre in any age.

"It is absurd" he says "to assert ... that the art of the theatre is a purely *aesthetic function* and has nothing to do with propaganda either moral religious, or political But in spite of this rather orthodox view he does not forget the character of the true theatre and says 'the desire of human beings to express their ideas and the rhythms of their souls in co rhythmical action, in movement and sounds and to communicate these rhythms to other human beings gave birth to theatrical performances'

This shows clearly that he is among those few who have mastered the secrets of theatrical art It is due to his rare mastery of the principles of theatrical production that he expresses his indignation at the *commercial film of the modern times which is called* a cheap falsification of nature' His idea is that those who churn out or sell films are profiteers of human imbecility 'The popular cinema, he says does not only cater for imbeciles It breeds them" *These are perhaps too harsh words but they should* set us thinking

MANOMOHAN GHOSH

THE INDIAN PUBLIC DEBT *By D L Dubey With a Foreword by Sir George Schuster D B Taraporevala Sons and Co Bombay Price Rs 8*

The question of the public debt of India came into prominence some years ago when the National Congress under the inspiration of Mr Gandhi passed a resolution to the effect that for the payment of *some considerable portion of this debt the future* Government of India would not be liable The volume under review is an exhaustive study of the different aspects of the public debt of this country and this publication will certainly be an effective guide to all intelligent persons in the understanding of this economic problem

The monograph is mainly descriptive though in places Prof Dubey critically examines the policy of the Government and the position of the country and hazards suggestions of his own The total public debt of India on the 31st of March 1930 was near about Rs 12,23 crores Of this the debt of *the Government of India including of course advances* to provinces and some other loans was Rs 11,38 crores Direct loans raised by the provinces was only Rs 16,35 crores Of the total public debt the rupee debt amounted to about 57 per cent. The one interesting fact which the author notices is the phenomenal growth of the debt since 1914 In this year it stood at 510 crores of rupees Put in the *course of 16 years it rose to* 11,23 *crores In* 1914 again the rupee debt represented only 35 per cent of the total liability, it being only 178 crores of rupees But by 1930 it mounted to 6,50 crores or in other words to 57 per cent as pointed out already Prof Dubey after analysing the tendencies of the Indian money market comes to the conclusion that the short term loan paper has appealed to our *imagination more than the long term securities* As for the sterling debt, it increased from 330 crores of rupees in 1914 to 456 crores in 1930

Prof Dubey is definite on the inherently strong and solvent position of the assets by which almost the whole of the debt is covered Out of a total of 11,38 crores of rupees 915 crores is invested in revenue earning assets such as railways posts and telegraphs and other commercial departments The total uncovered and unproductive debt of the Government of India is estimated at only 81 crores of rupees or only 7 per cent of the total debt

This illustrates the fact that 'no important country in the world can boast of a stronger financial position as regards its public debt and the corresponding assets'

One of his suggestions that a Central Reserve Bank should be set up without delay has already been superseded by the establishment of such bank in 1934 Another important suggestion made by the author is the creation of an Indian Board of National Investment. Countries like Great Britain, Japan, Australia and South Africa have their National Debt Commissions It is essential that India also should have some such institution

The book is lucidly written and is introduced to the public by Sir George Schuster the ex Finance Member of the Government of India. The printing and get up are ordinary The price is far too high. It should have been less than what has been fixed

NARESH CHANDRA ROY

PUZZLE DIGEST *Published by Miller and Jones, G T Madras Price Rs 2*

It is a kind of ready reference in which one finds hints for solution of Cross words Add a bit Give and Take and other similar games

TAQDIR AND PRE DESTINATION *By Maulana Muhammad Ali, M A. LL B Darul Kitab Islamia, Lahore Pp 34 Price As 3*

In this small book the author has discussed the doctrine of Taqdir or pre destination and has shown that the doctrine of pre destination or the decreeing of a good course for one man and an evil course for another finds no support from the Holy Quran not even in Bukharee, but is of later growth The non Muhammadan reader will find much of interest in it

INTRODUCTION TO THE STUDY OF HADITH *By Maulana Muhammad Ali M A LL B Darul Kitab Islamia, Lahore. Pp 34 Price As 3*

Sunna or Hadith is admittedly one of the sources of Islamic law and practice recording the practice and sayings of the Prophet As Islam covers the whole sphere of human activities hundreds of points had to be explained by the Prophet by his example, action and word, and the importance of Hadith to a Mussalman can hardly be exaggerated *Bukhari* records as many as six lac Hadith The collection of Hadith began in the life-time of the Prophet and ended in the third century of Hegira and they were of two kinds—the Musnad and the Jami The Masnads were arranged not according to the subject matter of the Hadith but under the name of the companion upon whose authority the particular Hadith finally rested The Jami not only arranges reports according to the subject matter, but is also more critical The European critics of the Hadith go so far as to suggest that even the companions of the Prophet were so unscrupulous that they fabricated Hadith while the strictest Muslim critics of the transmitters of the Hadith are agreed that when a hadith can be traced back to a companion of the Holy Prophet its authenticity and authority are beyond all question The reader is referred to this booklet for all such information and criticism offered by the author It is really a good introduction to the study of Hadith

A MANUAL OF GENEAL KNOWLEDGE AND OFFICE COMPENDIUM *By T S Srivastava, Lucknow Pp 382+120 Price Rs 3*

It is a useful compilation which has run to the second edition, but there are some inaccuracies which we hope will be removed in the next edition

SPEECHES AND WRITINGS OF SACHCHIDANANDA SINHA, *with a Foreward by Mr C Y Chintamani Pp 505 Ram Narain Lal, Allahabad Price Rs 5*

We cannot do better than introduce this selection of the speeches and writings of Sachchidananda Sinha to the attention of our countrymen as well as of Englishmen. In the words of Mr C Y Chintamani Mr Sachchidananda Sinha has attained eminence both at the bar and in public life He has distinguished himself equally in the legislature in conferences and on the platform Clear headed, persuasive and eloquent Mr Sinha has rarely made an enemy or lost a friend His public services which extend over a period of two generations are too many to be detailed here" A record of the thoughts of such a man is preserved here in this collection and there is in this collection a wealth of knowledge and ability, of patriotism, as well as a large fund of humour The subjects are very various and such as to appeal to readers of every taste and every opinion Some of the speeches e g his presidential address at the 35th session of the All India Kayastha conference held at Delhi in March 1929 are so thought provoking that we would ask every Indian to read mark and inwardly digest them.

This book should have a ready sale and be in the hands of every keen student of our public life and public men Our regret is that we have not too many books of this kind The publishers would have done well in appending a short biography of Mr S Sinha, and an index, an omission which we are told will be repaired in the next edition The printing and get up are good

J M DATTA

STUDIES IN THE LAND ECONOMICS OF BENGAL *By Sachin Sen, M A., B L., Advocate With a Foreward by the Hon'ble Sir B P Singh Roy Kt., Minister, Local Self Government Bengal Published by the Book Company Ltd Calcutta Pp XI+402 Price Rs 6 only*

Bengal is essentially an agricultural country and therefore her problems are intimately bound up with the land It is strange to find that very few of our scholars have cared to study the complicated land problems of Bengal Mr Sachin Sen's book has thus removed a long felt want

The book opens with an Introduction which states the fundamentals of agricultural economics, with special reference to Bengal It is divided into six chapters (1) Land Revenue Administration up to 1789 (2) Decennial and Permanent Settlements, (3) Taxation of Land, (4) Agricultural Rent, (5) The Zemindar, (6) The Ryot In short the landlord tenant system in all its ramifications is elaborately dealt with in the book

It is true that the land problems of Bengal are highly varied Some of the problems are relics of history, some of them are worsened by imperfect

legislation principally tenancy legislation, and some others have grown up through the interplay of economic forces Therefore, to deal comprehensively with the land problems is not an easy task But the reviewer is glad to note that Mr Sen has performed his task with credit

It must be admitted that Mr Sen has leanings towards landlordism He is a believer in the land lord tenant system which is in his opinion, essential to good agriculture in Bengal The fields of England prove the same truth Mr Sen states "The advanced position of English agriculture is due in a great measure, to an excellent system of adjust ing the relations between the landlord and the tenant In English agriculture along with the perfecting of the Agricultural Holdings Act there has been the growth of a sense of justice in the minds of both the landlords and the tenants In Bengal we need this the sense of justice sense of fair play in the landlord and of reciprocity in the tenant' Mr Sen goes further and says Honest farming has two tests first that the farm shall be operated in accordance with the rules of good husbandry secondly that the farmer shall not fail to pay the stipulated rent It must be admitted that without honest farming the cordiality between the landlord and tenant which is an essential condition of the success in agriculture will be a far cry

The book has an excellent index The neat printing and fine get up of the book do no small credit to the publishers

KARUNA K NANDI

KELLY'S DIRECTORY OF MERCHANTS MANUFACTURERS AND SHIPPERS OF THE WORLD *Published by Kelly's Directories Ltd, 186 Strand, London*

As a guide to the Trade of the entire World Kelly's Directory of Merchants Manufacturers and Shippers of the World is supreme The 1936 edition has been exhaustively revised and is indispens able to the business man for the maintenance and development of his business outside of his own country Those who possess an earlier edition of this outstanding work will be well aware of its sterling qualities and will in their own interests wish to secure a copy of the latest edition, which has taken into account the numerous changes which have occurred in names, addresses, etc. during the past year

At the price of Rs 48 post free this directory gives remarkably good value In its two volumes it covers the whole World, sections being given for every country, including a comprehensive and reliable separate section for India

The arrangement makes reference very simple and to increase further the general usefulness of the book, there are adequate and complete indexes which are designed to give the maximum assistance to u ers By consulting these indexes once only the user can find without difficulty the names and addresses of firms throughout the World which are engaged in the trade in which he is interested

Kelly s Directories Ltd are holders of royal warrants of appointment to His Majesty the King and His Royal Highness the Prince of Wales and have been established in business since the year 1799 They are publishers not only of London s Directory the Post Office London Directory but also of 50 per cent of the different directories issued in Great Britain at least 15 times as many as those issued by any other firm of directory publishers in Great Britain They are with their world wide organization better equipped than any to produce a directory of the World

X

FRENCH

CULTURE PHYSIQUE HINDOUE *By Jatindra Chakraborty Published by Les Editions Adyar 4 Square Rapp, Paris 6 francs*

Mon Chakraborty is an old student of the *Faculte des Sciences* Paris and served as advisor to several important Indian States in their industrial develop ments A few years ago he came into touch with the enlightened chief of Aundh who has the credit of developing the breathing exercises of ancient Hindu *Prānāyama* into a regular treatment for chronic ailments His system has been popularized in Bengal by Mr Chakraborty who published a Bengali book on the subject and which he got published in French during his recent business tour through France and Europe. His old Professor Mon Sylvain Levi has, in recommending the book to the public, said in his preface that among the Gymnosophists of ancient India known to the Greeks there were veteran champions of 'Nature cure' whose methods should be seriously studied by those devoted to the science of therapeutics Illumination of the soul was considered unattainable to those who were weak in body as we find clearly formulated by Hindu masters who said *Nāyam ātmā balahinena labhya* 'This self cannot be realized by the weak' Thus physical harmony was taken to be the basis of spiritual equilibrium and through the various Yogic *āsanas* and exercises of *prānāyama* as Mr Chakraborty has shown in his thought provoking book the Hindus made a sub stantial contribution to the health sciences of humanity The book deserves the careful study of the doctors as well as of the general public Several neatly drawn diagrams of the exercises go to enhance the usefulness of the volume.

KALIDAS NAG

SANSKRIT

THE MAHABHARATA ADIPARVAN : *Fasciculc 7, critically edited by Dr N S Sukthan kar Published by the Bhandarkar Oriental Research Institute, Poona*

This is the last instalment of the *Adiparvan* which as presented now by the learned editor, will settle many points of *dispute*, about the formation of the Mahabharata arising mainly out of indiscriminate printing of any and every text Over one hundred pages of the volume were devoted to the exposition of the method of textual criticism This *Prolegomena* will stand for years as the noblest monument of conscientious scholarship and vindicate the *claims of Indian research in Indian milieu* utiliz ing the materials and men of this half-explored continent. The Sarada Codex and the Nepal MsS of the Great Epic have opened our eyes to the treasures that are still available to us if only we set about working with the determination and good will dis played by our friends of the Bhandarkar Institute The birth centenary of Sir R G Bhandarkar will be celebrated in 1937 and we hope it will be worthily signalized by the completion of this unique edition of the Mahabharata.

The editor gives us a classification and detailed account of the manuscripts, leading to a veritable pedigree of Adiparvan versions starting with Vyasa's Bhārata and coming down to the earliest available MSS of the 16th century and after Then follows a critical survey of the various recensions and their interrelation The hurried publication of a few *parvans* by Prof P P S Sastri of Madras purported to be the critical edition of the South Indian MSS, naturally forced Dr Sukthankar to re-examine the whole question of Mahabharata criticism and to formulate clearly the Principles followed by him in the constitution of the text Over ten years of patient analysis in collaboration with the *pundits* from all parts of India has given Dr Sukthankar a vantage ground for lucid and convincing generalizations which few else in the field of Indology can command today Very appropriately therefore Prof Sylvain Levi President of the *Societe Asiatique* of Paris has observed We possess henceforth, thanks to the zeal the science and conscience of Dr Sukthankar a model edition of Adiparvan which later researches can neither modify nor enrich to any appreciable extent' This is indeed a rare compliment coming from an exacting critic like Prof Levi the *doyen* of European Indologists

In "the perilous navigation of the Mahabhārata Ocean' our intrepid pilot Dr Sukthankar no doubt was cheered by many fellow sailors Indian and European, whom he salutes as "beacon lights" But we greet in him the reawakened flame of Indian scholarship illumining the dark corridors of our glorious history His Mahabharata studies which with rare catholicity of outlook he places on lines parallel to the formation of the Javanese Bharatam (1000 A D) of the Andhra Bhāratamu of Nannaya Bhatta (1023), of the Bhāratamanjari of Kshemendra (1050 A D) and of the Persian adaptation of the great Akbar's reign (1589) will someday develop let us hope special departments of Mahabharata research in our Universities Meanwhile our sincere congratulations go out to him on this signal success

KALIDAS NAG

VAKYAPADIYA—PRATHAMA KANDA

With the gloss by the author and the commentary of Vrisabhadeva Edited by Charudeo Shastri, M A, M O L Professor of Sanskrit Dayananda College, Lahore Published by L Rup Lal Kapur for L Ram Lal Kapur Trust Society, Anarkali, Lahore Price Rs 5

Here we have a fine critical edition of one of the earliest and most important works on the philosophy of Sanskrit grammar The volume contains the text and what the editor supposes to be the author's own gloss on it as also extracts from a commentary by Vrisabha or Vrisabhadeva The colophon gives the name of the author as Harivrishabha which according to the editor refers to Hari or Bhartrihari the author of the text *vrisabha*, being an honorific term (Sanskrit Introduction, p 18) The gloss as published in the Benares edition of the work is stated to be a shorter version of the bigger gloss published here (Sanskrit Introduction, p. 18) The value of the edition would have been enhanced if the portions missing in the Benares edition and the Benares MSS were distinguished by some indication The preface in English gives an account of the MSS consulted and the detailed introduction in Sanskrit deals with the author, his works and the commentaries thereon There are indices of the important words in the text and gloss and of the first lines of the verses of the text as well as of the quotations in the gloss and commentary

The edition bears the stamp of the labour devoted to it by the learned editor He has not only collated quite a number of MSS. to determine correct readings but has also taken the trouble of tracing some of the verses of the work in various works where they have been incidentally quoted and explained A reference (which is not unfortunately complete and full) to these works has been made in the foot notes under the verses concerned In some cases the explanations as contained in these works have been quoted

It is regrettable that the abbreviations used in the foot notes have not been explained except in the case of those used to indicate the MSS collated Though some of these abbreviations like क्ष which apparently refers to the Benares edition of the work quite clear there are others like पा द. ह (f n p. 3) which are not at all intelligible

CHINTAHARAN CHAKRAVARTI

SANSKRIT—BENGALI

BRAHMASUTRAM—*Second Pada of Second Chapter with Sankara's Bhasya and the Bhamati of Vachaspati Misra and the Vedanta Kalpataru of Amalananda Sarasvati with translations of the Bhasya and the Bhamati By Pandit Charu Krishna Vedantatirtha Edited by Pandit Rajendranath Ghosh Vedantabhusana with a foreword and notes*

Pandit Rajendranath Vedantabhusana is well known to the learned world for his valuable contributions in the field of Nyaya and Vedanta and as an editor and translator of the masterpieces of Indian philosophy in the Bengali language Bengal owes a great deal to him and we only state a sober truth that the present diffusion of Vedantic culture has to a large extent been possible by his unceasing efforts extending over decades The present edition with the Bengali translation and his critical notes only adds a new feather to his cap The second Pada of the second chapter of the Brahmasutra called the Tarkapada is one of the most difficult and at the same time the most important sections of the work In this section the different philosophical schools that were combating with one another at the time have been subjected to criticism and ultimately the inadequacy or the falsity of the doctrines has been proved This section, therefore has its irresistible attraction for students of Indian philosophy and stands apart from the rest in view of its divergence from the general method and trend of discussion followed in other parts In other parts the Brahmasutra is chiefly occupied with finding out the import of the Upanishadic passages and its fight is with other rival orthodox schools in the matter of ascertainment of the true philosophy taught in the Upanishads. But in this section which is embodied in the present volume under review the Sutrakara no longer appeals to the authority of Sruti and meets the opponents on their own ground and he draws his arguments from the resources of independent reasoning Our editor, therefore has done a service to Bengali literature

by bringing out this part with a Bengali translation which has been done by Pandit Charu Krishna Vedantatirtha under his inspiration and guidance The translation will be helpful to the understanding of the difficult text The introduction by the editor, though brief, contains many valuable information and the editor has put forward a bold plea that the Buddhist doctrines criticized by the Sutrakara are not the discovery of Gautam Buddha but of older Buddhas and these were only given a new orientation by the historical Buddha The original Buddhism was only an adaptation of the Vedic doctrines which were gradually transformed by the latter Buddhas and their followers It cannot be expected that this theory of Pandit Vedantabhusana, which is adumbrated in the introduction and followed out in his critical notes will find ready and willing acceptance in academic bodies But a case has been made out and it deserves to be worked out in all its bearings either by the editor himself or by any other ambitious scholar We think it premature to pronounce any opinion either way and leave it an open question

The translation work has been faithfully done and the editor and the translator deserve our thanks Considering the difficulty of the Bhasya and the Bhamati in this part the success of the translator cannot be considered to be a mean achievement The editor has followed up his method of interpretation of the Sutras and *Adhikaranas* on the basis of the wording of the Sutra and has shown how it fits in with the arrangement of Sankara We had in our review of the Smritipada an occasion to draw the attention of scholars to the merits of this method and we reiterate our recommendation to enterprising students of Vedanta to follow it out to its logical conclusion We recommend this edition to students and laymen alike without the least mental reservation and we have no doubt that they will derive substantial help in understanding the central position of Vedanta philosophy

SATKARI MOOKERJEE

ENGLISH—GUJRATI

HISTORICAL INSCRIPTIONS OF GUJARAT *(From ancient times to the end of Vaghela dynasty) Part I Edited by Acharyya Giriyasankar Lallubhai, B A M R A S, Curator Prince of Wales Museum Bombay Published by the Forbes Gujarati Sabha 365 Girgaum Back Road, Bombay N 4 1933 Rs 4 8 0*

To familiarize the people of Gujarat with the history of the people—as much of it as may be gathered from its inscriptions—the Forbes Gujarati Sabha has brought forward this handy volume which will be perused with delight by the students of the subject Part I contains inscriptions of Asoka, Rudradamana Rudrasena Javadamana, Skandagupta Dhrutasena Siladitya and others—emperors kings and potentates belonging to various dynasties—taken from learned journals and valuable libraries as well as from museums at Valla Bhavnagar Junagadh Rajkot and Bombay Each section begins with a brief historical and critical note and the text of each inscription is prefaced by an account of it viz. where it was found, wherein lay its significance etc together with other and relevant historical information Then follow the inscriptions transliterated into Devnagri and translated into Gujarati sometimes different readings have also been given There has been no photographic reproduction of any of the inscriptions and the price has been kept comparatively low to suit all pockets and to encourage sale of the book in educational institutions and among those interested in historical researches Though specially intended for Gujrati speaking people the book will be appreciated by all who want to be posted in the historical literature of India and specially in its inscriptions

It is refreshing to note that the Sabha which has already to its credit a number of important publications has a definite programme of its own and intends to publish treatises of historical interest relating to Gujrat and Gujrati literature which will be eagerly awaited

P R SEN

GUJARATI

ARDHUN ANG *By Yagnesh H. Shukal, of the Gunasundari Karyalaya Printed at the Lukana Steam Printing Press Bombay Pp 148 Paper Cover Price As 12*

'Ardhun Ang freely translated, means 'the better half' and these are twelve very entertaining stories showing how the better half' of Hindu Society is being treated at the hands of the remaining half The very great misery which is still the lot of women in these days of education and advance is set out here in language which is sure to be understood by the class of readers for whom the stories are written For instance the story Lost Heart (Haiya Sunni) describes how the evil of parents selling their young girls to old and aged bridegrooms is still rampant in full force The other story explaining why a graduate lady principal of a girl's school remained unmarried, shows up the perfidious nature of men in respect of the other sex. On the whole we find it to be a delightful little book of stories

JINA VANI *Translated by Shushil Printed at the Gayatri Printing Press, Bhavnagar Pp 230 Illustrated Paper Cover Price Re 1*

The different Darshanas have been comparatively studied by a Bengali scholar Shriyut Harisat Bhattacharyaji and the results published in the Bengali monthly called Jina Vani The papers thus published have been translated into Gujarati and they furnish very serious reading to those who are thinkers and interested in research work. The writer of the original papers is neither a Jain nor very familiar with Jain Shastras But still whatever little he has studied he has studied very well The section *e g* dealing with the existence of God according to the ideas of Jain metaphysics is a very well written dissertation and would repay perusal The last section dealing with the inscriptions about Maharaja Kharbel is replete with all information obtainable up-to-date on the subject.

K. M. J

TRAINING INDIANS FOR MILITARY CAREERS

II THE DEHRA DUN ACADEMY AT WORK

By Sir NIHAL SINGH

I

THE instinct to pick out the right man for the right place that the British governing classes are credited with possessing certainly found expression when Colonel (afterwards Brigadier) L P Collins, D S O O B E., was appointed the Commandant of the Indian Military Academy at Dehra Dun By temperament he was exceedingly well fitted to do the spade-work involved in creating, on Indian soil an institution of this type

Instead of being stiff and standoffish in manner, talking in gruff monosyllables and they consisting largely of words of command he had a pleasant personality and possessed a happy knack of getting things done by carrying with him persons who were to serve as his instruments His frank, open way, too stood him in good stead in starting the wheels of the machinery going

At no stage did he surround his work with mystery Instead of keeping visitors out of the Academy grounds, he welcomed them put them immediately at ease encouraged them to ask questions and gave them facilities for studying the work of the institution over which he presided

These qualities made it possible for him to win the respect and confidence of the Gentlemen Cadets placed in his charge by the Military Department of the Government of India. On one occasion when he was kindly showing me over the Academy, I noted that each young man whom he passed and who saluted him was addressed by name A personal relationship seemed to exist between the officer-in the-making and the man who, in the last analysis, was responsible for shaping his destiny

In her sphere Mrs Collins has been equally successful and has done much to make the Gentlemen-Cadets feel at home both in and out of the Commandant's House, where they have been frequent and welcome guests These associations which, I am told, are fostered by all members of the staff have an important bearing on the future social life of cadets in the Indian Army

These social contacts were particularly valuable because during working hours and in the quarters they were supplemented with discipline according to the highest military standards No Gentleman Cadet, I am sure can for instance, view with equanimity much less with indifference, a summons into the Commandant's presence, when the young man has flagrantly failed to conform to the Standing Orders, or when his work has not given satisfaction This is as it should be, otherwise the graduates of the institution would not command respect.

The officers associated with the Commandant for conducting the Academy were all carefully selected Such was particularly the case with the instructors Each was regarded as specially proficient in the subject he was detailed to teach At least one of them—Major (now Lieutenant-Colonel) R. A. Savory, M C—appointed to teach strategy, who reported for duty on May 1, 1932—had I believe, had teaching experience at (the Royal Military College) Sandhurst in England

A word must be said about the Adjutant Captain (now Major) J F S Maclaren who arrived in Dehra Dun on July 15, 1932 A Scot by birth and belonging to one of the "crack" British regiments—the Black Watch (1st Battalion) he was the right hand man of the Commandant. His responsibilities during the formative period were particularly heavy

The Adjutant acts, I may add as the Commandant's Secretary (to use a civilian expression) He in addition, has been responsible to the Commandant for the drill and discipline of the Gentlemen Cadets

His racial heritage of canniness, his mental alertness and physical energy specially fitted him for the position I doubt if any Gentleman Cadet ever succeeded in "putting it over him'—to use a schoolboy phrase—or, at least, did so twice

II

While these selections were admirable in themselves, they did not make up for the complete omission of Indians from the higher staff of the Academy Not one of the men who did the spade-work there—except in the purely physical sense—was of Indian blood and birth. Nor was a single Indian who could, as of right associate with the British officers on equal terms, employed as an instructor

In the course of my several visits to the Academy, I saw, at least on one occasion, an Indian possessing the Viceroy's Commission marching a detachment of the Gentlemen-Cadets up and down the parade ground But any one who knew aught of military matters knew that

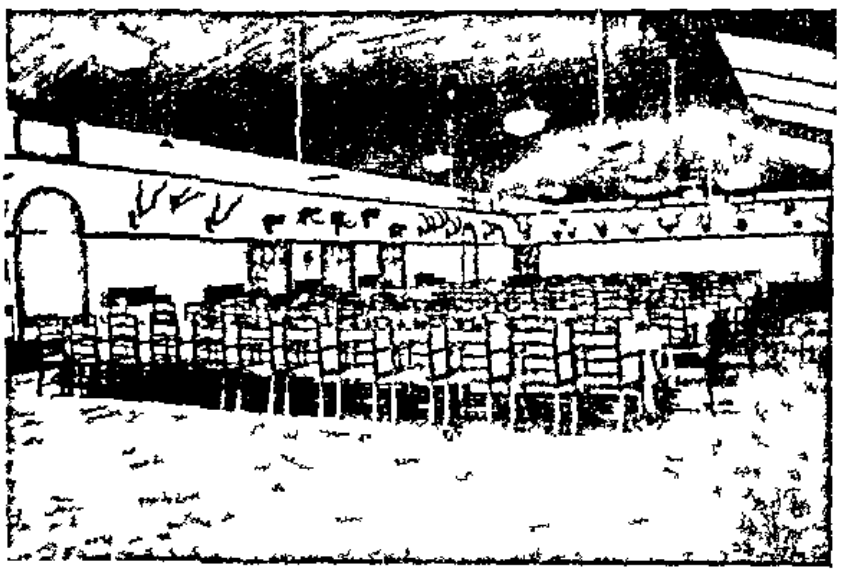
he was no more than a glorified non-commissioned officer

All the Indians that I came across on various occasions, excepting the genial young Punjabi who has the catering contract were, invariably of inferior status They served meat and drink or polished shoes

The omission of Indians from the higher staff of the Academy caused regret, I seem to recollect, to some M L A. who put a question on that subject. The Army Secretary explained if my memory serves me aright, that no Indian officer possessing the necessary seniority and qualifications was yet (the spring of 1933) available.

It would have done no good to have rejoined that that lamentable state of affairs had resulted directly from the policy until recently pursued of excluding Indians from the Commissioned rank The time that has been lost cannot be regained through recrimination or regrets But it might have been pointed out that there was no dearth of Indian civilians who might have been engaged to teach certain subjects that duly qualified civilians can teach just as well if not better than military men

Nor would it have been an unheard of innovation so to employ civilians. The Dominion of Canada does not entrust all phases of education of its cadets to military men though owing to the energetic policy it has pursued for over half a century in respect of training officers, it does not have to resort to that Practice through lack of officers possessing the necessary seniority and qualifications.* I shall refer to this matter again when I deal with the course of instruction at the Indian Military Academy at Dehra Dun



An interior view of the fine Mess built by a Punjabi contractor Rai Ram Ratan Bahadur

III

I for one should have liked to have seen one or more Canadians with experience at the Royal Military College at Kingston employed from the very beginning at the Dehra Dun Academy This for several reasons

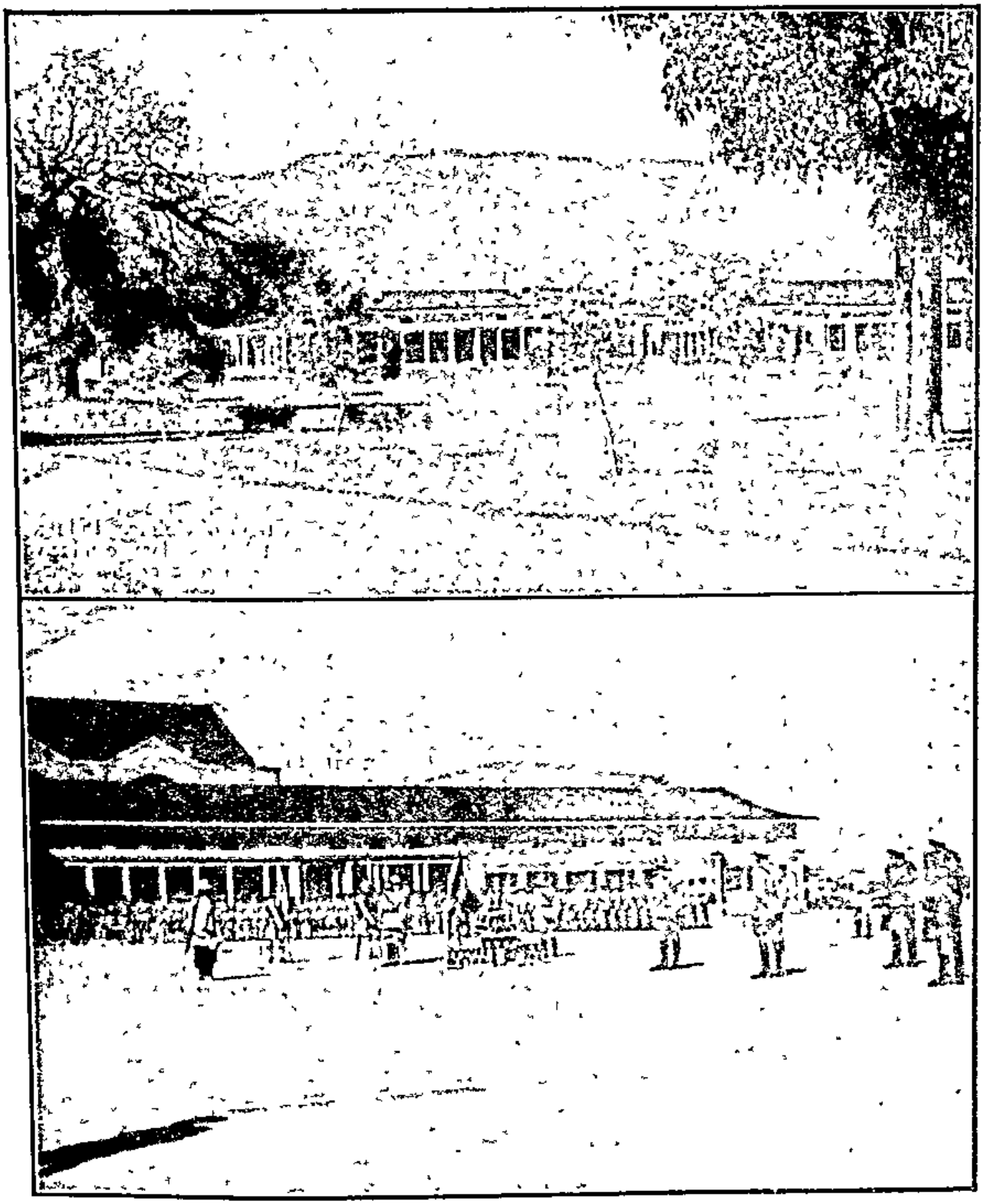
(1) The first batch of officer-instructors at Dehra Dun were no doubt, carefully selected men for their respective posts I have said as much But, to the best of my knowledge and belief their experience was limited to that gained by them in the Imperial Army It would greatly surprise me to learn that even one of them had served in any Dominion defence force much less taught in a Dominion military college

If India is some day to be a Dominion and is to have a Dominion Army, as was contemplated at least at one time † it surely is not too early to begin training officers with that aim in view No arrangement could have furthered that object better or more speedily than to have employed, at digging the Academy foundations men with some (preferably long and valuable) experience of teaching at a Dominion training centre.

(2) In one essential respect, conditions in India are similar to those in Canada—the virtual absence of (the institution that the English call) the "public school. The Canadians who organized the Royal Military College at Kingston in the seventies of the last century were not oblivious of the fact that the people in the Old Country from whom they had sprung had built up their upper military fabric on the basis of public school education but they did not deem it necessary or even expedient to develop that type of education as a pre-requisite of military training Some

* Refer to the Author's article *Canada's Way of Training Army Officers* in the July issue of *The Modern Review* See also *The Canada Year Book 1933* compiled in the Dominion Bureau of Statistics and published by the authority of the Minister of Trade and Commerce Ottawa, where it is noted on page 1040 that the staff of the Royal Military College at Kingston is composed of a commandant a staff adjutant, and a competent staff of *civil* (the italics are the author's) and military professors and instructors"

† See reference to this point in the preceding article of this series (p. 190 of *The Modern Review* for August 1935)



Above: The new quarters erected for the gentlemen-cadets are not on the grand scale as the accommodation provided, in the years of plenty in the hostels originally built for the (defunct) railway staff college. Even then the young Indians undergoing training are no worse off in this respect than the young Britons at the Royal Military College at Sandhurst

Below: A glimpse of the ceremony held last autumn on the occasion of the presentation of the King George V Banner and Colours to the Academy by his Excellency Lord Willingdon.

contains five questions (out of twelve) that relate *directly* to the British period

"7 *Describe briefly the struggle for supremacy* among European powers in India during the second half of the eighteenth century, and account for the ultimate triumph of the English (British ?)

"8 Explain the Afghan policy of the Government of India from 1837 to 1879

"9 Estimate the share of Warren Hastings in establishing and developing the British power in India

"11 Indicate the main stages in the development of the Indian constitution from 1891 to 1919

"12 Describe the measures taken by the British Government for the suppression of social abuses in India and indicate the policy connected therewith *

The examiner was apparently not satisfied with the answers given in respect of social and political questions, for we read

" I have not seen any really good answer on the development of Indian constitution and the policy of the Government in relation to the suppression of social abuses It would be desirable to encourage the candidates to acquire a more thorough and accurate knowledge of such subjects †

I wonder if questions pertaining to matters that have recently roused or continue to rouse strong feeling in the country should be put to young men desirous of entering a military academy, from which politics must of necessity be debarred They might, in some cases, either result in dissimulation or in answers that might annoy the examiner, unless he be a person possessed of a keen sense of appreciation of other people s points of view

V

My own impression is that the young men between eighteen and twenty years of age who enter the Academy through the portals of the competitive examination measure up to a fairly high standard of intelligence. With few exceptions they are not I fear, as alert as their fellows in Canada who enter the Royal Military College at Kingston at, I believe a little earlier age In respect of discipline and methodical ways and possibly also of litheness of body, I would adjudge them to be somewhat below the Canadian standard

British military men (and even many British civilians) would attribute these defects to the fact that most of them have not had "public school education In proof of that contention they would point to the superiority in these respects of Gentlemen Cadets who have had such training

I have no quarrel with men who take that stand With their racial heritage and personal experience they could do no other

Few young Canadians who win through the competitive test, held under the superintendence of the Department of National Defence their right to admission into the Royal Military College at Kingston, have, on the contrary, had "public school" education The difference between them and the Indians who enter the Academy through the gate of competition must therefore be accounted for in a different way

My own view is that our domestic and social life, even at this stage of our development, does not make for individual and national discipline. In regard to capacity for devotion to her progeny and self sacrifice to ensure their weal, the Indian mother has no peer Nor is she behind her Western sister in her ability, much less in her desire, to instruct her children in the eternal verities of which she, even though she be unlettered, may possess an enviable comprehension Her very virtues, however, stand—in many, perhaps most, instances—in the way of her subjecting them to a rigid discipline Indulgence —always well meant but seldom conducive to welfare—prevents her from making her sons and daughters, especially sons, rigidly conform to an ordered life

If we wish the human tree to be upstanding we shall have to see to it that the twig does not become misshapen

The facilities for acquiring a wide, general knowledge—acquiring it subconsciously do not exist even in opulent Indian homes to anything like the extent to which they do in the farm houses in the Canadian "wilds"* The daily paper is regarded there as a necessity and not as a luxury I have never visited a place so remote from a vitalizing urban centre that I did not see magazines as well—often many of them and of several kinds Though eight years have elapsed since my last visit (1926 27) even then radio had penetrated to the farthest northern limit of habitation and was serving to broaden the intellectual horizon and not merely to set the Canadian feet to moving in rhythm over the board floor

If we aspire to fashion our policies and to administer them without external let or hindrance we have to improve our domestic and social life in these and kindred respects

VI

In addition to the front gate of admission to the Academy, of which I have written there is a side entrance. It is meant especially for army

* *Ibid* p. 21
† *Ibid* p 48

* My booklet *On the Door step of Prosperity in Western Canada* written for and published by the Canadian Government (Department of Immigration and Colonization) contains specific instances which may be read with interest and I believe with profit by my country people.

men who, officially may be as old as twenty five, and for cadets of the dynasties ruling Indian States and Indian State subjects The Indian Army Special Certificate of Education gives them the title to pass through it.

The provision of two doors to an institution is open to objection on principle as well as on grounds of expediency There is bound to be a marked difference in age, intellectual equipment and experience between the men who enter through the competitive examination and those who find their way in through the other portal To say the least, this practice tends to produce heterogeneity—inexcusable, particularly in this instance

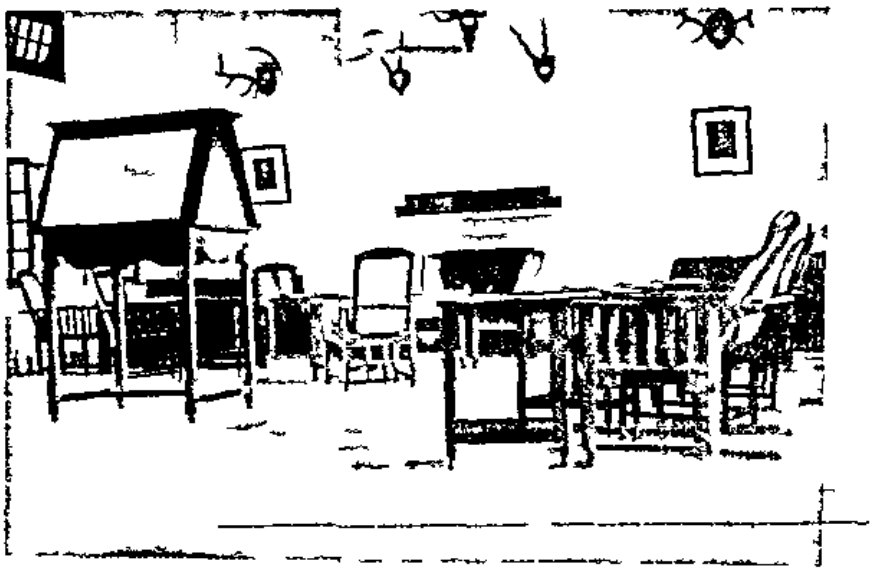
While the Public Service Commission publishes from time to time, the papers it sets to the candidates desirous of entering the Academy through competition and the pamphlet containing them and much other useful information can be purchased by any one for eight annas, Army Headquarters, under whose aegis the aforementioned certificate is issued do not appear to follow that procedure Why?

If the intellectual standard to which the men who earn their title to that certificate is exactly or even approximately the same as the one to which the competition wallahs' (as they are popularly called) must needs conform then why two examinations and above all, why two examinations conducted by two bodies? Surely the Public Service Commission is efficient and independent enough to be entrusted with the whole job

I have grave doubts, however that the standard is the same or similar Few of the A or Army cadets, could get through the Public Service Commission test, if they tried much less win a high place in the competition Such, I am sorry to say is the impression I have formed and my impression tallies I am assured with those of others some of whom have had even better opportunity to study the cadets of this category than I

Then too there is the question of age to consider It tempts men of education who on account of having passed their twentieth year could not sit in the competitive examination, even if they had the intellectual equipment to succeed in winning one of the coveted places, to enter the army either as privates and climb up a rung or two on the V C O ladder (say to lance-naikship, the minimum qualification), or to obtain a Viceroy's Commission (in reality only a glorified V C O ship) and crawl into the Academy by the side door This sort of procedure may conduce to advancing an individual—enable him to gratify his personal ambition But is it good for the nation?

The maturer the army cadet at the time of his entrance into the Academy, the shorter will, as a rule be his career as an officer provided of course that he manages to scrape through the tests—oral written and practical Assuming that the 'Academy age, as it may be called coincides in every instance, with the true age—and I have serious doubts on this point—many of these men in the normal course will be nearing the retiring age hardly when they have attained to a Major's rank That cannot be regarded as a brilliant prospect for a nation of 300 000 000 persons which recently was told that it did not have a single officer of its own senior and qualified *enough to be* employed on the Academy staff



A corner in the Ante-Room corresponding to a Common Room in a non military institution

This matter is of fundamental importance I hope that it will attract the attention of both our people and the Government of India. The sooner the duality *of entrance arrangements* is done away with the better for the country and even the military profession

VII

Since grey matter—and not merely brawn—enters into modern warfare in an ever increasing degree, it would have been thought that Gentlemen Cadets whose intellectual equipment would not stand the test of competition would as a rule, make slower progress with their studies at the Academy than the "competition wallahs' Army Headquarters were apparently of a different opinion The officers who settled the principles on which the Academy has to be

men seem to have considered that these (N C O and Viceroy's Commission) cadets would do better because they had already been subjected to military discipline, were more or less familiar with the military routine and above all their bodies had undergone 'P' T' (physical training) They would therefore, be able to devote most of their time to filling up gaps in their ordinary education and to studying military subjects Upon that assumption a five-term course (two and a half years including the vacations) was deemed ample for them

It was thought, on the other hand that the 'competition wallahs' though without exception possessing better intellectual equipment, would lag behind the army cadets lacking as they did experience of the military machine and in many cases, even that of the O T C* (Officers Training Corps) and being perhaps *below the army physical standard* Additional ground for misgiving was I believe the fact that many of them did not belong to the castes and races which are classed as martial A three years' course was, in any case prescribed for them

Affairs did not align themselves with these notion's of Army Headquarters Soon after the Academy had begun to function the inconvenience of training two sets of Gentlemen Cadets in the same classes was felt.

There were only two alternatives open to the authorities

(1) They could either retrace their steps and in so doing give the impression that they had taken the worng turning or

(2) they could persevere in their course and duplicate arrangements for teaching academic and military subjects This device would have added to the cost of maintenance of the institution

I should have liked, in some days, to have seen the latter course adopted, despite the additional expense it would have entailed The difference in the intellectual attainment of most of the army and some of the Indian State cadets compared with that of the "competition wallahs,' is palpably so great that separate classes for the two would have conduced to individual and collective efficiency and also made for personal happiness It would certainly have made the task of the officer instructors easier and pleasanter

This course was not adopted, however Why I do not know Probably the cost it would have piled up was deemed prohibitive.

The shortening of the course to two and a half years for the 'competition wallahs was welcomed by them and even more so by their parents or guardians who would save the expense of maintaining them there for another term (not less than Rs 1000 I am told) This device did remove the inconvenience occasioned to the Academy authorities by the differentiation to which I have referred It failed, however to abolish the differences in the intellectual preparation of the two sets of cadets. These differences were too solid to be eliminated by an executive order or a changed administrative arrangement.

VIII

The Commandant and his staff have no part in determining the policies governing the Academy They cannot say who should be admitted into the institution and who should be barred out. They have to do their best for the Gentlemen Cadets sent down to Dehra Dun to be trained by them

Be it said to the credit of Brigadier Collins that he, judged by a statement made by the Army Secretary in the Indian Legislative Assembly, has shown not the least desire to shield inefficiency He appears to have reported within a year of the opening of the Academy, that between cadets who came at the top and those at the bottom such difference was detected that the latter were finding it difficult to keep pace with the top men He might have also added that the progress of the top men was being impeded by these laggards

Nor has he been content merely to detect inefficiency He has shown no patience with it Some of the men who could not get on were demoted Others, who proved hopeless were sent away

A measure of the inflexibility he has shown—and shown wisely—in this respect is given by the treatment accorded the first batch of Gentlemen-cadets committed to his care If I remember aright, they numbered in the beginning forty

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* In this connection the following remark contained in the report made by the Interview and Record Board deserves to be given the widest publicity

(2) Eighty six of the candidates had served in a U T C (University Training Corps) a School Cadet Corps or the Auxiliary Force India but some of them had not attended many parades A considerable number of candidates of course had no opportunity of rendering any service of this kind being either ineligible to join the A F I or having been at a college or school where there was no Cadet Corps or U T C Many candidates who had taken Science subjects said that they were unable to join a U T C because the hours fixed for laboratory work did not leave them free to do so The Board notice with pleasure that one or two colleges have made an endeavour to regulate their hours in such a way as to remove this obstacle and the Board hope that this practice will grow Other candidates said that it was impossible to represent their university or college in games and to attend parades and that consequently if they were good at games, they were pressed to represent the college instead of joining a U T C. The Board do not think that it should be impossible to arrange college or university games in such a way as to enable the players to attend a reasonable number of parades if they wish to do so *Pamphlet of the Competitive Examinations for Admission to the Indian Military Academy Dehra Dun and the Royal Indian Marine, Held in October 1934* pp 49 50

Only twenty nine sat for the final examinat on held last winter So carefully had the inefficient ones been weeded out by him that not one failed to qualify for the Commission

As an editorial writer (a Briton) suggested, some of the "admissions' were suspected to have been secured through "undue influence * Probably the greatest merit that a competitive test conducted by an independent authority has is that it leaves no ground for entertaining such suspicions The sooner this method is adopted for admissions to the Academy to the exclusion of every other mode, the more secure will be India s military future

I note with satisfaction that the Government of India have made a departure which, while small, is nevertheless noteworthy Of the fifteen seats in the Academy set aside to be filled by means of a competitive examination only twelve were filled strictly according to the order of merit as ascertained by the first test The remaining three were filled by nomination to adjust I presume, the communal balance, as the phrase goes This option has I understand continued to exist, but, I believe, has not been availed of after the first experiment, which, I fear could not have been at all encouraging This is a move in the right direction and needs to be continued to the logical end

* *The Times of India* dated September 19 1933.

* The first article in this series appeared in *The Modern Review* for August 1935

WHAT ROMAIN ROLLAND THINKS *

By SUBHAS C BOSE

WEDNESDAY, the 3rd April, 1935 It was a bright sunny morning and Geneva was looking at its best. In the distance, silhouetted against the clear blue sky, stood the snow capped *heights of Saleve In front of us there lay* the picturesque lake of Geneva with the stately buildings mirrored in its glassy bosom I was out on a pilgrimage Ever since I had landed in Europe, two years ago, I had been longing to meet that great man and thinker—that great friend of India and of India's culture—Mon Romain Rolland Circumstances had prevented our meeting in 1933 and again in 1934, but the third attempt was going to succeed I was in high spirits, but occasionally a thrill of anxiety and doubt passed within me Would I be inspired by this man or would I return disappointed? Would this great dreamer and idealist appreciate the hard facts of life—the practical difficulties that beset the path of the fighter in every age and clime? Above all, would he read what fate had written on the walls of India s history ?

What heartened me, however, were the inspiring words in his letter of the 22nd February "But we men of thought must each of us fight against the temptation that befalls us in moments of fatigue and unsettledness, of repairing to a world beyond the battle called either God or Art or Freedom of the Spirit or those distant regions of the mystic soul For fight we must, as our duty lies on this side of the ocean—on the battle-ground of *men*"

For full two hours we drove along the circuitous route which skirts the lake of Geneva It was charming weather and while we raced along the Swiss Riviera we enjoyed one of the finest sceneries in Switzerland As we came to Villeneuve, the car slowed down and ultimately came to a standstill in front of Villa Olga the residence of the French savant That was indeed a beauty spot. Sheltered by an encircling row of hills, the house commanded a magnificent view of the lake All around us there was peace, beauty and grandeur It was indeed a fit place for a hermitage

As I rang the bell, the door was opened by a lady of short stature but with an exceedingly sympathetic and lively face This was Madame Romain Rolland Hardly had she greeted me than another door opened in front of us and there emerged a tall figure with a pale countenance and with wonderful penetrating eyes Yes, this was the face I had seen in many a picture before, a face that seemed to be burdened with the sorrows of humanity There was something exquisitely sad in that pallid face—but it was not an expression of

* This article has been revised by Mon Romain Rolland



Romain Rolland

à M' Subhas Chandra Bose

cette image d'une rencontre

entre l'Orient et l'Occident

1er Mai 1935

Romain Rolland

To Mon Subhas Chandra Bose
This picture of a meeting of the East and the West
May 1 1935
Romain Rolland

To Mon S bhas Chan Ira Bose
In cord al remen brance of our meeting in Villenerve
o i the 3rd April 1935
Romain Rolland

defeatism For no sooner did he begin to speak than colour rushed to his white cheeks —the eyes glowed with a light that was uncommon—and the words that he poured forth were pregnant with life and hope

The usual greetings and the preliminary enquiries about India and Indian friends were soon over and we dropped into a serious conversation Mon Rolland could not—or did not—speak English and I could not speak French So we had as interpreters Mademoiselle Rolland and Madame Rolland My purpose was to discuss with him the latest developments in the Indian situation and to ascertain his present views on the important problems before the world I had therefore to do much of the talking at first in order to explain the Indian situation as I analysed and comprehended it The two cardinal principles on which the movement of the last 14 years had been based were—firstly Satyagraha or non violent resistance and secondly a united front of all sections of the Indian people *e g*, capital and labour and landlord and peasant India's great hope was that the Satyagraha movement would fructify in a peaceful settlement in the following manner Within India, the movement would gradually paralyse the civil administration of the country Outside India, the lofty ethics of Satyagraha would stir the conscience of the British people Thus would the conflict lead to a settlement whereby India would win her freedom without striking a blow and without shedding any blood But that hope was frustrated Within India, the Satyagraha movement no doubt created a non violent revolution, but the higher services, both civil and military, remained unaffected and the "King's Government" therefore went on much as usual Outside India, a handful of high-minded Britishers were no doubt inspired by the ethics of Gandhi, but the British people as a whole remained quite indifferent, self interest drowned the ethical appeal

The failure to win freedom led to a very earnest heart-searching among the rank and file of the Indian National Congress One section of Congress men went back to the old policy of constitutional action within the Legislatures Mahatma Gandhi and his orthodox followers, after the suspension of the civil disobedience movement (or Satyagraha), turned to a programme of social and economic uplift of the villages But the more radical section, in their disappointment, inclined to a new ideology and plan of action and the majority of them combined to form the Congress Socialist Party * * *

"What would be Mon Rolland's attitude," I asked at the end of my lengthy preface, "if the united front is broken up and a new movement is started not quite in keeping with the requirements of Gandhian Satyagraha?"

He would be very sorry and disappointed, said Mon Rolland, if Gandhi's Satyagraha failed to win freedom for India At the end of the Great War, when the whole world was sick of bloody strife and hatred, a new light had dawned on the horizon when Gandhi emerged with his new weapon of political strife Great were the hopes that Gandhi had roused throughout the whole world.

"We find from experience", said I, "that Gandhi's method is too lofty for this materialistic world and, as a political leader, he is too straight-forward in his dealings with his opponents We find, further, that though the British are not wanted in India, with the help of superior physical force, they have nevertheless been able to maintain their existence in India in spite of the inconvenience and annoyance caused by the Satyagraha movement If Satyagraha ultimately fails, would Mon Rolland like to see the national endeavour continued by other methods or would he cease taking interest in the Indian movement?"

"The struggle must go on in any case"—was the emphatic reply

'But I know several European friends of India who have told me distinctly that their interest in the Indian freedom movement is due entirely to Gandhi's method of non-violent resistance"

Mon Rolland did not agree with them at all He would be sorry, if Satyagraha failed But if it really did, then the hard facts of life would have to be faced and he would like to see the movement conducted on other lines

That was the answer nearest to my heart. Here then was an idealist, who did not build

castles in the air but who had his feet planted on terra firma

"There are people in Europe," I said, who say that just as in Russia there were two successive revolutions—a bourgeois democratic revolution and a socialist revolution—*so also in India there will be two successive revolutions*—a national-democratic revolution and a social revolution In my opinion, however, the fight for political freedom will have to be conducted simultaneously with the fight for socio economic emancipation The party that will bring political freedom to India *will be the party that will also put into effect* the entire programme of socio economic reconstruction What is Mon Rolland's opinion on the point ?

He found it difficult to express a definite opinion because he was not aware of all the facts of the Indian situation

"What *would be Mon Rolland's attitude*, I continued "if the united front policy of the Indian National Congress fails to win freedom for India and a radical party emerges which identifies itself with the interests of the peasants and the workers ?'

Mon Rolland was clearly of opinion that the time had come for the Congress to take a definite stand on the economic issues "I have already written to Gandhi," said he, "that he should make up his mind on this question"

Explaining his attitude in the event of a schism within the Indian National Congress, he continued, "I am not interested in choosing between two political parties or between two generations What is of interest and of value to me is a higher question To me, political parties *do not count, what really counts is* the great cause *that transcends them*—the cause of the workers of the world To be more explicit, if as a result of unfortunate circumstances, Gandhi (or any party, for the matter of that) should be in conflict with the cause of the workers and with their necessary evolution towards a socialistic organization—if Gandhi (or any party) should turn away and stand aloof from the workers' cause, then for ever will I side with the oppressed workers—for ever will I participate in their efforts * * *, because *on their side* is justice and the law of the real and necessary development of human society'

I was delighted and amazed. Even in my most optimistic moods, I had never expected this great thinker to come out so openly and boldly in support of the workers' cause

The strain resulting from our animated conversation was great and I felt anxious for the delicate health of my host However, a relief came when tea was announced and we all moved into the adjoining room

Over cups of tea our conversation went on uninterrupted. Many were the problems that we rushed through in our two and a half hours discussion Mon Rolland was greatly *interested in the Congress Socialist Party* and its composition His concern for the continued incarceration of Pandit Jawaharlal Nehru and other politicals was profound His interest in all the actions speeches and writings of the Mahatma was astonishing For instance, he pulled out from his old files a statement of *the Mahatma* in which he had expressed his sympathy for socialism We talked at length of Mahatma Gandhi and his tactics I ventured the remark that the Mahatma would not take a definite stand on the economic issues Whether on political or social or economic questions, he was temperamentally a believer in 'the golden mean I then referred to what the younger generation regarded as some of the defects in his leadership and tactics, namely, his incorrigible habit of putting all his cards on the table, his opposition to the policy of social boycott of political opponents his hope of a change of heart on the part of the British Governments, etc It did not afford us any satisfaction, I said, to oppose him or even criticize him—when he had done *more for his country than any one else in recent history* and had raised India considerably in the estimation of the whole world But we loved our country more than any personality

I asked Mon Rolland if he would be good enough to put in a nutshell the main principles for which he had stood and fought all his life "Those fundamental principles" he said, "are (1) Internationalism (including equal rights for all races without distinction), (2) Justice for the exploited workers—implying thereby that we should fight for a society in which there will be no exploiters and no exploited—but all will be workers for the entire community,

(3) Freedom for all suppressed nationalities and (4) Equal rights for women as for men" And he proceeded to amplify some of these points

As our conversation was drawing to a close, I remarked that the views he had expressed that afternoon, would cause surprise in many quarters, since they appeared to be a recent development in his thought-life 'This remark worked like an electric button' and set in motion a whole train of thought. Mon Rolland spoke of the acute mental agony he had passed through since the end of the War in trying to revise his social ideas and his entire ideology "This combat within myself," he said, "extended over a very wide field and the problem of non violence was only a part of it I have not decided against non-violence, but I have decided that non-violence cannot be the central pivot of our entire social activity It *can be one of its means*—one of its proposed forms, still subject to experiment" Continuing he said, "The primary objective of all our endeavours should be the establishment of another social order, more just and more *human* * * * * * * If we do not do so, it will mean the end of society' Then referring to the methods of activity, he said, "* * * * * * My own task has been for several years to try and unite the *forces* * * * * * * against the old order that is enslaving and exploiting humanity This has been my rôle in the World's Congress of all political parties against War and Fascism, which was held in Amsterdam in 1932 and in the permanent Committees appointed by that Congress I still believe that there is *in non violence a strong* though latent revolutionary power which can and ought to be used, * * *'

I interrupted him at this stage to ask him how the world at large could know of his present ideas To this he replied, "My social creed of these fifteen years has been expounded in two volumes of articles which have been just published In the first one "Quinze ans de Combat" (Fifteen Years of Combat), Editions Rieder, Boulevard St. Germain 108, Paris VI—I have spoken *of my inner fight and the* evolution of my social ideas In the second book "Par la Revolution La Paix (By way of revolution to peace) Editions Sociales Internationales, 24, Rue Racini, Paris VI, I have dealt with questions concerning war, peace, non violence, * * * and the co-ordination *of their efforts in fighting the old social* order" Continuing he said that some of his friends had refused to recognize all that he had written, preferring to accept only those portions with which they agreed These two volumes* would, however, be a faithful record of the evolution of his thought.

Our conversation did not end without a discussion of the much-apprehended and much talked of war in Europe "For suppressed peoples and nationalities", I remarked, "war is not an unmixed evil" "But for Europe war will be the greatest disaster," said he, "It may even mean the end of civilization And for Russia, peace is absolutely necessary if she is to complete her programme of social reconstruction'

Before I took leave of my host, I expressed my deep gratitude for his kindness and my great satisfaction at what he had conveyed to me I valued so greatly his sympathy for India and her cause that it had filled me with anxiety and fear whenever I had tried to imagine what his reaction would be towards the latest developments in the Indian situation

The sun was still shining on the blue waters of the lake of Geneva as I emerged out of Villa Olga Around me there stood the snow-covered mountains The air was pregnant with joy and it infected me A heavy load had been lifted off my mind I felt convinced that this great thinker and artist would stand for India and her freedom whatever might be her immediate future or her future line of action And with that conviction I returned to Geneva a happy man

Karlsbad,
2 7 '35

EDITOR'S NOTE —In order to comply with the requirements of the press laws in force in India, so far as it is possible for us to understand them, we have omitted certain portions of this article, indicated by asterisks

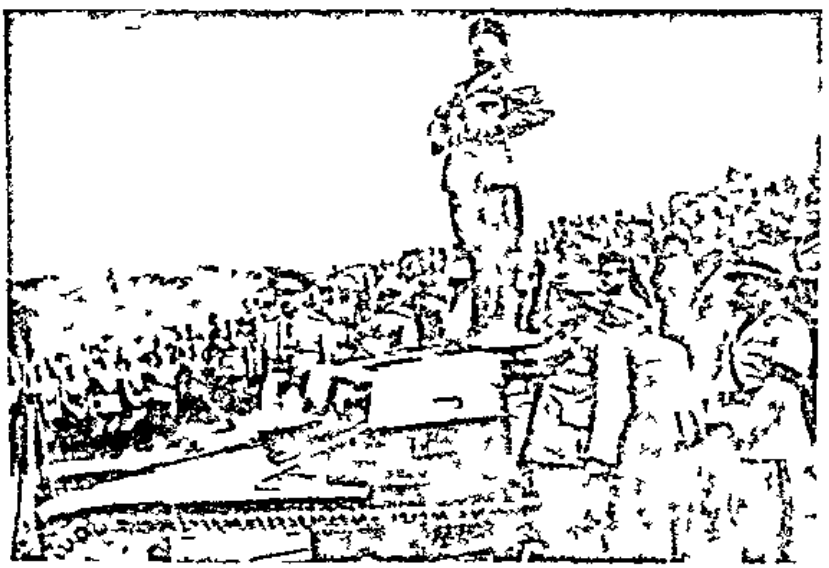
* I have just received a present of these two books from the author What a pity I cannot read them in the original! I feel like learning French if only for the sake of reading these books

ITALO-ABYSSINIAN CONFLICT

By ABINAS CHANDRA BOSE, B.L.

THE Italo Abyssinian conflict, which has engaged the world's attention for some months past, has now developed in magnitude, increased in seriousness and grown in complexity. Deliberations of the League of Nations, pacts like the Kellogg Briand No more war Pact etc. have proved abortive and failed in averting the catastrophe and the two countries instead of composing their differences by friendly peace negotiations are fast entering into a fierce struggle, which it is feared is likely to weaken, destroy or shake the very basic principles of the League of Nations and might also profoundly affect its future. Vain attempts at a final settlement of the dispute were undertaken and a constructive contribution * towards a solution was made but nothing prevailed with Premier Mussolini and he turned down each and every conciliatory offer on the ground among other that it would not ensure security to Italy nor satisfy her aspirations for overseas expansion in East Africa. Concentration of troops, building of motor roads, reconnaissance by aeroplanes etc. are being considered more worth pursuing than any talk of conciliation and arbitration, inasmuch as, according to the Italian Charge D'Affaires, an incident which has cut asunder the silken tie of friendship between the two countries and disturbed the ownership and possession of Walwal cannot be submitted to arbitral decision.

Of what cause or causes is the present dispute an offshoot? What led the two countries to relapse into the old state of conflict? Manifestly there had been nothing antagonistic between the two countries up till the 9th October 1931. We find them exchanging notes of alliance in which Abyssinia confirms her friendship for Italy as per existing protocol and Italy asserts that she has no aggressive plans in connection with Abyssinia.—(*Le Courier d'Ethiopie*—Keesings *Contemporary Archives*). This masquerading of pledges of friendship disappeared all at once presumably in consequence of two successive attacks, one being on November 19, 1934 at Gondar in Northern Abyssinia and the second on December 5 in Italian Somaliland near the Abyssinian frontier. The first attack was against the Italian consulate and was peacefully concluded on November 27, 1934. The second one according to a report published in the Italian Newspaper "La Stampa" was against the Italian native garrison in the wells of Walwal in Italian Somalaland. The following Abyssinian version of the Italian aggression contained in the protest to the League of Nations was issued at Geneva on December 16, 1934.



Mussolini standing upon a Tank is addressing army officers

* Mr. Eden British Minister for League of Nations Affairs in reply to a question by Mr. Lansbury made the following statement in the House of Commons on July 1, 1935.

'I was authorized to make to him (Signor Mussolini) an alternative suggestion to obtain a final settlement of the dispute between Italy and Abyssinia. His Majesty's Government would be prepared to offer to Abyssinia a strip of territory in British Somaliland giving access to the sea.

This suggestion was not lightly made and only the gravity of the situation would lead us to give up British Territory in this way. This suggestion did not commend itself to Signor Mussolini who was unable to accept it as a basis for the solution of the dispute. (Keesings *Contemporary Archives*)



Emperor Ras Tafari his consort and children

upon its arrival at Ualual situated about 100 kilometres (62 miles) within the frontier [Walwal is an important outpost on account of the wells in its neighbourhood Both sides lay claim to its possession In recent years Italy has strengthened its outposts in this territory Walwal Amdub and Wardere have been improved The Abyssinians claim however that the three posts are well within their side of the frontier line] On December 5 Italian troops with tanks and military aeroplanes suddenly and without provocation attacked the Abyssinian escort of the Commission

'The Abyssinian Government protested by a *Note* on December 26 Despite the protest Italian military aeroplanes three days later bombarded Adoa and Gerlogubi in the same province

'In response to the protest of December 6 and request for arbitration of December 9 under Article 5 of the Italo Abyssinian Treaty of August 2 1928 the Italian Charge D Affaires disregarding the protest demanded indemnity and moral reparation in a Note of December 11 and declared in a Note of December 14 that his Government does not see how a solution of an incident of this character can be submitted to arbitral decision (*Sunday Times, Manchester Guardian*—K C A) The Italian version is a traverse of the foregoing one and Italy, on the contrary, made bold to charge Abyssinia with offensive attitude and demanded (a) reparations for those killed and wounded in the fight in Ualual (b) apologies from the Abyssinian Governor of Harrar, (c) Homage to the Italian Flag and (d) Those responsible should be punished

The above are the two recent incidents alleged to be principally responsible for the present friction between the two countries No doubt many more followed in feverish succession and the Abyssinian Government put in unremittent protests to the League of Nations against fresh and new assaults of the Italians 'on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea"* But do all these

* The Abyssinian Foreign Minister on December 26 protested by telegram to the Secretary-General of the League of Nations that Italian Forces are advancing into Abyssinian territory in consequence of which the situation is becoming 'increasingly serious'

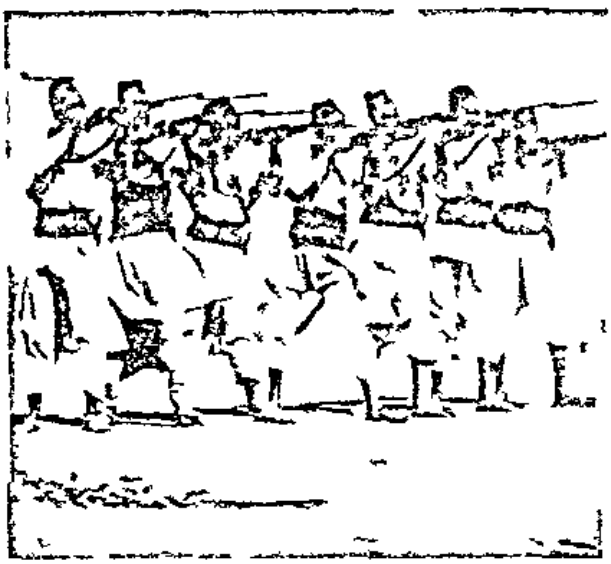
'The Italians are building a motor road they have occupied Afbube, said to be in Abyssinian territory, and the telegram continues 'a reconnaissance by an Italian aeroplane over Gerlogubi seems to point to a further attack on that locality which has already been bombed by Italian 'Planes'—(*Daily Telegraph*—K C A)

"The Abyssinian Government on January 1 appealed to the League Council against alleged Italian aggression



Coronation of Ras Tafari

wholly account for this conflict? Can the aggression near Walwal exasperate the Italians so much as to lead them to take such a grim resolve of war? The recent incidents have only strengthened causes which though they have paled out of view but have not lost their potency So the present situation in order to be clearly seen and nicely appraised must be traced to the *time* of advent of Italy in Abyssinia for colonial *expansion*—a lust, which if it *once seizes a nation* does not know how to disappear So from the year 1887 down to date the desire for overseas expansion of Italian dominions persists in the Italian mind and the Italian garrison was routed many a time on the barren soil of East Africa on its march in quest of new homes in the inhospitable regions of Abyssinia Despite the taunting speeches of the Signor while addressing a Blackshirt Division due to embark for Africa the Italian Government cannot forget the several signal defeats inflicted on them by the black races The Adowa disaster is still fresh in their minds* whatever excuses may be offered to palliate it. The disgrace still *remains unforgotten and to wipe* it out is one of the objects of the present massing of troops, overwhelming array of air force and all other spectacular warlike preparations to overawe the black



Mussolini's native army from Italian Somaliland

on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea

The appeal was in the form of a telegram from Mr Herouy the Abyssinian Foreign Minister to M Avenol Secretary-General of the League Complaint is made of the conduct of the Italian authorities in the neighbourhood of Gerlogubi

Complaint is made that Italian troops are massing in front of Gerlogubi and definitely committed aggression against Abyssinian subjects on December 28 Italian aircrafts are continually flying over Gerlogubi and there are tanks in the neighbourhood

A new conflict is reported between Abyssinian armed forces and Italian garrison troops in the area of Ualual

The following official communique was issued by the Italian Foreign Office on February 10

Abyssinian pressure with a continued massing of armed troops has recently been felt in the zone of the Ualual wells On the morning of January 29 a group of armed Abyssinians attacked our outposts at Afdub *south of Ualual There was an exchange of firing* which caused loss on both sides The Royal Legation at Addis Ababa has received instructions to present to the Ethiopian Government a formal protest regarding this new incident —(*La Stampa*-K C A)

* In January 1887 the Abyssinians, in consequence of a refusal from General Gene to withdraw his troops surrounded and attacked a detachment of 500 Italian troops at Dogali killing more than 400 of them *Encyclopædia Britannica*

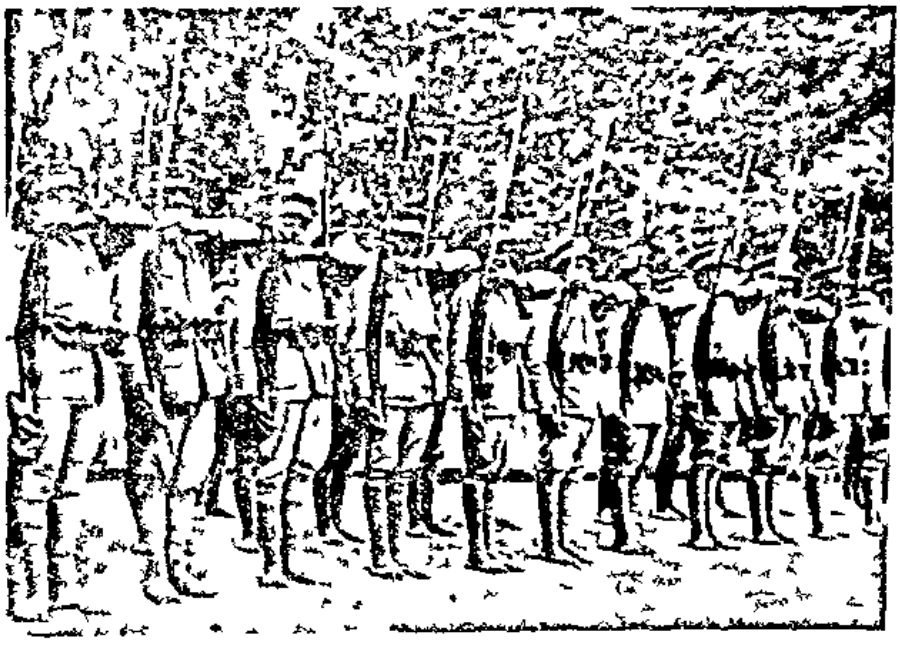
The second defeat was in the year 1896 Colonel Baratieri heavily defeated Mangasha in 1895 *Menelek advanced with a large army of 90 000* men strong in national support of Mangasha and met Baratieri who was at the head of 13 000 men near Adowa on March 1 1896 and inflicted a handsome defeat on him

races So there is the insatiable* ambition of territorial expansion consuming the hearts of the Italians as also the memory of the Adowa disaster galling their heroic spirit To these, if one added the desire to obtain 'greater facilities for trading and development of the natural resources and mineral wealth in Ethiopia' and construction of a 'modern highway from Massawa the *Italian port in Eritrea, across* Abyssinia to the other port of Mogadiscio in Italian Somaliland, the aggressive conduct of the Italians would be adequately *explained*

So a war holds out immediate *prospects of advantage to* Italy It is for her a profitable pursuit Hence she cares little for any mandate, from whomsoever it may emanate, and has little *regard for terms of treaties* entered into under constraint of distressing circumstances



Ethiopian cavalrey



Bare footed Abyssinian soldiers

Signor Mussolini declared that *the decisive moment had come* The Italian nation would have to make a great effort after which it would occupy a great place in the world (*Reuter*)

If Europe is not still worthy to fulfil her colonizing mission to the world the hour of her decadence is irrevocably sounded'

declared Signor Mussolini These declarations clearly show what is in the mind of the Italian Premier The war is inevitable *On July 6 Signor Mussolini* averred

We have decided upon a struggle in which we as a Government and people will not turn back Our decision has been taken and it is irrevocable (I C A)

Italy's policy is clear So she cannot accept any decision which does not concede her

* The Italian Government issued the following communique —

As a precautionary measure two divisions the *Cleoriana*' and the Gavinana—were mobilized between February 5 and February 11

The two divisions mobilized do not exceed a total of more *than from* 20 000 to 25 000 men

Only contigents and not the whole 1911 class which would be 200,000 men—had been called up

An *Official Italian* communique has been issued on May 7 ordering the mobilization of new forces numbering about *200,000* men

The Under-Secretary for Press and Propaganda in a communique issued on May 31 announced immediate mobilization of a minimum of 54,000 men as a precautionary measures on account of partial mobilization of the Abyssinian forces and fresh war preparations in Abyssinia' (*La Stampa*—I C A)

Reuter reports under date August 6 as follows

It is understood that the opening compaign is intended

demands in toto against Abyssinia, though they may be characterized as sweeping or may go far beyond what a mediator can legitimately think of She has declared her minimum demands * Neither the the Commission of Conciliation nor the League of Nations can make these demands acceptable to the Emperor of Ethiopia without depriving her of her independence and stripping her of all her sovereign rights So no negotiations can take the place of fighting, nor are the Italians inclined that way in the least

Now a few words about "the blameless Ethiopians" Either country s contribution towards this woeful conflict has not yet been precisely adjudged by any neutral power The exact amount of truth contained in the statement that the Ethiopians have been forced into this conflict absolutely against their will has not been yet ascertained But this must be allowed at the same time that, if the attitude of the Abyssinians throughout is rightly examined, the conclusion that they prefer an honourable settlement by neutral powers or through the League of Nations to warfare cannot be resisted Their disinclination to fight should not be attributed to their lack of martial spirit or want of formidable strength The Abyssinians can muster an army of 1,000 000 men Besides, the treaty of August 21, 1930, which permits the Emperor to obtain arms and amuni tions for necessary defence, is still honoured So there can be no hindrance to purchase them abroad Therefore, what makes them averse to war is their strict adherence to the provisions of that famous Treaty of "perpetual friendship" concluded between Italy and Abyssinia on August 2, 1928 That treaty makes it incumbent upon the parties to put all disputes arising between them to arbitration This unqualified regard for the solemn treaty acts upon their militant propensity and urges them to exhaust all resources of amicable settlement before they plunge headlong into war So, no sooner had the Walwal incident happened than the Abyssinian Minister sent a note to the Italian Government proposing that the matter of the conflict and the boundaries be submitted to arbitration Another despatch was sent to the League of Nations complaining against the Italian aggression and invoking its intervention under *Article II of the Covenant which provides that*

> "Any war or threat of war whether immediately affecting any of the members of the League or not is hereby declared a matter of concern to the whole League, and the League shall take action that may be deemed wise and effectual to safeguard the peace of nations In case any such emergency should arise, the Secretary-General shall, on the request of any member of the League, forthwith summon a meeting of the Council"

Next comes her appeal on July 4 to the United States invoking the Kellogg Briand "No More War" Pact, of which America, Italy, and Abyssi nia are co-signatories

In this connection two declarations of Ras Tafari, Negus of Ethiopia, on the present situation, are significant and will help one a great deal to come to the conclusion that a keen desire for peace has taken possession of the Ethiopians and this laudable desire still persists

The Emperor Ras Tafari on the critical relations between his country and Italy said on February 14

> 'I will not be coerced or intimidated The action of the Italian Government in mobilizing troops in Italy, as a precautionary measure, causes me extreme regret as it undermines confidence, and does not allay the suspicions of the people
>
> This action however in no way alters my deter mination to work steadfastly to secure arbitration
>
> 'I am anxious to carry out as quickly as possible the agreement recently reached at Geneva My interpretation of that agreement is that Ethiopia and Italy should recommence direct negotiations forthwith with the sole purpose of arranging for i rompt arbitration on matters in dispute
>
> "It was recognized at Geneva that the first essential would be to fix a neutral zone between the opposing troops and I would welcome an immediate agreement to fix such a zone between Gerlogubi and Walwal, without prejudice to the ultimate decision concerning the ownership of Walwal which we claim is Ethiopian territory
>
> 'Consequently I ordered the withdrawal of all my soldiers from the vicinity of Walwal, maintaining only an observation post of 300 men at Gerlogubi I gave the strictest orders to the commandant at Gerlogubi, further than 3 kilometres from the post and these orders were reiterated after the Geneva discussions
>
> 'These orders have been implicitly obeyed Allegations that my troops recently attacked or occupied Afdub are without foundation
>
> "The desire of the Council of the League of Nations was that a resumption of direct negotia tions should lead to arbitration I and my Govern ment also desire this, and we will not be coerced or intimated into acquiescing to negotiations follow ing any other course"—(*Daily Telegraph*)

In another declaration continued reliance on the League of Nations to avert war was expressed by the Abyssinian Emperor, Haile Selassie, in a speech at Addis Ababa. He said,

> "Despite all efforts to find a peaceful solution *Italy* is unceasingly sending troops and war material to her two adjacent colonies The danger of a war is becoming more and more serious, but we still place our hope on the League and especially on Britain and France

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to overwhelm Abyssinia with a massed attack by 400 aeroplanes using tear-gas

** "The aims of Italy may be summarized as follows
(*a*) Room for Italy s surplus population to colonize and prosper
(*b*) Freedom to exploit the alleged untold mineral wealth of north and north-eastern Abyssinia
(*c*) *The control of Abyssinian foreign policy*, and the right to represent the Emperor in Europe
(*d*) Installation of Italian Officials at Addis Abbaba who would play a large part in the admini stration of the country"—(K C A)

The Emperor added

"If efforts to secure peace fail and devilish force prevails, Ethiopia will arise and with the Emperor leading defend the country to the last drop of blood" (*Reuter*)

So, unless there occurs an eleventh hour surprise a war is more than a mere probability It will be a great surprise to the world if the Italian Government accept the award of the Committee of Conciliation which is to hold its sitting on August 16 in Paris Once before the Committee broke down on the issue of the Frontier question the Italian representative claiming that any such discussion was outside the competence of the Commission and the present one also may be wrecked on the same rock

August 15 1935

A BRIEF SURVEY OF THE RECOMMENDATIONS OF THE MOSLEM EDUCATION ADVISORY COMMITTEE

By RAMESH CHANDRA BANERJEE, M A

[Mr Jatindra Mohan Datta has laid us under an obligation by contributing his illuminating article A few thoughts on the Report of the Moslem Education Advisory Committee to the April issue of *The Modern Review* of this year The present humble article proposes to be a supplement to and not a substitute for, the same The subject is I think of great public importance and a full and frank discussion of it is very necessary for the good of the education of the country I have tried to avoid facts and discourses of Mr Datta as far as possible without creating gaps in the continuity of the theme or mutilating arguments My humble intention is to give a tolerably full idea of the demands of the M E A Committee]

THE report of the Moslem Education Advisory Committee published 1934 is a study in psychology The numerous recommendations" made by the sixteen prominent and highly educated Muhammadan gentlemen are best examples of the length to which the mendicant propensity of the human mind can be carried without the least regard for justice and equity so far as others are concerned It will be little exaggeration to say that the gentlemen of the committee seemed to be thinking that there were only two parties concerned in the matter, viz., they themselves and the Government, the givers and the takers The irrelevant thought that there are a few Hindus in the country, who contribute three-fourths of the Government money and whose interests should also be considered by the Government, does not seem to have bothered them very much. Throughout the report there is only one cry ringing—"Give us this and give us that." The problems of education as such unemployment of educated young men which is so intimately connected with the education of the present day, the baneful effects of education in segregate communal schools, how far national interests are served by the education now in vogue the problems of the teaching profession, possible improvements in vocational and general education—these and similar matters do not seem to have received much or any attention The one predominating thought in the minds of the members seems to be to press the Government for more and more money Special stipends, special scholarships, special boarding allowances special schools and colleges, special posts and reservation of places in Government offices and Government-controlled educational institutions—this is the theme that is kept up from one end of the report to another Spoon feading is, no doubt, good up to a certain extent. One can only hope that there are thoughtful public-spirited Moslems who do not agree to their community being spoon fed for ever

Apart from what the great Muhammadan community will think in the matter, the general public ought to take an interest in it. Great constitutional changes are in the air The educational policy of the Government, defective as it is at present, is likely to be more seriously affected in the near future by causes that are well known It is, therefore necessary for the public to keep themselves acquainted with the important developments that occur in connection with the educational work of the Government Let us now turn our attention to the recommendations of the M E A Committee which are certain to influence the education policy of the Government more and more in the near future.

For the sake of convenience and clearness I shall deal with the recommendations seriatim as they occur in successive chapters of the report.

Primary Education

In regard to 'Moslem Primary Education in Bengal (Chapter III) the committee makes

22 recommendations of which the following are noteworthy —

No (1) Pending the introduction of free and compulsory primary education, maktabs should be retained as separate institutions

(But, it is added "if provision is made for religious teaching in primary schools when the Primary Education Act will be in force and text books do not contain anything,' objectionable, no such distinction will be necessary)

No (6) In mixed primary schools of two teachers, *one must be a Moslem*

No (7) 'Rules should be framed to prevent the exhibition of religious symbols or the use of signs which may be offensive to the pupils of any community

No (8) Rules should be framed in the interests of the Moslem cultivating class to close the primary schools at certain seasons of the year according to local needs

No (9) In all primary schools work should be suspended for an hour on Fridays to enable Moslem boys to say their Jumma prayers and for half an hour on other days to enable them to say their midday prayers

No (11) The number of Muallim training schools in the province should be increased half the number of schools for training of primary school teachers be designated Muallim training schools

No (12) In board schools under the Primary Education Act the number of Moslem teachers should be proportionate to the Moslem population of the district

No (13) Adequate representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary Education Act

No (16) Number of primary scholarships open to competition should be divided according to the number of primary schools and maktabs and separate selection of candidates to be made for each competition

Nos (17) & (18) Additional grant of Rs 3,80,000 for excess grants to maktabs (Maktabs already get grants 50 p c in excess of ordinary primary schools)

No (19) Higher subsidy to these institutions

No (20) Models maktabs to be established at every sub-division under the control of the district boards

No (21) At least half the members of the school boards should be Moslems

Let us now carefully examine the recommendations Some of these have been couched in very clever diplomatic language which may deceive the unwary reader No 1 is a veiled hint that unless all primary schools are maktabized, in a way, the *existing maktabs must be retained* No 6 asks for 50 p c division of the number of teachers in mixed primary schools having only two teachers But No 12 demands Moslem teachers in board schools in proportion to the district population Nowhere is there any stipulation about the number of pupils of the Hindu and the Moslem community Suppose in a mixed primary school there are 45 Hindu and 5 Moslem boys If two teachers are employed one must be a Moslem If the *school be a board school, in, say Chittagong or* Noakhali, how is the proportion of 90 Muslims to 10 Hindus, for instance, to be worked out ? The 10 p c is of course, to be ignored But what if the reverse is the case ? Nos 13 and 22 are of similar nature The cry of population percentage is raised by Moslems wherever any profits are to be distributed But in the matter of work for the public, contribution to public institutions, this argument is conveniently forgotten Efficiency, of course, is out of the question where communal proportion must be preserved !

Recommendations (7) and (9) will, in a way turn the future primary schools into mosques and very cunningly the dangerous "music before mosque question is raised here In the apparently innocent phraseology of Recommendation No 7 *lies hidden the rabid communal* mentality It is well known that there is hardly any religious 'symbol' or 'sound" which used in a school, can offend the feelings of Hindus On the other hand extraordinary quickness in taking offence at such things has been shown by the communally minded Moslems, as is proved by recent events in the country If it is really intended that school houses and school work should be completely dissociated from exhibition of religious feeling of any kind on the part of pupils and teachers why then is the proposal for suspension of work every day for Moslem prayers (Recommendation No 9) ? Readers will kindly note the language of these two recommendations In No 7 it is not said that 'offensive" symbols or sound should not be used in mixed schools, that is, where both Hindus and Moslems read , but the request seems to be in respect of all schools In No 9 the language is candid and clear—"in all primary schools' work should be suspended to enable Moslem boys to say their prayers The reader may think that by implication, all primary schools means those where Moslem boys read But who knows ? It will be no wonder if gentlemen who seriously recommend arrangements for teaching Arabic or Persian to be made in all secondary schools 'irrespective of the number of Moslem boys attending them" (as we shall see later on), order suspension of work for midday prayers to suit the convenience of prospective Moslem pupils

Recommendation No 8 wants to close primary schools at certain seasons "in the interest of the Moslem cultivating class" as if certain seasons *which will 'cause inconvenience to Moslem* cultivators will not do so to Hindu cultivators !

Recommendations 17 to 21 all want more money for those segregate communal institutions that are, even in the opinion of expert educational officers of the Government, detrimental to the educational progress of the Muslims themselves. The maktabs are already in a privileged position They enjoy more Government

grants in aid than ordinary primary schools (which are also opened to Moslems) proportionately This excessive Government favour to maktabs does not satisfy the M E A, Committee. It wants nearly four lacs of rupees more. Regardless of the fact that mainly on these maktabs along with the madrasahs, about 16 times more money is spent by the Government than it spends on exclusively Hindu institutions, and that even Government funds have their limit the Committee feels no delicacy in making this extraordinary demand That so many highly educated men can unhesitatingly demand such a huge sum out of public funds for communal institutions is an amazing phenomenon That they openly espouse full communal separatism is further proved by the recommendation (16) that even primary scholarships should be divided according to the number of maktabs and primary schools, and that half the existing Guru training schools should be called Muallim training schools (No 11)—the objection against the word guru being due perhaps, to the fact that it is supposed to be a "Hindu' word

Such is the nature of the advice given by the M E A Committee in respect of the primary education of Muslims Evidently the Committee does not want little children to forget the communal differences, as far as possible, in common schools, reading a common curriculum through the common mother tongue It wants, on the other hand to show up the existing differences even where they need not be shown that is in the temples of learning It does not stop here, it tries to widen the gulf create a spirit of discord in the minds of the future citizens of the country in the earliest stage of their life If there are thoughtful and patriotic Moslems in the country they ought to see that the source of national life is not further poisoned in this way As if it is not enough disgrace for a nation to have a set of schools as symbols of communal separatism, the Committee proposes to carry the spirit of separatism into all primary schools How much better it would have been if it had the foresight and courage to advise Government to close down all communal schools and merge them all in one class of common schools for general education where boys of all castes and communities might begin their life in an atmosphere of communal love and harmony!

I cannot bring the subject of Moslem primary education to a close before referring to the Committee's futile attempt to prove (p 40 of the Report) that maktabs are not segregate schools. Space will not permit me to give a detailed account of the genesis of the existing maktabs But suffice it to say that the earliest objection of Moslems to participating in the common educational system of the country inaugurated by the British Government was that the atmosphere of the schools was not Moslem, the teachers were Hindus, and that there was no provision for religious instruction of Moslems.* To meet these objections, secular education was provided for in the old maktabs retaining their religious character In the maktabs teachers are Moslems, reading of the Quran and teaching of Islamic ritual is part of the curriculum even the vernacular of the province takes on a communal colour there and becomes Muslim Bengali, and in official language also maktabs are 'Muslim primary schools Yet the M E A Committee wants people to believe that maktabs are not segregate schools† If, in spite of their definite communal nature some Hindu boys are found in them as unwelcome guests trying to receive, in the midst of great difficulties a smattering of elementary education, it is because there are no ordinary primary schools within a manageable distance, and their love of education is very strong

The following words of Mr Zohadur Rahim a Europe returned Moslem gentleman, will be very appropriate in this connection

> 'A few words about Maktabs I consider them even more harmful than the higher educational institutions They are veritable institutions of segregation and deserve the strongest condemnation They segregate the rising generations of the two great communities at a time when their minds are most pliant most receptive and most impressionable and hence most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives §

Incidentally there is another side to these maktabs Mr Zohadur Rahim says in the same article

> 'Moreover the money spent on the Maktabs is only a sheer waste of money Because many of these Maktabs specially for girls exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers The girls' classes usually being held within the purdah avoid detection of actual state of affairs by the inspecting officers'

Further

> Much useful purpose will be served by the amalgamation of the Maktabs with the primary schools'

SECONDARY EDUCATION (CHAPTER IV)

On this subject, the Committee makes 16 recommendations The main demands are

No (1) Population percentage of appointments to be held by Moslems in Government High schools

No (2) "Adequate' representation of Moslems

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* Vide Hunter's Indian Mussalmans" from which profuse quotations have been made in the Report itself

† Vide also Hartog Committee Report

§ 'Pseudo-communalism' by Mr Zohadur Rahim The Amrita Bazar Patrika (Dak edition)—3rd May 1935 pp 7 and 12

on the teaching staffs of aided secondary schools —that is not less than 45 p c of the teachers must be Moslems and this must be a condition precedent ' to the sanction of grant-in-aid

No (3) ' Adequate representation of Moslems on the managing committees of aided schools In no case should it be less than 33 p c of the members

No (4) The University should take steps to secure effective' representation of Moslems on the managing committees and teaching staffs of unaided high schools

No (8) Free-studentships for Moslems should be 20 p c of the total school population

No (9) Teaching of Arabic and Persian in high English schools "irrespective of the number of Moslem pupils attending them

No (10) Schools serving Moslem areas should be substantially financed"

No (11) Adequate facilities should be offered for starting schools in suitable centres in Moslem localities

No (15) Age-limit should be lowered in respect of free-studentships to give Moslems better chance to compete with Hindus

No (16) Islamic history should be made an optional subject for the University Matriculation Examination"

In the course of the demands for population percentage of teachers in Government schools and for at least 45 p c. in aided schools there is no mention of educational qualifications Perhaps the Committee thinks that these are of no use in educational institutions the only *thing that matters is a certain percentage of* Moslem teachers, qualified or unqualified Similarly, when it is demanded that at least 33 p c. of the members of the managing committees must be Moslems it is not thought necessary to enquire how far Moslems have helped to found a particular school In neither case, does the number of Moslem pupils count. A school may be founded by the efforts of Hindus alone, the pupils may be Hindus entirely That will not prevent the Moslems from having *at least 45 p. c. of the posts of teachers* as well as at least 33 p c of members of the managing committee. On page 5* of the Report it is shown that the percentage of Moslems to total pupils in the middle and high stages of secondary schools in 1931 32 was 20 4 and 19 3 As to the number of secondary schools founded by Moslems, no accurate figures are, of course, available. But one may not be held blameable if he draws his own inference from the fact that up to 1931, there were approximately *1006 high schools founded by Hindus* and *only* 37 by Moslems* It is now for impartial readers to judge how preposterous is the demand for population and similar percentage of teachers on the staffs and members on the managing committee of schools.

The demands contained in Recommendations 10 & 11 would not be significant had it not been a fact that there are already 5 secondary schools founded and maintained by Government exclusively for the general education of the Moslems *viz* the Anglo Persian department of the *Calcutta Madrasah the two Moslem H E. schools* at Dacca and Chittagong and two Moslem M E schools in Calcutta, there being no school of this nature exclusively for Hindus In the face of the above fact, and the other well known one *viz* that Moslem education draws nearly 17 times the money spent by Government for purely Hindu education does not the demand for extra *facilities" and substantial aid for schools in* Moslem areas sound extravagant ?

The solicitude of the committee for Arabic and Persian and Islamic history only proves its eagerness to sow the seeds of the spirit of communal *separatism in the minds of Moslem students*. Those who are connected with school education for a long time know that Bengali Moslem students find Sanskrit more congenial to their natural tastes and aptitude until certain extraneous influences begin to work upon their minds in the vain attempt to Arabianize genuine Bengali lads In spite of the extra leniency of *the examiners in Arabic and Persian on account* of communal partiality the heavy strain caused to Moslem students by their efforts to acquire a rudimentary knowledge of these difficult foreign languages should have been a matter of serious consideration on the part of the Committee Neither do the Committee seem to bear in mind the fact that a knowledge of the history of the country is more necessary for matriculation boys than that of the history of the other countries Hence they recommend that Islamic history *should be one of the optional objects in the* matriculation examination which cannot be done generally speaking without excluding history of India or some other equally important subject.

Recommendation No 15, namely, that the *existing age-limit for free studentship in schools* should be lowered is of course, on a par with other absurd demands for the benefit of Moslems alone, irrespective of considerations for other communities

But Recommendation No 8 has more beauty in it than any other If this principle is acceded to, and Moslems avail themselves of it in a moderate way economic difficulties of Moslem students will be fully solved For example, in a school with 80 Hindu and 20 Moslem boys, all the *latter will have to be free students They will thus* receive education at the cost of the Hindus, practically Besides this at least 45 p c of the teachers must be Moslems , on the Managing Committee also there will be at least 33 p c Moslem members, if not more, though they may not have done anything to found the school. Thus without spending a pie and without rendering any service, the Moslem Community will have so many boys receiving free education in a school

*Vide article—' Hindu and Muslim public spirit in Bengal" *The Modern Review* for March 1934

founded by Hindus almost half if not more of the posts of teachers and a powerful if not predominating voice on the Managing Committee Is not this proposal more alluring than the prospects of winning a prize at the Derby Sweeps where one has to spend at least some money to gain more ?

But, there is more wonder in store for us There is Recommendation No 7 which says

> Special hostel stipends should be granted to poor Moslem boarders and they should be relieved of the liability of paying seat rent furniture rent the municipal taxes etc'

So come one come all ! Every thing free ! Education free Free board and free lodging ! No rents and taxes of any kind ! Of course the M E A. Committee is not an unreasonable body They demand hostel stipends etc for 'poor Moslems only But, then is not the whole Moslem community poor ? And hence are not all Moslem students poor ? Look at the spendid privileges granted to the students of this 'poor community elsewhere Says the Report

> It may be noted that in Madras all poor Moslem pupils are admitted at half fees into all recognized institutions (Page 60)

One wonders at the commendable spirit of moderation displayed by the Committee in demanding only 20 p c. and not cent per cent free studentships for the inevitably poor Moslem students However if the Moslems can gain only these two points (Recommendations Nos 7 and 8) and cleverly keep to the limit, they can receive education at the cost of the Hindus as well as board and lodging and kindred things at the cost of the Government three fourths of whose funds are supplied by the Hindus And after receiving (not necessarily completing) education at the cost of others they will have free admission to Government service, service under semi government local bodies and educational institutions Here is a chance for Hindu Muslim unity again So Hindus loosen your purse-strings do not miss this new opportunity of cementing Hindu Muslim unity The Government, in these days of the Communal Decision cannot reject these demands And Hindus must not oppose them for then if not anybody else Hindu Congress leaders like Mr Bhulabhai Desai and others will be angry !

College and University Education
(Chapter V)

On the subject of college education the Committee's recommendations breathe the same narrow communalism as will be proved by the following out of a total of 14

> Free-studentships should be raised to 8 p c of the total college population of which 6 p c should be reserved for Moslems (No 1)
>
> The present rule forbidding the holding of a free-studentship along with a stipend or scholarship should not be observed in the case of Moslem students (No 2)
>
> Moslems should be adequately represented on the staffs of Government colleges and appointments should be made by the D P I without reference to the Governing Bodies (No 5)
>
> Lower seat rent and more rent-free seats in Moslem hostels are demanded (No 6)
>
> A definite percentage of seats to be reserved for Moslem in medical engineering veterinary and training colleges and the percentage to be gradually increased (No 7)
>
> (*N B*—There are already reserved seats in these institutions for Moslems)
>
> Minimum qualifications should be accepted in the case of Moslems for admission to professional and technical colleges (No 8)
>
> Admission tests should not prevent the percentage of Moslem students being reached (No 9)
>
> The grant in aid rules should be modified so that there may be adequate number of Moslem on the Governing Bodies of aided colleges and such adequate representation be the condition precedent to the sanction of grant in-aid (No 14)

A glance at the above will convince the reader of the unjust and excessive nature of the demands made There is also an ominous hint as regards the future of the non Government colleges of which only 3 can be taken as founded by Moslems and 29 by Hindus The desire to thrive at the cost of the Hindus and curtail whatever independence is now enjoyed by the private educational institutions mostly founded by Hindus, is seen here too More comments will be superfluous, except that to give effect to No 9 admission tests will have to be done away with for the benefit of Moslems

Universities

With regard to the Calcutta University the following recommendations (out of a total of 12) show the attitude of the M E A Committee

> No (1) That the election of members of the Senate by the registered graduates be made on the lines of the Dacca University i.e., Moslem graduates electing Moslems and Non Moslem graduates electing Non Moslems There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate
>
> No (2) The proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal *N B*—The M E A Committee's reverence for Europeans is praiseworthy
>
> No (3) Seats to be reserved for Moslems in the Syndicate
>
> No (4) A definite percentage of ministerial and administrative posts be reserved for Moslems.
>
> No (5) That an adequate number of Moslems should be represented on the selection board Committees board of moderators in arts and science in the school committee in the Press and Publication committee in the students welfare committee and in the Board of Indian Vernaculars
>
> No (6) That more Moslems be appointed as examiners and paper setters

No (7) "That in the case of schools and colleges already recognized the University should notify the authorities that as vacancies occur in the committees Moslems should be appointed until the community is adequately represented'

No (8) 'Schools in Moslem areas should receive sympathetic treatment in the matter of recognition"

No (12) 'That books by Moslem authors should be prescribed as text-books by the University Post-Graduate Department'

As regards the Dacca University, the following recommendation is worth noticing

'50 p c representation should be given to Moslems in all selection committees"

I have given above the demands of the M E A Committee with regards to the Calcutta University at some length, because these matters ought to receive the serious attention of the Hindu public of Bengal The University of Calcutta is practically a creation of the Hindus *Behind every brick of the magnificent edifice* lies Hindu brain, Hindu labour and Hindu money Even now, the endowments that constitute the sinews of the institution are almost all Hindu In March, 1931 the year in which the M E A Committee published its report Mr Shyamaprasad Mukherji (now Vice-Chancellor) said in the Bengal Legislative Council during budget discussion that the value of the endowments received by the University during the five years preceding was 16 lacs, of which a little more than two lacs was contributed by a Christian gentleman (Dr H C Mukerji) and only Rs 600 was given by the Moslems* Yet the M E A Committee wants Moslem rapresentation on the Senate on population basis "adequate' representation of Moslems in every committee and board, reserved posts of clerks, examiners and paper setters etc etc Nowhere does the Committee consider the question of educational qualifications of the Moslems, though these should be the first requisites of the senators, syndics and others in *this matter*

If the contribution in money made by the Moslem community to the University is negligible, the numerical strength of the students of the same community reading in the colleges under the University is not less so According to the table given by the Committee itself (page 61 of the Report) the percentage of Moslem students to the total number of students reached the grand figure of 13.3 *in arts colleges and 12.9 in professional colleges* in 1931-32 This remarkable progress has been made after nearly a quarter of a century of extraordinary and excessive favouritism shown by the Government to the Moslems in all possible ways in all educational institutions under its control. Is it not a convincing proof that undue indulgence is really a hindrance, not a help in any sphere of life above all in the educational sphere?

*A B Patrika (Dak)—23 March 1934

Viewed side by side with the fact that there are nearly 788 Hindu registered graduates as against only 6 Moslem graduates,* the demand for half the elected members of the Senate to be elected by the Moslem graduates alone is nothing short of preposterous Recomendation No 7, if given effect to, will nullify many provisions of the school code which has received sanction both of the Government and the University

But Recommendation No 12 is the strangest of the whole lot The Post graduate department exists for higher culture Text books selected by *the department for* M A and M Sc. examinations should be of pronounced merit and noted for scholarship displayed therein Here also the demand is made that books by Moslems must be chosen without mentioning the question of the merits of the books Can absurdity go further?

The introduction of the virus of communalism into the Senate and Syndicate which is proposed by the M E A Committee will not only throw out the Hindus from their legitimate places in the institution built up with their life blood but will also cause incalculable harm to the cause of education of the country as a whole Therefore *let those who are honestly interested in the* the welfare of the Calcutta University be on their guard

The attention of the lovers of the Bengali language is also drawn to the following words of the M E A Committee's report

'There are Moslem writers of Bengali books of merit and ability, but still *the Moslem works are not to be found as prescribed texts in the University curriculum The text-books in Bengali prescribed by the University are in some cases repugnant and even revolting to Moslem sentiments Text books prescribed by the University are associated with Hindu traditions, Hindu legends and Hindu philosophy'* [Italics are mine]

As to the statement contained in the first sentence suffice it to say that it is false Moslem writers of elegant Bengali, like Musharraf Hossin, Mozammel Huq Jasimuddin Barkatulla, Golam Mustafa Wazed Ali, Kazi Nazrul Islam have found their places in the Intermediate and Matriculation Bengali selections But, here also communal questions should not arise Students should read only the best writings, irrespective of the religion professed by the writers

As regards the complaint of text books prescribed by the University being 'revolting' and "repugnant," because they are "associated with Hindu traditions, Hindu legends and Hindu philosophy,' the same may be said by Hindus with regard to the writings of Moslems These traditions, etc., are at least Indian and the fathers and forefathers of many Bengali Moslems of the

*The figures are from Mr J M Datta's article —"Relative public spirit of Hindus and Muhammadans, *The Modern Review June 1934 The calendar of* the Calcutta University for 1931 gives a list of 282 registered graduates of whom only one is a Moslem

present day loved and respected them. By the by, have Moslems any objection to reading the Shahnamah, which contains descriptions of kings and men of Persia in pre-Moslem days, or stories and scenes from the Old Testament of the Bible?

It is to be noted that the M. E. A. Committee appointed in 1914 also raised a similar cry against standard Bengali—(pp. 17 and 18, M. E. A Committee's Report, 1915). Many Moslem individuals and associations similarly attacked standard Bengali in their evidence before the University Commission of 1917-19 (Report vol. VII). It is clear that a crusade is being carried on against that exquisitely rich and beautiful language which has won the admiration of the civilized world and has secured the Nobel Prize, only because the language and its literature have been built up mainly by Hindu Bengalis.

By the by, the M E. A. Committe which is strictly fond of the formula of population percentage in all matters of gain, has perhaps forgotten to put forth two eminently just demands, namely, that 54.8 per cent. of the passes in the university examinations must be reserved for Moslems and that the same percentage of words of that strange stock, named, "Muslim Bengali" must be used in all Bengali text-books of the University (The Dacca University is already striving to achieve the second object)

Madrasah Education (Chap VI)

This object receives fuller treatment at the hands of the Committe The chapter covers 32 pages, the next biggest chapter being the one on Maktabs (chap. III), which occupies 19 pages This is only natural for a committe to whom only communal matters and communal aspects of other matters were subjects worthy of consideration,

The Recommendations (22 in all) are to the effect that the reformed system of Madrasah education should be retained, that 60 p c. members of the Dacca Board should be Moslems, that Tibbi (Hakimi system of medical treatment) should be included in the course of studies of the Calcutta Madrasah, that Rs. 60 be the minimum grant to a Junior Madrasah, and Rs. 200 to a high Madrasah, etc etc.

The amount of grant in-aid demanded for a Madrasah is considerably larger than that which an ordinary Middle or High school can hope to obtain

"Education of Muslim Girls and Women" (Chap. VII)

On this subject there are 23 Recommendations in all, of the same type as those in the case of Muslim boys, the following being more noteworthy:

Establishment of a Government High School for Girls (No 1) (This has already been done).

Starting of three Government hostels—one at Calcutta, one at Dacca, and the third at Chittagong —for Muslim girls; and no seat rent, furniture rent, municipal taxes, etc, to be paid by the boarders (No 10)

Stipends for poor Moslem girls to enable them to meet hostel charges (No 11). Free-studentships for Muslim girls to the extent of at least 50 p c of their own enrolment in Government and aided schools (No 13). All poor Muslim girls to be exempted from payment of conveyance charges (No. 14).

All the other demands are of the same nature as those in the case of Moslem boys, *viz.*, appointment of Moslem teachers, Moslem members on managing committes, "liberal" grants-in-aid to schools (including Madrasahs), special scholarships, appointment of a Muslim lady to the post of Assistant Inspectress of schools for Muhammadan education, etc etc.

Remarks made in connection with the Committee's demands for Moslem boy's education also apply here.

Scholarships (Chapter VIII)

The readers of *The Modern Review* have already an idea of the very large number of scholarships specially reserved for Moslem students from an article which appeared in it some time ago* There are no special scholarships for Hindus and the depressed classes, who are admittedly backward in education, have been shown scanty consideration in this respect. The considerable number of special scholarships reserved for them does not preclude Moslem students from competing for the general

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**Vide* Article—"Muhammadans and the Education Policy of the Government"—*The Modern Review* for November, 1931

"Total number of Government scholarships under the Calcutta University (*i.e*, for Matriculates and upwards) is 271, of which 68 are reserved for Moslems 11 for the Depressed Classes and the rest for all

Of the 66 scholarships under the Dacca University, 35 are reserved for Moslems, 3 for Depressed Classes the rest for all

The total number of Government Scholarships for Middle and Primary Examinations is 515, of which 79 are reserved for Moslems, 106 for Depressed Classes, and the rest for all.

Scholarships endowed by Hindus under the Calcutta University at the disposal of Government—20, open to all

Scholarships endowed by Moslems for Moslems in the Calcutta University—6

Endowed by Hindus for Moslems—3 (in the Calcutta Madrasah)

Total number of Mohsin Scholarships and stipends distributed in schools and colleges throughout the province is 526 Jack Muhammadan Scholarships—6 (of Rs 90 each annually)

N B—There are 30 Government scholarships in the Calcutta Madrasah of a total monthly value of Rs 376 There are 8 scholarships in the Hooghly Madrasah Of the 14 Trust Funds for stipends and prizes in the Calcutta Madrasah, 3 are permanently endowed by Hindus, *viz.*, Scindia Fund, Darbhanga Fund and Gwalior Fund Besides all these there are 18 Mohsin scholarships

scholarships In spite of this, the M. E. A committe observes

> The existing special scholarships and stipends are not only inadequate in number but are in most cases insufficient in value to enable poor Moslem students to continue their education without pecuniary embarrassment

After harping on this topic the Committee proposes special scholarships for Moslem boys and girls under 18 different heads

> Overseas scholarship post-graduate research scholarships graduate scholarships senior scholar ships junior scholarships scholarships on the results of the school final examination middle scholarships primary final and primary preliminary for the Ahsanullah School of Engineering (Dacca) for the Bengal Engineering College for the Government Commercial Institution (Calcutta) Dacca Government Moslem High School on the results of the Junior and High Madrasah examina tions and Islamic Intermediate examination for students of the Calcutta Madrasah and for medical students Scholarships are to be avail able in the Islamia College (Calcutta) too The number of scholarships under different heads varies from 1 (overseas) and 2 (post-graduate) to 240 (primary final) 208 (middle) and 275 (medical students) and the value of each from Rs 100 to Rs 3 p m

Altogether the M E. A Committee wants for the Moslem students 1516 scholarships (excluding the overseas one) of the aggregate value of Rs 14911 a month as against the 240 exclusive Moslem schlorships of Rs. 1864 a month now existing according to its own report. As the scholarships are tenable for from 1 to 4 years the amount will become 3 or 4 times heavier from the 3rd or 4th year of the introduc tion of these new rules

The reservation of special scholarships in such large numbers will not, of course, preclude their holders from competing for general scholarships. The Muslim scholars will also get free student ships in all institutions (Schools, Colleges and Universities) irrespective of any rule to the con trary If suitable Moslem girls are not available for enjoying some special scholarships, these may be given to boys If Moslem students are not to make use of scholarships in any special institu tion the scholarships may be given to Moslem students in general institutions In other words, care must be taken that no scholarship remains unused and that none is used by a Hindu.

No one should object to giving scholarships, stipends etc., to poor and deserving students Let students, as such, get as many privileges as possible But, the reservation of privileges on communal grounds is most objectionable

Appointment of Moslems in Educational Services. (Chapter IX)

The following recommendations besides others will speak for themselves

Non Ministerial

Moslems to hold posts in population percentage Until this proportion is reached the formula of 2 Moslems to 1 non Moslem to be observed in filling up vacancies

In cases where a suitable Moslem candidate is not available in a particular department first the Assistant D P I for Moslem education and then if necessary the Government should be asked to supply a candidate

No proposal for retrenchment should affect the number of Moslem officers

A larger number of Moslem district and sub-divisional inspectors should be appointed and until the population percentage is attained 2 Moslems to 1 non Moslem should be the proportion in filling up vacancies etc etc

It is to be remembered that besides the large share of the general Government posts held at present by Moslems, there are the special posts—the Asst. D P I for Moslem education and one Asst. Inspector of schools for Moslem education in each division

Ministerial

Here also the population percentage is demanded The request that 'Mathematics be made an optional subject in the competetive examination for recruitment in the Bengal Civil Service is self illuminating

A few words on the results of the introduc tion of communalism in Government service may not be out of place. It is a fact that, because of the avowed communal bias of the Government and the well-organized character of the Moslem community, Hindu Government officers in many cases are not only afraid to look after the legitimate interests of their community, but shrink from doing bare justice to their co-religionists, if there is any risk of incurring the anger of the Moslems There are many highly placed Hindu officers who are handicapped by their constant dread of subordinate Moslem officers as well as the local Moslem public even in doing their duty Moral cowardice, no doubt, also plays a part here On the other hand many Moslem Government officers make the fullest use of their official position to further the interests of their community In view of these facts the motive behind the Moslems insistence on the appointment of more and more inspecting officers under whose control there are large numbers of Moslem and general schools, will be clearly seen The unfortunate attitude of a class of inspecting officers exerts an almost paralysing influence on schools founded and managed by Hindus though they are open to all

Text books and Text book Committee (Chapter X)

Though it is well known now that the T B Committee is a show of which the keepers and managers are Moslems, yet the demands on this subject are

That 50 p c members must be Moslems that 50 p c of the assistants on the establishment of the T B Committee should be Moslems, that *'text books should not contain non Islamic ideals ideas and expressions which are regarded by Moslems as objectionable*

That readers and primers of a definitely Moslem character should be prescribed for maktabs that Maktab readers should be alternative text-books in primary schools books by Moslem authors should be included in the list of text books for university examinations etc etc [Italics are mine]

It is to be noted that the M E A Committee under notice has not repeated the demand of the Committee of 1914 viz., that Moslem authors being poor should be allowed to submit their books to the T B Committee in manuscript! Perhaps the authors have become rich now!

Physical Education of Moslem Students (Chapter XI)

Love of communalism and favouritism play a great part here, too, as will be seen from the following recommendations

That funds be provided to assist Moslem institutions in purchasing play fields that the rule regarding educational institutions to contribute two thirds of the estimated cost for the purchase of games apparatus be relaxed in favour of high and junior Madrasahs that the introduction of Rai Bishi and folk dances be not insisted on in special Moslem institutions etc etc

It seems the efforts of Mr Gurusaday Dutt to revive the virile national dances of Bengal are going to be opposed by the powerful "allies' of the present British Government. What earthly objection there can be against the innocent manly exercises is hard to conceive—except that these are being re-introduced by Hindu efforts I have seen a distinguished educationist, a high Government official, taking special delight in the Raibeshé dance. It is hopeful to see at least one Moslem gentleman with different views in this respect From the conduct of a class of Moslems one is inclined to suspect that they are determined to behave like the proverbial "fly in the ointment in every affair concerning the welfare of the nation at large

The Minutes

There are five minutes attached to the end of the report Some of these are also interesting Sir Abdullah al Mamun Suhrawardy says

'Urdu and Mussalman Bengali should be mediums of instruction like classical Bengali'

Mr Mahmood Hasan says, besides other things that

suitable purdah arrangements must be made for Muslim girls in all Government girl schools adding that it is possible for a Muslim girl in the Punjab to pass the B A examination without coming out of the purdah

Maulvi Nur Ahmad M A B L of Chittagong simplifies work by making the recommendation that *"annual special allotment of Rs 50 lacs,* in addition to what is at present being allotted for Moslem education' should be provided He is "emphatically of opinion that unless Government accept this recommendation and allow the required sum year after year, there is no hope of Moslem regeneration in the near future in Bengal."

How simple and candid! If other members followed this example and each recommended a modest sum of, say, fifty, sixty or eighty lacs in a lump, without going into details, much labour and time would have been saved and the report, instead of covering 172 pages in print might have been finished in one page for the convenience of all readers!

One more noticeable thing is that among the 16 Moslem gentlemen who signed the report (excluding the D P I Mr Bottomley and the present Minister of Education who did not sign) there occurs the name of Mr A K Fazlul Haq whose pre-arranged election to the Mayoralty of the Calcutta Corporation has been proclaimed by some Congress men as an indubitable proof of Hindu Moslem unity For the enlightenment of Hindu Government officers, it may also be mentioned that Khan Bahadur M A Momen, President of the Committee, is a Government pensioner and that three other Moslem signatories are still in Government service

A Word to the Hindus

However strongly we may condemn some Moslems for their communal activities, we Hindus are also blamable in many respects The Hindus of Bengal have not yet done anything in a systematic and organized way to check the spread of communalism The Moslems must be given this credit that they have the power of organization While Hindus allow their case to go by default before the Government, the Moslems with their better practical sense do just what is needed at the right moment. The Hindus are idly looking on while the whole field of the country's education is being vitiated by the poison of communalism I may mention in passing that the last Hindu *educational* conference held about two years ago under the distinguished presidentship of Babu Ramananda Chatterjee passed a resolution to the effect that a *deputation of leading Hindus* should wait on the Governor of Bengal to represent the case of *the Hindus in the matter of education* Nothing appreciable has since been done While the Moslems are *trying to gain their ends by* tactfully approaching the Government and pressing very strongly what *they think to be* their claims we are simply sleeping As long as our schools and colleges depend on Government help and protection, it is utterly senseless to allow others to influence the Government to prejudice the national cause without ourselves trying to get the best out of the same.

Before concluding I have to beg pardon of

the readers for taxing their patience to such an extent. I have dwelt at some length on these matters, because I think it necessary to give the public a clear and compehensive idea of the powerful efforts that are being made to further poison the whole educational system of the country *from top to bottom, so that steps, if* possible, may be taken to combat the evil

To my Moslem brethren I will now present the following words of Mr Zohadur Rahim in the article quoted before

> Every educational institution ranging from the type of Fuhma college Calcutta down to the village maktab founded on communal basis cannot but create a feeling of estrangement between the literates of the two communities Nothing can be more unfortunate nothing can be more suicidal *for a country than to keep the two essential com* ponents of her population educationally and culturally aloof from each other

If there were more Moslem leaders who could give their co-religionists equally good advice and persuade *them to abandon their love of communal* institutions, the Moslem comunity and, thereby the whole country would have been highly benefited

But, for the rapid spread of communalism in *educational institutions* and the departments of the Government, the Government of the country that gives open and substantial encouragement *to this mentality deserves more condemna* tion I draw the attention of both to the following very salutary words of the Hon'ble Sir Douglas Young Chief Justice, Lahore High Court, uttered at a banquet given by the Sikhs

> Whereas I am concerned the only criterion whereby I would judge these matters (posts) was merit Others might settle such matters communally but I will not
>
> If every community depended on their own exertions for their own advancement than on being helped to get jobs it would be so much better for themselves and for India India will attain the place which she so eminently deserves only when complete reliance is learnt to be placed on one s own exertions The community which will ultimately rule India will be that community which had confidence to stand by its own exertions *A B Patrika* (Dak) May 5 1935 p 10 May 18 1935

COMMENTS AND CRITICISM

"Scholarships and Council Seats for 'Harijans'"

To
The Editor
"The Modern Review,"
Calcutta

Dear Sir

I read your note on the scholarships awarded by the Sangh If you had inquired from me about this matter I would have been too glad to give you all the information at my disposal I am really sorry that more applications do not reach me from Bengal The same thing happened last year And the contrast between Assam and Bengal is surprising

You may not be aware that the Sangh has an advisory committee of three for awarding scholarships *The members of the Committees are the following* The Principal of St Stephens College Delhi The Principal of Hindu College Delhi and the General Secretary of the Sangh The President of the Bengal Harijan Sevak Sangh makes recommendations whenever necessary and these are generally accepted by the advisory committee.

You may also not be aware that in 1933 34 a sum of Rs. 500 p m was alloted to Bengal for Scholarships *i e.*, half the Raghumal Charity Trust allotment *In 1934 35 this sum was reduced to Rs 375* p m but then also it formed half the Raghumal Charity Trust allotment This has been further reduced to Rs 45 p m this year as the Bengal Charity Trust have considerably reduced their total allotment

I hope this explanation will satisfy you

Yours truly,
N R. Malkani
Joint Secretary
Harijan Sevak Sangh Delhi

"Tea Propaganda Harmful"

To
The Editor
The Modern Review Calcutta

Sir

We must congratulate you on the publication of *your ed torial notes—headed by—'Tea propaganda* harmful' in the July number of *The Modern Review* Tea is not only a luxury but it is also harmful to our health It may be beneficial to a cold country like England but it is harmful and uncongenial to the people of Ind a which is a hot country Sir P C. Roy who is a recognised chemical authority in India is deadly aga nst tea drinking It is proper that you have sounded a note of warning not "to adopt tea as a daily beaverage."

Muhammad Ahbab Choudhury,
Duhalia Sylhet

20 7 35

BENGAL GOVERNMENT PROPOSALS ON THE DELIMITATION OF CONSTITUENCIES

By JATINDRA MOHAN DATTA, M SC, B L

THE Bengal Government has published its proposals on the delimitation of constituencies, and has invited criticisms The proposals are defective, disappointing and inadequate in several respects In this article note we shall deal with a few of them

The Muslim Chamber of Commerce

Of the five Indian commerce seats, one has been allotted to the Muslim Chamber of Commerce The Bengal Provincial Advisory Committee on the delimitation of constituencies by a majority of nine votes to five made the same recommendation Now, a few words as to the origin and history of the claim of the Muslim Chamber The Muhammadans had never been modest in making demands they always over-stated or over-rated their claim in the hope that even if they give up something by way of compromise they would retain enough to satisfy all their communal aspirations But even they did not put forward any such claims—any communal claims for the special seats before the Lothian Committee, for they knew such claim to be absolutely untenable in the matter of trade and industry, where interests are not and can not be divided on communal lines Even the witnesses appearing on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee had to admit that "there is no communalism in commercial matters" [P 94 of the Report, Vol II]

Mr Ramsay MacDonald's Communal "Award' or Communal Decision No 1 was published on the 17th August 1932 And so far as Bengal is concerned, the Muhammadans are given 119 special seats out of a total of 250 The Muhammadans form 55 per cent of the population, and they are given 119 seats, while the Hindus who form 44 per cent are given 80 seats. Thus, so far as the right to representation is concerned, 1 Muhammadan=1¼ Hindu

The Muhammadans at once took the hint. They require only 7 more seats to make them an absolute majority Of the 8 Labour seats, they are expected to secure 5; and of the 2 University seats, they normally expected to get 1 So to make their absolute majority sure, they put forward their claim to 1 Indian commerce seat. The Muhammadans had no commerce organization before, forthwith the Muslim Chamber of Commerce was organized and incorporated on the 1st October, 1932, and a claim on their behalf was naturally put forward

As for the Muhammadans' share in the total trade the Bengal Provincial Banking Enquiry Committee observes that the "Muhammadans take only a *very insignificant* (italics ours) part in commerce, being represented by a few men from the *Western Presidency* (italics ours)" [P 30 of the Report.] Khan Bahadur Aziz-ul Haque was one of the Muhammadan members, and had the statement quoted above not described their position correctly, he would have been the first man to add a dissenting note.

The Muslim Chamber of Commerce submitted a written memorandum before the Bengal Provincial Advisory Committee, and their representatives, Messrs. M A H Ispahani and M Rafique, were orally examined and cross-examined by the Committee In their oral evidence Mr Ispahani presented the Committee with certain new *facts* about *exports and imports*, and *claimed the* Muhammadans' share in them to be 'nearly 75 per cent. [See p. 85 of the Report of the Provincial Advisory Committee on the Delimitation of Constituencies 1933-34, Vol II (Part III)] The Committee was taken by surprise In fact Mr S M Bose, M L C, one of the members, complained thus

> "The Moslem Chamber's case as made out during the evidence was totally different from that made out in their Memorandum circulated to the *members Before the Committee* a mass of *facts* and figures were adduced without any previous notice and without any opportunity of previous examination and checking being afforded to the members' [P 10 Vol I of the Report, etc]

Now, a few words as to the correctness or otherwise of the statements in the Memorandum and the new facts of oral evidence

In their Memorandum they stated the

capital of eight registered companies to total Rs 94,20,000, and they estimated the aggregate capital of other firms to be 'more than 15 crores of rupees' [P 83, Vol II of the Report] The grand total of capital is thus something like Rs 16 crores.

In his oral evidence Mr Rafique stated that "the total capital of the members now was over Rs 18 crores' [See p 84] Cross examined by Mr Narendra Kumar Basu M. A., B L., M L. C. they said

> Q In page 2 of your statement [i.e their written memorandum] it appears that the capital of your registered firms is Rs 94 lakhs Is that paid up capital or nominal capital?
> A. Practically all paid up We shall let you know the details
> Q You say in your statement that the total capital of your members is about Rs 18 crores You estimated it by mere guess?
> A By information we have got
> [See p 89 of the Report Vol II (Part III)]

In the Memorandum submitted by the Muslim Chamber they gave the capital of the following firms to be as noted against their names

Dost Mohammed & Co Ltd	7,50 000
Muslim Press & Publication Ltd	*1,50,000*
Nauman Jaffery Ltd	1,50 000
Ishaq Chandua Ltd.	1,00 000
Wise Brothers Ltd	1,00,000

But from the Report of the Joint Stock Companies in British India, &c. for 1931 32, published at Delhi in June 1935 (the latest official publication on the subject), we find that the *authorized* capital of Dost Muhammad & Co Ltd to be Rs. 7,50,000, but not a single pie of it to be paid up! If the Mr Rafique, who was appearing on behalf of the Muslim Chamber to give oral evidence be the same person as Councillor Rafique of the Calcutta Corporation, then all that we know is that some one in *loco parentis* to him is named Dost Mohamed, and that he is a trader The Muslim Press and Publication Ltd was not in existence. The paid up capitals of the last three were respectively Rs 25,100, Rs 64,000 and Rs. 200 only So much for the accuracy of the statements in the Memorandum and oral evidence which can be varified!

The total capital of 104 members of the Muslim Chamber is Rs. 18 crores, the average capital per member, therefore, works out to some Rs. 17 lakhs And if they be assumed to be making profit at the court rate of interest, viz., 6 per cent, each of them must be making a profit of over Rs 1 lac. But the total number of assessees, (including Hindus, undivided joint Hindu families, Europeans and Christians etc.) paying income tax over incomes of Rs 1 lac in Bengal was 93 in the year 1933 34 (See Return IV, p 85 of the All India Income-Tax Report and Returns for 1933 34) The claim urged on behalf of the members of the Muslim Chamber seems to be extremely doubtful

From the Directory of Exporters of Indian Produce and Manufactures, (8th edition, the latest available) an official publication, we find only 2 Muslims out of a total of 43 jute exporters from Calcutta 9 Muslim rice exporters out of 32, 1 Muslim cotton exporter out of 8 6 Muslims out of 17 grain exporters even in the trade where we would expect a monopoly of the Muslims, we find 4 Muslims out of 10 exporters in raw cow, buffalo and calf hides 2 Muslims out of 19 oil seed exporters So Mr Ispahani's claim that the Muhammadans share is nearly 75 per cent has got to be taken with more than the proverbial dose of a grain of salt!

According to the spokesmen of the Muslim Chamber there are 54 Bengali Muhammadan members out of a total of 104 Now, who are these 54 Bengali Muhammadans? The following questions and answers will be instructive

> Mr Gilchrist I think that those who are born in Bengal can be said to be Bengali Muhammadans How many such members are there in the Muslim Chamber of Commerce?
> Mr Rafique Fifty four
> Mr N K Basu enquired how many Bengali Muslims are managing directors of their firms and asked to *name them* (italics ours)
> Mr Rafique It will be impossible now to do so We can give the list later on if required
> [We think the time has come when the list should be published for public information]
> Mr N K Basu enquired of Mr Ispahani as to the place where he was born
> *Mr Ispahani In Madras*
> [See p 86 of the Report etc., Vol II (Part III)]

Mr Gilchrist put the easiest census test what about the "domicile' test? My wife and all my three children are born in Bihar but they are Bengalis, and not Beharees, by any stretch of imagination

The real fact seems to be that the Muslim Chamber is an essentially non Bengali speaking body composed in its most important

elements of Persians and Moslems from the Bombay and Delhi side And they would be only too ready to sacrifice the true interests of Bengal, *e g*, in the salt duty controversy, they supported the Bombay view as against the Bengal view

Let us finish this with a short extract from Mr S M Bose's Note of Dissent

> 'In no other province has any Commerce seat been allotted to a Communal Chamber of Commerce In Bombay there are numerous wealthy Moslems who control a large volume of trade but they have no separate representation as Moslems in the special Commerce seats nor have they so far as I am aware asked for this In Madras there is the Hides and Skin Association representing the Moslem traders—a very powerful body—which has no separate representation nor asked for this The reason why such a demand has been made in Bengal where trade in the hands of Moslems is much smaller than that in Bombay is easy to understand It is because the object is to secure a communal majority in the legislature

And that is why the Bengali Muhammadan politicians, without any exception are supporting the Muslim Chamber in their claim.

Representation of Calcutta

Under the present constitution Calcutta is represented by 6 non Muhammadans and 2 Muhammadans out of a total of 114 elected members Calcutta, the premier city of India, can not be said to be over represented if it sends 7 per cent of the elected M L C's Bombay sends 8 M L C's out of an elected total of 86, and has thus 9 2 per cent representation Madras, with less than half the population of Calcutta, sends 5 M L C s out of an elected strength of 98, and thus has 5 1 per cent representation London sends 62 M P s out of Englands' total of 492 or out of 615 for the entire United Kingdom

Under the coming constitution, the total strength of the Bengal Legislative Assembly is going to be 250 The Bengal Provincial Advisory Committee recommended 6 General seats and 2 Muhammadan seats for Calcutta They wanted the retention of the present representation, although relatively Calcutta's representation comes down from 7 per cent to 3 2 per cent. But the Bengal Government has gone a little further, they recommend a reduction to 4 General seats for Calcutta. Thus Calcutta will have 4 General+2 Muhammadan seats in an Assembly of 250 or in other words a representation of 2 4 per cent. This proposal is extremely illogical 262,664 Muhammadans of Calcutta are going to have 2 seats, while the 794,259 (mostly) Hindus are to have 4 seats only The average population per Muhammadan seat is 131,000, that per General seat is 199,000 Had the present strength of 6 been retained, the average would have come down to 132,000—a figure very nearly equal to that of the Muhammadans

The inequity of the proposed distribution will appear from the following figures of Literates, and Literates in English for the whole of Bengal, and for Calcutta respectively

	Of all ages			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	303 909	1 586 2 0	737 883	261 679
Calcutta	340 637	91 540	161 515	29 657
	2 6 5 272	1 4 4 730	5 3,368	231 972

Thus Calcutta has 11 2 per cent of the Hindu literates and 22 2 per cent of the Hindu literates in English, and 5 7 per cent. of the Muslim literates and 11 1 per cent of the Muslim literates in English

If we confine ourselves to those who are adults, the results will be still more striking

	Those who are adults			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	1 822 2 6	9 9 414	415 1 9	146 746
Calcutta	239 380	69 786	116 017	29 214

As the figures for all Bengal and Calcutta are not strictly comparable, the former being the number of those who are 24 and over, and the latter for those who are 20 and over, we refrain from making any remarks

And in Calcutta more than half the number of persons assessed to income tax in Bengal reside, and nearly all the super tax assessees

But all the same Calcutta, especially Hindu Calcutta is going to be penalized The Hindus are politically active, give them, therefore, less than the population ratio of representation in the legislature Of the Hindus, caste Hindus are most active, therefore reduce their influence as much as you can And the more educated section among them should be reduced to as much impotence as can be done—Calcutta being most active, it must be penalized Is that the idea?

Darjeeling and Kurseong

The Hindu (General) inhabitants of the Darjeeling and Kurseong Municipalities can

not vote in the urban constituency of the Rajshahi Division Municipal (General) according to the Government proposals. Neither can they vote in the rural constituency of Jalpaiguri *cum* Siliguri, for care has been taken in the Government proposals to exclude 'municipal areas' from the extent of constituency. But so far as the Muhammadans are *concerned they can vote in the rural constituency* of Jalpaiguri—*cum*—Darjeeling (Muhammadan). The respective numbers of non-Muslim (practically all General) and Muslim population of these two municipalities are shown below:

	Muslim		Non-Muslim (General)	
	Male	Female	Male	Female
Darjeeling	572	246	10,756	8 729
Kurseong	147	64	3,867	3,373
	719	310	14 623	11,702
	1,029		26 325	

Coming to the literates of all ages among the different communities, we get the following figures

Literates of all ages

	Muslim		Non Muslim	
	Male	Female	Male	Female
Darjeeling	450	43	5,515	600
Kurseong	73	11	1,281	276
	523	54	6,796	876
	577		7,672	

Thus although the Muhammadans forming an insignificant part of the population and less literate, are enfranchised, the Hindus are debarred from voting. Because two crazy youths attempted to shoot H. E. the Governor, thousand and one restrictions have been placed upon the entry of the Hindus into Darjeeling, and now they are going to be denied all political power.

European *vs.* Indian Commerce

The Government proposals with regard to the distribution of commerce seats begin with the assumption

> "Of the 19 Commerce and Industry seats, it is *anticipated* (italics ours) that 14 will be assigned to European interests and 5 to Indian interests."

The Government starts with a wrong assumption that 14 seats will be allotted to European Commerce and begs the whole question Who will allot as many as 14 seats to them? The Parliament has not done that; nowhere either in the Government of India Bill or the Act does one find mention of the allotment. In the White Paper, it was definitely stated with regard to these Commerce seats

> The composition of the bodies through which election to these seats will be conducted, though in most cases either predominantly European or predominantly Indian, will not be statutorily fixed It is accordingly, not possible in each Province to state with certainty how many Europeans and Indians will be returned It is, however, expected that initially the numbers will be approximately as follows —* * * Bengal, 14 Europeans 5 Indians * * * [See App III, Part I, Schedule]

If the European claim be based on the so-called expectation of the framers of the White Paper, we shall presently explain it. At present there are 11 European Commerce seats and 4 Indian Commerce seats,—a total of 15, in the Bengal Council. If the total be increased to 19, then proportionately the Europeans will get 14 and the Indians 5—that is what the framers of the White Paper meant *by their expectation*

The justice or otherwise of the Government proposals will be made clear, if we consider the following facts:

	Constituency	No of Electors	Seats at present	as proposed
	European			
1	Bengal Chamber of Commerce	213	6	7
2	Calcutta Trades Association	54	1	2
3	Indian Jute Mills Association	52	2	2
4	Indian Tea Association	338	1	2
5	Indian Mining Federation	118	1	1
		Total	11	14
	Indian			
1	Bengal National Chamber of Commerce	243	2	2
2	Bengal Mahajan Sabha	172	1	1
3	Mawari Association	194	1	1
4	Muslim Chamber of Chamber	104	×	1
		Total	4	5

Thus at present 72 European electors elect 1 member; in future 56 electors will do so. Now 152 Indian electors send 1 M L C; in future 143 will do so. In view of the enormous weightage of the Europeans in the general constituency, any increase in the Commerce seats is sheer injustice. Further, the European Commerce magnates take little or less interest than the Indians in the Council

affairs, as will be apparent from the following statement which shows the number of elected seats filled with and without contests

COMMERCE SEATS

	European		Indian	
	without contest	with contest	without contest	with contest
1920	11		2	2
1923	10	1	1	3
1926	11		2	2
1929	11		2	2
Total	43	1	7	9

It will be seen that only 1 seat was ever contested by the Europeans during the last fifteen years And then those elected often resign necessitating frequent bye elections But it is not so with the Indians, where in spite of the play of dominant personalities, more than half the seats are contested, and there are no resignations. Then again, the particular European interest is often over represented, *e g*, A Co is a member of the Indian Tea Association, B Co, its managing agents, is a member of the Bengal Chamber of Commerce

Such being the case, we think 11 Commerce seats for the Europeans are enough, the rest should come to the Indians

INDIAN WOMANHOOD

SRIMATI DHARMASILA JAYASWAL (Mrs Lal) a very promising student of the Patna University, graduated from the Benares University, and sailed for England While studying abroad she gave ample proof of the versatility of her talents by securing a degree of the London University an Irish diploma in Teaching and, finally qualifying herself for the Bar She has just returned to Patna and started practising as the first woman barrister of Bihar and Orissa, under the guidance of her learned father also an eminent jurist Mr K. P Jayaswal, M A, (Oxon) Bar at-law From her father also she has imbibed a passionate devotion to Sanskritic studies and has translated a play of Bhāsa

MISS HALIMA KHATUN has passed the B A Examination of the Calcutta University this year She is the first among the Muslim ladies of Assam to pass this examination



Srimati Dharmasila Jayaswal



Miss Halima Khatun

FOREIGN PERIODICALS

What's in a Name?

Margaret Barr observes in *The Inquirer*

Though it is doubtless true that a rose by any other name would *smell as sweet there are never*theless times when there is a good deal in a name as I am discovering At first when I visited the Khasi Hills I was known as 'Ka Mem" but this time I have got a new name and one that signifies that yet another barrier has broken down for now they call me 'Kong Margaret or Kong Barr Now Ka Mem' means a white women a European lady and is never used for anyone else 'Kong" on the other hand means Big Sister' and is used by small children when addressing their elder sisters It is a name which conveys at once affection and respect as to an older member of the same family Previously every time I was addressed the difference between myself and them was stressed But now my name implies that I am one of themselves no longer a stranger in the midst

And while on the subject of names I must say a little more about Khasi naming customs which are in some respects very different from ours For one thing women do not take their husbands' names on marriage The man and the woman each keep their own name and often the girls take their mothers and the boys their fathers, but this is by no means an invariable custom that very often when you ask a child's name you find that he has just one name his own no surname at all All this of course is a little confusing for a stanger

I said that the married men and women kept their own names but that is only partly true For official and business purposes they do, but amongst their own people they cease to be called by their own names as soon as they have a child and become instead "The Mother of So and So the Father of So and So Mr Dorjan Singh, for instance, the secretary of the Unitarian Union is only known by that name in his capacity as secretary and as Government official Amongst his own folk he is always Paka Theo, Theo being the name of his eldest daughter And his wife is never under any circumstances "Mrs. Singh and I have not the least idea what her own name is, never once having heard it She is just "Kmie ka Theo always and to everybody And so with them all In fact I think it is considered rather shameful to retain one's own name for it means that one is childless and that is not at all the right thing

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Miracles And Psychism

The following extracts from an address delivered at the Vedanta Centre, Boston, by Swami Paramananda are reproduced from the *Message of the East*

One time when the Lord Buddha and his disciples were dwelling in Rajagaha Jotikha the son of Subhadda having received a precious bowl of sandalwood decorated with jewels . . erected a long pole before his house and put the bowl on its top with this legend 'Should a samana take this bowl down without using a ladder or a stick with a *hook, or without climbing the pole, but by magic* power he shall receive as reward whatever he desires'

"And the people came to the Blessed One full of wonder and their mouths overflowing with praise saying Great is the Tathagata His disciples perform miracles! Kassapa the disciple of the Buddha saw the bowl on Jotikha's pole and stretching out his hand he took it down carrying it away in triumph to the vihara When the Blessed One heard what had happened he went to Kassapa and breaking the bowl to pieces forbade his disciples to perform miracles of any kind'

A short time after this a disciple approached the Lord Buddha with a mind full of doubt

Disciple —O Buddha our Lord and Master, why do we give up the pleasures of the world if thou forbiddest us to work miracles and to attain the supernatural?

'Buddha —O *savaka thou art a novice among* novices How long will it take thee to grasp the truth? Thou has not understood the words of the Tathagata

Disciple —Sayest thou there are no miraculous and wonderful things?

"Buddha —Is it not a wonderful thing mysterious and miraculous to the worldling that a man who commits wrong can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness? The bhikkhu who renounces the transient pleasures of the world for the eternal bliss of holiness performs the only miracle that can truly be called a miracle'

The average man does not like to hear this type of teaching He really desires that the great teachers exhibit what he calls miracles and feels disappointed unless something is given which has the flavour of the supernatural Genuine spiritual teachers have a different sense of values however and in India they warn their followers against the dangers of the *Siddhis* or psychic powers

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Indian Labour in Ceylon

The following report appears in the *International Labour Review*

As appears from the Government reports for 1933, the estimated total Indian population of Ceylon at the end of the year was 750 000 Of these by far the greatest part namely, about 610 000 were living on estates, the chief crops grown with the help of Indians being rubber and tea

In consequence of the catastrophic fall in the prices of all grades of tea in the latter half of 1937, the tea industry was faced *with such a difficult situation that* a reduction of wages became inevitable It was carried

through with the concurrence of the Government of India and came into force on 10 May, 1933 In agreeing however to the proposals of the Ceylon Government the Government of India stipulated *inter alia* that reduction should be treated as temporary and that an increase in wages should be considered as soon as the industry revived Accordingly, when the prices of tea and rubber improved from the middle of the year and the need for additional labour was felt the representatives of the planting community agreed voluntarily to raise wages Consequently, wages were raised from 1 November 1933 to a rate somewhat below the one in force at the begining of the year

On the 505 estates visited during the year by the Inspecting Medical Officers sanitary conditions were on the whole found satisfactory but there was still room for improvement

The number of registered estate schools increased from 546 in 1932 to 579 at the end of 1933 This increase is mainly due to the fact that the registration of several schools for the purposes of State grants which was deferred in 1932 for want of funds was permitted during the year Owing to the depression and the consequent departure of a large number of labourers to India there has been a decrease in the total number of children of school going age on estates But the percentage of such children attending schools has increased from 50 31 in 1932 to 52.74 in 1933

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Miniatures

The following extracts are quoted from a lecture delivered by Mr Basil S Long and published in *The Journal of the Royal Society of Arts*

The word has more than one meaning—it covers both illuminations in manuscripts and little portraits and by extension it has been applied to small object such as reduced replicas of military medals Originally however, its meaning does not seem to have had anything to do with small dimensions It is generally supposed that the word miniature is derived from the Latin *minium* meaning red lead a substance used as a pigment in the illumination of mediæval manuscripts Miniature portraits which are the subject of my remarks, derived from illuminations and that is no doubt why the term was applied to them I do not know when it was first used in England but it did not become general till the eighteenth century and then probably owing to French influence partly perhaps through the translation of a popular French manual entitled *L Ecole de la Mignature* called in its English form *The school of Miniature*

A miniature in the sense of a portrait may be roughly defined as a portrait not more than a few inches high By extention portraits up to a foot or more in height painted in a similar technique to a smaller ones may sometimes be classed as miniatures Miniatures were formerly called portraits in little limnings or pictures

I suppose the earliest miniatures of which there is any record are those ancient Græco Roman ones done on glass The Glass was coated with gold and the design was scratched in the gold and filled with black a method later called *eglomise* from the name of a Frenchman named Glomy Here is a specimen of the Roman type, the figures stare with that rather owl like expression which is so common in Græco-Roman portraits and figures of the early Christian era

However the miniature portrait as generally understood may be said to have originated in the first half of the sixteenth century Portraits of kings author, etc. occur earlier in illuminated manuscripts but separate miniature portraits intended to be worn or handed about to do not seen to have been painted before the time of Holbein Holbein came to England in 1526 and again in 1531 and was not only probably the first miniaturist but one of the greatest who practised in this country Only a handful of his miniature portraits are known Two of them are in our public galleries the Wallace Collection has the artist s self portrait and the Victoria and Albert Museum the portrait of the Lady whom Henry VIII described as his Flemish mare

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Italian National Leisure Time Society

Randolph Harrison writes in the *Monthly Labour Review*

The Opera Nazionale Dopolavoro which is also known by the initials O N D or simply as Dopolavoro is a vast organization for the diversion and instruction of workers of all categories during their leisure hours It might be called "The National Leisure Time Society as 'Dopolavoro is a combination of the two Italian words dopo' meaning after and lavoro meaning work Its purposes as set forth in law are the following

(a) To promote a sound and profitable employment of the leisure hours of intellectual and manual workers through institutions capable of developing their physical intellectual and moral capacities and

(b) To provide for the increase and co ordination of such institutions furnishing them with all assistance and where appropriate promoting the incorporation thereof

Dopolavoro has been compared with the Young Men s Christian Association that it applies its members in all important communities with a clubhouse affording athletic cultural and social facilities which are designed to occupy their spare time wholesomely Dopolavoro s activities are infinitely wider in scope however as will be shown and it has all the power and resources of the Italian Government of which it is an organic part behind it Furthermore instead of being only a young men s association its membership is drawn from the entire wage earning adult population of Italy from Government officials to day labourers and there are many other points of dissimilarity

Among the exceptional benefits enjoyed by members of Dopolavoro are reduced fares on the national railways discounts on the admission price to theaters and places of public amusement dramatic and musical entertainments provided even in the remotest rural districts and athletic events and excursions organized for their benefit in all parts of Italy They have the advantage of reduced rates for medical care and hospitalization In addition to insurance against industrial accidents they have insurance against accidents occurring outside of working hours, they are given the opportunity to perfect themselves in their chosen trades or professions and to acquire other accomplishments and they are provided with elaborate cultural and educational facilities All of these benefits are obtained by the payment of such nominal dues that they are within reach of the most humble workman

Ethiopia—The Newest Theatre of War

The following editorial appears in *The New Republic*

Italy's ambitions in Ethiopia derive from three motives First of all as Mussolini told England in just so many words Italy is determined to build up an empire She feels that she did not get her share of colonies by the Treaty of Versailles and now without the sanction of any document she is going to take what she thinks she should have It is as one Italian Senator put it "the manifest destiny of Italy to possess Ethiopia"

The African empire also is not the place of fever and jungle it has been reported to be in the press. Its climate varies from that of the Alps to the heat of tropical swamps and in its mountainous regions it is said to possess sizable deposits of coal iron sulphur copper gold and platinum—which inaccessible though they may now be are valuable properties to a nation embarked on a career of imperialist expansion It has already developed an important export trade in coffee hides wool civet ostrich feathers gum and pepper Of greater importance than any of these however are the oil deposits reported by explorers and surveyors —and Italy's war machine has been greatly handicapped by the lack of oil in Italy

The second reason why Italy wants Ethiopia is because of the location of its two East African colonies Eritrea and Italian Somaliland The only way to get from one to the other is by water or through French territory In 1906 France and England gave Italy permission to construct a rail road across Ethiopia to connect her two separated colonies For various reasons the road was not built and it is now the Italian theory that work can proceed only if Ethiopia is subjugated by military force

The third reason for Italy's Ethiopian ambitions comes out of that part of the fascist philosophy which holds that the people of a fascist country in order to support their regime must occasionally be treated to a demonstration of might and fed the raw meat of nationalistic pride Italy's first Ethiopian adventure in 1896 came to disaster when an army of tribesmen under Emperor Menelek defeated a well equipped expenditionary force under Colonel Baratieri in the battle of Adowa That thorn still remains in the Italian side and it has never ceased to rankle When Mussolini roared at England and said he had an old score to settle he meant Adowa If then the Italian army can administer a crushing defeat to Ethiopia the Italian people according to fascist theory will feel their national honour has been avenged and will have had demonstrated for them (with the benefit of propaganda) an example of Il Duce's might

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Help For China?

The Japan Weekly Chronicle publishes the following news

A London despatch to the Asahi says that Sir Frederick Leith Ross who is leaving for China on August 9th on a mission of financial and economic inspection is fully cognisant of the important place of Japan in China's reconstruction work

Keenly alive to the fact that China's financial recovery is impossible without Japanese co operation Sir Frederick has had frequent interviews with Mr Tomita the Japanese financial commissioner in London and other Japanese financiers and economists on the currency the exchange, the silver, the loan and other problems with a view to acquainting himself with the general attitude of Japan towards the question of assistance to China He is also earnestly studying matters relative to Manchukuo getting into touch with members of the Barnby Mission in this regard Altogether there is very indication that he is attaching special importance to Anglo Japanese co operation in the work of improving Chinese finance and economics

Sir Samuel Hoare's speech in the House of Commons on the 11th instant intensifies the impression that Britain is seeking co operation with Japan

Sir Frederick Leith Ross will visit Washington on his way to China and see Mr Hull the American Secretary of State and his financial advisers in order to ascertain the policy of the American Government—in regard to silver especially He will arrive in Japan on september 9th and interview Mr Tsushima Vice Minister of Finance with whom he is personally acquainted and also other Japanese statemen

His stay in China will be for about six months At the conclusion of his inspection there he will revisit Japan and discuss frankly with the Japanese authorities measures of financial help to China

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Sari—Past and Present

On the evolution of the Sari Mrs Protima Tagore writes in *The Indian Review*

In the Middle Ages under the influence of more luxurious habits the ria transformed itself into a more elaborate bodice with short sleeves which just encircled the breast leaving the waist free We still see that bodice in all its glory in Rajputana and in the United Provinces and also amongst the people of Gujerat

This bodice is called kanchuli" or angia" and is usually worn with a thin veil covering the upper portion of the body and passing over the head In the seaside resorts of Europe the kanchuli has been unconsciously adopted by the fashionable devotees of sun bathing

With the Mughal invasion some Persian influence modified the mekhala; it became a wide skirt transparent as one can see in the Indo Persian miniatures and revealing the pyjama which then first made its appearance in India Gradually the transformed mekhala became more and more elaborate and ended in the ample skirt which we still see in northern India and whose swaying movements lend such grace to the women when they walk. Some of these skirts use up as much as 50 yards of cloth

But in other parts of India like Bengal and Orissa and in the south no trace of the skirt is to be found The mekhala" here became wider and longer but remained a drapery and took a definite shape in the sari The Hindu word sari is derived quite regularly from the Sanskrit sati through the intermediate stage sadi The word sati however looks as if it were an old vernacular word adopted into Sanskrit.

The sari is a piece of cloth, it may be either cotton silk or wool, generally 45 inches in width and 6 yards in length The measurements vary in different provinces according to the manner in which it is draped around the body It has always two borders, sometimes in plain colours but more often

with elaborate designs Only widows wear saries without borders, as a sign of mourning

We can trace the evolution of the sari in Bengal in her folk arts in the terra cotta figures of her temples and also in the popular pictures still drawn by the painters of Kalighat How did the fashion of the sari which if it had its origin in Bengal spread little by little all over India? Historical events might be the initial cause of it How did the sari end by covering first the head then drawn like a veil over the whole face its folds held up by one hand just leaving one eye uncovered as can still be seen with the ladies observing strict purdah? Is it the influence of the Muhammadan ladies' 'Bourka' which induced the Hindu ladies among whom the purdah was unknown before the Muhammadan conquest, to cover their head in order to be more respected by the invaders who were not used to the Indian women's free habits? It is to be noted in this connection that the women of the Deccan country which escaped the Muhammadan influence go about bareheaded and do not observe purdah—the sari in the south is simply thrown over one shoulder



Sari—Past and Present

There are four principal styles of draping the sari the Parsi or Gujerati the Maharatti the Bengali and the Nepali At present the Madrasi style of wearing the sari is the most popular in India

The sari is usually woven in cotton and silk but there is great variety in the texture, design and colour Each province has its own specialities I can only describe some of the characteristics of the saries that are popular at present In South India there is a great industry in the making of saries at Madura, where the cloth is woven and dyed Madrasi saries have very wide yellow borders with marvellously rich colour combinations In Orissa red and yellow coloured backgrounds are popular with the women The edges at the two ends have beautiful designs woven in wide stripes There is also another material not widely known, but which I consider very artistic which is called 'tharaboli' in that country In this the whole ground is covered all over with designs in a pleasing combination of colours This sari is used as a bridal garment

The Dacca muslin of Bengal has been famous for many centuries and at one time used to be imported to England Such a fine cotton is not woven anywhere else. The art of spinning such fine yarn and embroidering the cloth with beautiful designs is unfortunately almost dead. At present the Dacca weavers supply the market with a variety of coloured saries at popular prices but the genuine artistic Dacca muslin saries can only be seen in museums Murshibad printed saries on silk are made which are very popular in the fashionable circles of Calcutta But we can no longer buy the once famous Baluchar silks the only weaver who had known the traditional art having died a few years ago His artistic productions were cherished even more than the rich Benares brocades by the discriminating public. At one time only a few could afford to buy Benarasi silk saries with their elaborate embroideries of gold and silver thread But now Benarasi saries can be had at popular prices and the wardrobe of the middle class woman is not complete without a few of these pieces In spite of all the change in fashions the steady demand for Benarasi saries has kept this industry from perishing Gujerat is known for its "patola" saries It is woven in heavy silk with designs covering the whole ground. In Gujerat and parts of Rajputana are also made the Bandni by the tie dyeing procees both on cotton and silk. Marwari women always wear a veil made of this fabric Mahratti saries are made in coarse cotton or heavy silk, and are distinguished by their short colour combinations—often in checks—and the use of green and red borders. There is a lovely sari made in Gwalior called the "chanderi"

Although the women of Nepal wear the sari there is no local industry for the making of it. They generally import printed calico cloth for their saries from the United Provinces The Nepalese women wind the sari round their waist and use a separate piece of cloth over the upper part of the body Another square piece of cloth like a shawl covers the head

The sari has conquered as we have already said the whole of India; it is on its way to conquer Asia and Europe Its beautiful folds and its classical perfection give it an eternal beauty which will never age just as the Egyptian garments the Greek chlamyde and the European drapery of the Middle Ages that we see in the museums have an unchangeable nobility above all fashions

INDIAN PERIODICALS

Tagore's poems

The following poems by Dr Rabindranath Tagore are quoted from *Visva-Bharati News*

SHYAMALI

I have built with mud a shelter for my last hours
and have named it Shyamali
I have built it on that dust
which buries in it all sufferings
and cleanses all stains

A POEM

Why hasten to the deserted market place
When the dusk deepens at the edge of the waning day
When they have brought their baskets home
in their village vaguely lit by the crescent moon
While some belated traveller loudly calls the ferryman
from across the echoing river bank?
Sleep passes its cool fingures through the forest branches,
the crows are noiseless in their nest
Crickets chirp in the bushes at the border of the pond
and the wind lies still among the bamboo leaves
Why hasten to the deserted market place
when weary limbs seek rest from all ventures
on the mat spread by the evening lamp?

(*Translated by the poet himself from the original Bengali*)

—

The Unity of Mankind

M Winternitz writes in part in *The Visva-Bharati Quaterly* thus

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world As the Hindu says jiva ('live!') when a man sneezes, so people in old England said "waes heal' on the same occasion and even in the beginning of the last century it was considered good manners in England to say "God bless you" And similar blessings over a sneezing person were pronounced in ancient Greece and Rome, they were or are still heard among all European nations, among Jews and Mohammedans, and European travellers were not a little surprised when they found the same custom among negroes in Africa and Red Indians in America,

When I read the other day in an account of a missionary who had lived long in Africa, that often a grown-up negro, when in great distress will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood A little girl whose mother had died a few hours ago and who had come to tell us the sad news, was running back through the court-yard of our house and terrified by a barking dog began to cry out 'mother! mother!

Years ago (1878 and 1889) Richard Andree published two volumes of *Ethnographische Parallelen*, in which he shows on every page, how the same or similar cultural phenomena are found in the most different parts of the world In a preface he says

As it cannot be denied that everywhere the bodily attributes and faculties of men are the same, that they see, hear sleep, eat in the same manner, so we find also that their mental functions in their essential features show everywhere the same basic forms varying no doubt according to race and natural environment but yet in spite of minor deviations, of the same orginal value and character"

In one sense every human individual is a cosmos by itself living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying On the other hand, it is enqually true that this individual does not exist except as a member of a greater human Society and as a link in an endless chain of past and future generations

Biologically every human individual is determined by a hereditary substance which links him to a long line of ancestors and thus connects him with those who have the same ancestors that is to say, with a certain race and finally with the 'human race' That the latter is not a mere phrase, but the expression of a biological fact is admitted even by Fritz Lenz, a staunch advocate of the racial theory, and a champion of the Nordic race who yet says 'presumably all men have the greater part of their hereditary substance *in common*; *it is quite possible, that the* differences of the races depend only on a small part of the inherited predispositions, so that the main portion of the hereditary substance has nothing to do with racial differences

Sociologically, the same individual is determined by the history, traditions, and cultural achievements of past generations without number which make him a member of a society of men who share the same history traditions and cultural achievements, that is *to say of a certain tribe or people or nation or religious community*, and though more distantly, of the great family of man That this also is more than a mere phrase is proved by well attested facts of prehistory, ethnology and universal history, which show that, *through the centuries and millenniums* many races and peoples have contributed to produce what is called human culture

We are inclined to underrate the achievements even of the earliest human inhabitants of our planet. Already the brain capacity of palaeolithic man is a sure sign of his intelligence, and his achievements, such as, the invention of instruments for producing fire, all kinds of tools and weapons the art of finding and preparing food etc are the very foundation of our higher culture, and proof of no mean intelligence It has been rightly said *that 'it requires far more* intelligence to roam about in the wilds in quest of every kind of food and to find it than to get up in the morning, eat a meal of bought produce, take a

with elaborate designs Only widows wear saries without borders as a sign of mourning

We can trace the evolution of the sari in Bengal in her folk arts in the terra cotta figures of her temples, and also in the popular pictures still drawn by the painters of Kalighat How did the fashion of the sari which if it had its origin in Bengal spread little by little all over India? Historical events might be the initial cause of it How did the sari end by covering first the head then drawn like a veil over the whole face its folds held up by one hand just leaving one eye uncovered as can still be seen with the ladies observing strict purdah? Is it the influence of the Muhammadan ladies 'Bourka' which induced the Hindu ladies among whom the purdah was unknown before the Muhammadan conquest to cover their head in order to be more respected by the invaders who were not used to the Indian women's free habits? It is to be noted in this connection that the women of the Deccan country which escaped the Muhammadan influence go about bareheaded and do not observe purdah—the sari in the south is simply thrown over one shoulder



Sari—Past and Present

There are four principal styles of draping the sari the Parsi or Gujerati the Maharatti the Bengali and the Nepali At present the Madrasi style of wearing the sari is the most popular in India

The sari is usually woven in cotton and silk but there is great variety in the texture design and colur Each province has its own specialities I can only describe some of the characteristics of the saries that are popular at present In South India there is a great industry in the making of saries at Madura, where the cloth is woven and dyed Madrasi saries have very wide yellow borders with marvellously rich colour combinations In Orissa red and yellow coloured backgrounds are popular with the women The edges at the two ends have beautiful designs woven in wide stripes There is also another material not widely known but which I consider very artistic which is called 'tharaboli' in that country In this the whole ground is covered all over with designs in a pleasing combination of colours This sari is used as a bridal garment

The Dacca muslin of Bengal has been famous for many centuries and at one time used to be imported to England Such a fine cotton is not woven anywhere else The art of spinning such fine yarn and embroidering the cloth with beautiful designs is unfortunately almost dead At present the Dacca weavers supply the market with a variety of coloured saries at popular prices but the genuine artistic Dacca muslin saries can only be seen in museums Murshibad printed saries on silk are made which are very popular in the fashionable circles of Calcutta But we can no longer buy the once famous Baluchar silks the only weaver who had known the traditional art having died a few years ago His artistic productions were cherished even more than the rich Benares brocades by the discriminating public At one time only a few could afford to buy Benarasi silk saries with their elaborate embroideries of gold and silver thread But now Benarasi saries can be had at popular prices and the wardrobe of the middle class woman is not complete without a few of these pieces In spite of all the change in fashions the steady demand for Benarasi saries has kept this industry from perishing Gujerat is known for its patola saries It is woven in heavy silk with designs covering the whole ground In Gujerat and parts of Rajputana are also made the Bandni by the tie dyeing process both on cotton and silk Marwari women always wear a veil made of this fabric Mahratti saries are made in coarse cotton or heavy silk and are distinguished by their short colour combinations—often in checks—and the use of green and red borders. There is a lovely sari made in Gwalior called the chanderi"

Although the women of Nepal wear the sari there is no local industry for the making of it They generally import printed calico cloth for their saries from the United Provinces The Nepalese women wind the sari round their waist and use a separate piece of cloth over the upper part of the body Another square piece of cloth like a shawl covers the head

The sari has conquered as we have already said the whole of India, it is on its way to conquer Asia and Europe Its beautiful folds and its classical perfection give it an eternal beauty which will never age just as the Egyptian garments the Greek chlamyde and the European drapery of the Middle Ages that we see in the museums have an unchangeable nobility above all fashions

INDIAN PERIODICALS

Tagore's poems

The following poems by Dr Rabindranath Tagore are quoted from *Visva-Bharati News*

SHYAMALI

I have built with mud a shelter for my last hours
and have named it Shyamali
I have built it on that dust
which buries in it all sufferings
and cleanses all stains

A POEM

Why hasten to the deserted market place
When the dusk deepens at the edge of the waning day
When they have brought their baskets home
in their village vaguely lit by the crescent moon
While some belated traveller loudly calls the ferryman
from across the echoing river bank?
Sleep passes its cool fingures through the forest branches,
the crows are noiseless in their nest,
Crickets chirp in the bushes at the border of the pond
and the wind lies still among the bamboo leaves
Why hasten to the deserted market place
when weary limbs seek rest from all ventures
on the mat spread by the evening lamp?

(*Translated by the poet himself from the original Bengali*)

—

The Unity of Mankind

M Winternitz writes in part in *The Visva Bharati Quaterly* thus

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world As the Hindu says 'jiva" ("live!") when a man sneezes, so people in old England said "waes heal" on the same occasion and even in the beginning of the last century it was considered good manners in England to say 'God bless you." And similar blessings over a sneezing person were pronounced in ancient Greece and Rome, they were or are still heard among all European nations, among Jews and Mohammedans, and European travellers were not a little surprised when they found the same custom among negroes in Africa and Red Indians in America,

When I read the other day in an account of a missionary who had lived long in Africa, that often a grown-up negro, when in great distress, will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood A little girl whose mother had died a few hours ago and who had come to tell us the sad news, was running back through the court-yard of our house and terrified by a barking dog began to cry out. "mother! mother!'

Years ago (1878 and 1889) Richard Andree published two volumes of *Ethnographische Parallelen*, in which he shows on every page how the same or similar cultural phenomena are found in the most different parts of the world In a preface he says:

As it cannot be denied that everywhere the bodily attributes and faculties of men are the same, that they see, hear, sleep eat in the same manner so we find also that their mental functions in their essential features, show everywhere the same basic forms, varying no doubt according to race and natural environment but yet in spite of minor deviations, of the same orginal value and character"

In one sense every human individual is a cosmos by itself, living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying On the other hand, it is enqually true that this individual does not exist except as a member of a greater human Society, and as a link in an endless chain of past and future generations

Biologically, every human individual is determined by a hereditary substance which links him to a long line of ancestors and thus connects him with those who have the same ancestors that is to say, with a certain race and finally with the 'human race" That the latter is not a mere phrase, but the expression of a biological fact is admitted even by Fritz Lenz, a staunch advocate of the racial theory, and a champion of the Nordic race who yet says "presumably all men have the greater part of their hereditary substance in common, it is quite possible, that the differences of the races depend only on a small part of the inherited predispositions, so that the main portion of the hereditary substance has nothing to do with racial differences'

Sociologically, the same individual is determined by the history, traditions, and cultural achievements of past generations without number, which make him a member of a society of men who share the same history, traditions and cultural achievements, that is to say, of a certain *tribe or people*, or *nation* or *religious community*, and though more distantly, of the great family of man That this also is more than a mere phrase, is proved by well attested facts of prehistory, ethnology, and universal history, which show that, through the centuries and millenniums, many races and peoples have contributed to produce what is called human culture.

We are inclined to underrate the achievements even of the earliest human inhabitants of our planet Already the brain capacity of palaeolithic man is a sure sign of his intelligence; and his achievements such as, the invention of instruments for producing fire, all kinds of tools and weapons, the art of finding and preparing food etc., are the very foundation of our higher culture, and proof of no mean intelligence It has been rightly said that "it requires far more intelligence to roam about in the wilds in quest of every kind of food and to find it, than to get up in the morning, eat a meal of bought produce, take a

as its name indicates in scientific pursuits ; (c) The Academy of Moral and Political Sciences (40 members) created by the Convention immediately after the Revolution and devoting its studies to questions of philosophy political economy, law general history etc (c) The Academy of Fine Arts (40 members and 1 perpetual secretary) composed of painters sculptors engravers and musicians ; its various sections created in succession by Mazarin and Colbert were grouped into one company in 1795 Each one of these Academies has its own independent regime and is recruited by election candidates being elected by the members of whichever Academy they aspire to enter

The Academie Francaise is the oldest of these five bodies It was in 1635 that its hitherto unofficial members were invited by Cardinal Richelieu (Louis XIII—the prime minister) to form themselves into a body and to assemble under public authority Since it is in 1635 that they received from the ministers the letters patent which gave them official consecration this year is considered the most important anniversary worthy of the Academy s attention

The Academy includes, among others poets and writers of all kinds learned professors philosophers illustrious figures belonging to the army or to the clergy It has taken upon itself the task of watching over the French Language A grammar has been recently published and the dictionary of the Academy is perpetually being revised The discussion of each word takes place during the sittings and thus newly coined vocables occasionally receive official recognition The learned assembly grants literary and other prizes and also rewards for virtuous conduct

—

Tamil Literature

The following is taken from *Young Ceylon*

There is no reason why Tamil should not be studied in the same way as a modern language or as a Classical language The Tamils have a civilization of their own All research shows that when the Aryans came to India they found the Tamils a cultured people The literature of the Tamils bears ample testimony to that development

Tholkappiam a unique work which has no parallel in the world is the oldest Grammar extent Customs manners modes of life and arts of war find a place side by side with the grammar of words sentences and prosody Tholkappianar wrote a grammar of language ethics sociology, psychology—all combined in one

How many ages have gone by and sage Thiruvalluvar stands unapproached Thirukkural his *magnum opus* has been ever proclaimed to be immortal Its three divisions are on Righteousness Wealth and Love ; but it is a discipline in logic taste culture poetry language, morals and wisdom It is a discipline which leads one to Moksha or heavenly bliss Thiruvalluvar was one of the richest and the most comprehensive geniuses that ever lived From 1730 his work has been translated by a host of scholars into various European languages

There are many others of the same age

The Sacred Ganges and the Jamuna

Dr Dhirendra N Roy, ph d writes in *Prabuddha Bharata*

The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation The Hindus think that the Ganges and the Jumna are not just rivers They are more than rivers They are possessed of mysterious powers which are not found in any other rivers of the world That this is true is borne out by renowned scientists of our time For instance the distinguished bacteriologist Dr F C Harrison Principal of Macdonald College, McGill University Canada writes in an article Micro organisms in water A peculiar fact which has never been satisfactorily explained is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jumna When one rememoers that these rivers are grossly contaminated by sewage, by numerous corpses of native (often dead of cholera) and by the bathing of thousands of natives it seems remarkable that the belief of the Hindus that the water of these rivers is pure and cannot be defiled and that they can safely drink it and bathe in it should be confirmed by means of modern bacteriological research It is also a curious fact that the bactericidal power of the Jumna water is lost when it is boiled ; and that the cholera vibrio propagates at once if placed in water taken from the wells in the vicinity of the rivers

A very well known French physician Dr D Herelle made similar investigations into the mystery of the Ganges He observed some of the floating corpses of men dead of dysentry and cholera and was surprised to find that only a few feet below the bodies where one would expect to find millions of these dysentery and cholera germs there were no germs at all He then grew germs from patients having the disease and to these cultures added water from the river (Ganges) When he incubated the mixture for a period much to his surprise the germs were completely destroyed

A British physician Dr C E Nelson F R C S tells us of another striking fact He says that "ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the filthy Ganges and the Ganges water will remain fresh all the way to England On the other hand ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay the nearest Indian port which is a week closer to England than Calcutta They must replenish their water supply at Port Said Suez, or at Aden on the Red Sea

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all are surprised by the peculiar qualities of the Ganges and the Jumna waters it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers

NOTES

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India's New Constitution—An American View

It has been admitted even in Britain, and that by members of the Tory Government also, that the new constitution which is going to be imposed on India has been generally disliked and condemned by Indians and that even the Muhammadans, who among Indian communities have been favoured most, have not bestowed unmixed praise upon it. It is to be noted that discriminating, impartial and competent critics among foreigners also have criticized it adversely. We shall in this note give an example of such criticism.

The Foreign Policy Association, Incorporated, of America, is an organization which studies the public affairs and policies of all countries and nations and publishes its *Reports fortnightly*. These *Reports* are in all cases the result of extensive and careful study and are adequately documented. The Report published on July 17 this year is on "A New Constitution for India" and has been prepared by T. A. Bisson, one of its Research Associates. Says he:

> Notwithstanding the broad support mobilized behind the campaigns of the All India National Congress the constitution framed in London increasingly departed from the program of full self government demanded both by the Congress party and the moderate Indian elements. Under these circumstances the reaction in India against the new constitution has been almost uniformly unfavorable. In British India both the National Liberal Federation—the moderates—and the All India National Congress, comprising the so-called extremists have condemned it in unqualified terms.
>
> Aside from the British residents the main supporters of the new constitution in British India are to be found among the Muslims who have been especially favored by the electoral provisions of the British government's Communal Award. Even the Muslims however are strongly opposed to many features of the constitution on nationalist grounds. The people of the Indian States through their organizations have condemned the constitution for its failure to give them a voice in the proposed Federal Legislature. On the other hand the Indian Princes are expected to co-operate in the new constitutional set up though they are dissatisfied with certain provisions affecting their interests and are using their strategic position to bargain for better terms.

And they have got those terms.

The so-called Round Table Conference has been shown up thus

> The round table conference procedure had originally been set up with the express aim of giving Indians a voice in the framing of their constitution On July 9 1930, the Governor General Lord Irwin had declared His Majesty conceive of it [the conference] not as a mere meeting for discussion out as a joint assembly of representatives of both countries on whose agreement precise proposals to Parliament may be founded (*India in 1930-31*, Calcutta, Government of India Central Publication Branch 1932 p 82) The Indian members of the conference, however were not elected by the people but were selected and appointed by the Governor-General Moreover the 1931 change of government in Great Britain rendered the attainment of an agreement virtually impossible The details of the program laid down in the White Paper issued by the British government in March 1933 were in no sense based on agreements reached in the round table conference This fact was recognized in the report of the Joint Select Committee of Parliament which declared No scheme for the future government of India is of course at present in existence which can be said to have been agreed even unofficially between representatives of the two countries (*Report of the Joint Committee on Indian Constitutional Reform* Vol I, Part I London H M Stationery Office 1934 p 20) Finally although Indian delegates appeared before the Joint Select Committee the recommendations of the committee ran completely counter to their suggestions

The writer of the Report points out the part assigned to and intended to be played by the Princes

> Under the terms laid down by these proposals the nominees of the Princes will constitute a virtually solid anti-democratic and anti nationalist bloc in the Federal Legislature In addition the Viceroy's retention of his paramount powers will enable him to exercise a decided leverage on the States members of the federation A powerful conservative body specially linked to the Governor-General is thus introduced into the federal government as a counterpoise to the nationalist movement of British India

The allotment of seats in the Federal Legislature, as between British India and the rulers of the Indian States, is correctly characterized

> This allotment of seats is heavily weighted in favor of the Princes Although the population of the Indian States is considerably less than one fourth that of the total population of India the Princes are given one third of the seats in the Assembly and well over one third of the seats in the Council of State

Other inequalities and acts of deliberate injustice are pointed out in the following passages

> The conservative communities and interests of British India are greatly favored by this division of seats in the Federal Legislature It works especially against the Hindus who supply the largest number of militant Indian nationalists Although the caste Hindus constitute a clear majority of the population of British India they are given only 80 of the 250 British Indian seats in the Assembly The Muslims on the other hand who constitute approximately one-fourth of the population of British India are given one-third of the British Indian seats in both Houses In effect the special seats allotted to the bourgeois interests (commerce and industry, and the land owners) give them a plural representation since they can be expected to secure their full share of the members elected by the various communal constituencies The disproportion is most obvious in the case of the British residents Taking British India as a whole one seat is allotted in the Council of State to every 1½ million persons and one seat in the Assembly to every one million persons Yet 7 seats in the upper House and 11 seats in the lower House (including 6 of the special commerce and industry seats expected to be secured by Britishers) are allotted to only 130 000 British residents—a figure which includes some 60 000 British troops
>
> Certain inequalities exist even in the allotment of the special seats Commerce and industry is given 11 special seats in the Assembly against 10 for labor although the Franchise Committee headed by Lord Lothian had recommended equality between the two The landowners have 7 special seats in the Assembly but the agricultural laborers numbering scores of millions are given no seats

The virtual impossibility of securing a majority for a nationalist measure in the Federal Legislature is pointed out in the following words

> An examination of the composition of the Legislature indicates the virtual impossibility of securing a majority for a nationalist measure much less a proposal designed to mitigate the extreme inequalities of wealth in India The Council of State with 260 members will be dominated by a solid conservative bloc of 118 votes consisting of the 100 nominees of the Princes the 10 nominees of the Governor General the 7 Britishers and the 1 Anglo Indian Only 13 additional votes which should be easily forthcoming from the 48 or more Muslim representatives are required to convert this conservative bloc into an absolute majority The Assembly with 375 members will be similarly dominated by a solid conservative bloc of 143 votes consisting of the 125 nominees of the Princes the 14 Britishers and the 4 Anglo-Indians The additional 45 votes required to convert this conservative bloc into an absolute majority should be readily secured from the 97 seats allotted to the Muslims landholders and Indian Christians
>
> This analysis of the probable voting alignment in the Legislature is borne out by Sir Samuel Hoare Secretary of State for India In the course of an address to Parliament on March 27 1935 he declared I do not wish to make prophecies about the future least of all the Indian future But I would ask hon members to look very carefully at the proposals which we have made in the White Paper for the constitution of the Federal Legislature and of the Provincial Legislatures and if they analyse these proposals I think they will

agree with me that it will be almost impossible short of a landslide for the extremists to get control of the federal centre I believe that to put it at the lowest, it will be extremely difficult for them to get a majority in a Province like Bengal' (Cf 'Speech of Sir Samuel Hoare , *Indian Information Series No 6S* British Library of Information New York N Y p 6)

The Report then proceeds to show how the Federal Executive has been entrenched in a practically invulnerable position

The Federal Executive On the executive side the federation will be headed by the Governor-General aided by a Council of Ministers which in principle will be responsible to the Legislature *In actual practice* the present irresponsible Government of India will be replaced by a diarchical cabinet system of reserved and transferred departments dominated by the Governor General who in addition retains paramount powers over the States

The Governor General will have exclusive control of the three reserved departments of the federal government—defence foreign affairs and ecclesiastical affairs No great importance attaches to the reservation of the latter department which provides chaplains of the Churches of England and Scotland for the British troops and civil officers in India The reservation of the departments of defence and foreign affairs however materially reduces the extent of the federal government's responsibility to the Legislature In the first case the federation's defence policy is removed from Indian control and a non votable charge levied on the federal budget in the form of expenditure on the Indian Army more than a third of which consists of British troops and whose higher officers are almost exclusively British In the second case the control of India's foreign relations is also vested in British hands although its costs are borne by the federal budget

In the administration of the transferred departments which include law commerce and industry and finance Indian Ministers will in principle be responsible to the Legislature Under certain conditions however the Governor General will be entitled to act on his own exclusive responsibility even in the transferred sphere These conditions are defined by a list of "special responsibilities with which the Governor General will be charged

In the result,

These reserve powers of the Governor-General constitute an overhanging threat which can hardly fail to embarrass the Ministers freedom of action Even though employed only through consultation in day to-day administration they will exert a coercive effect of considerable importance and are likely to prove a perpetual source of friction

Owing to the active influence exercised by the Governor General whose position differs greatly from that of a constitutional monarch even the more normal of his 'discretionary powers acquire an extraordinary force His veto power for example is sufficient to set aside a legislative measure which the future Indian Prime Minister may carry to passage since there is no provision whereby the Legislature can override a veto The last four of the Governor-General's 'discretionary powers" leave the way open for a much more serious invasion of the sphere of administration transferred to the Ministers In the unlikely event of a nationalist majority in the Legislature, the ensuing Parliamentary deadlock would be resolved through the wholesale usurpation of legislative functions by the Governor General

How financial responsibility to the Federal Legislature has been reduced to a shadow and how, not merely 80 per cent but in reality the remaining 20 per cent also of the revenues will be under the control of the Governor-General, have not escaped the notice of the American writer of the Foreign Policy Report

In the transferred sphere the position of the Finance Minister is specially circumscribed by a number of drastic safeguards Expenditure on the reserved departments salaries and pensions of high officials and superior civil servants and interest and sinking fund charges on the national debt are removed by statute from the vote of the Legislature These non votable charges on the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India Even with regard to the remaining 20 per cent of federal expenditures the Finance Minister's responsibility is limited by special powers conferred on the Governor General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote In the commercial sphere the reservation of the Department of Foreign Affairs the proposals regarding commercial discrimination and the special responsibility laid on the Governor General to prevent such discrimination limit the Finance Minister's power to devise and carry out a program in the interests of Indian trade and industry Similarly the provisions which place the management of currency and exchange under the control of a Reserve Bank and the operation of the railways under a specially constituted Railway Board have the effect of removing these key economic spheres from responsible legislative control Finally the Governor General's special responsibility for safeguarding 'the financial stability and credit of the Federation' in which he will be assisted by a Financial Adviser provides an opportunity for general intervention over a wide field of the Finance Minister's activities

As regards the provincial legislatures Mr Bisson observes

In the provincial legislatures as a result of this electoral system there will be a tendency to divide on racial or religious lines instead of on matters of principle Hindu Muslim and other inter communal antagonisms will be strengthened while the attainment of unity along nationalist lines will be correspondingly weakened At the same time the conservative elements are buttressed by the property basis of the franchise the plural representation accorded to the bourgeois interests and the provision for an upper house of the legislature in three of the provinces

Since the above was written, more provinces have been added to the list of those which are to have an upper house

After mentioning the provisions relating to provincial finance the writer concludes

> Provincial responsibility over finance will therefore be little more complete than at the centre Taking into consideration the enlarged scope of the Governor's special powers and the extensions of communalism in the legislatures it is questionable whether the proposals embodied in the White Paper offer any measurable advance on the existing system of provincial diarchy

The effect of the system of indirect election on the strength and prestige of the Federal Assembly has been correctly stated and perceived

> Under this system the Federal Assembly will be even less able to become a force making for national consolidation than the existing Legislative Assembly of British India
>
> Such strength and prestige as the present Legislative Assembly commands rest on the fact that it draws its authority directly from the people The proposed Federal Assembly however will contain a strong Princely bloc on one side while on the other the British Indian group with only an indirect mandate from the people will tend to split up into representatives of provincial and communal interests

After stating that

> The Governor General is still empowered to prevent discrimination against British subjects or companies in India and against British shipping either in the sphere of taxation or bounties In addition the Governor General is given a new special responsibility to prevent action which would subject British imports into India to discriminatory or penal treatment

The American observer arrives at the inevitable conclusion that

> These provisions rule out any effort on the part of the Indian authorities to regain control of the large sections of India's national economy now dominated by British monopolies
>
> Under the new provision against discriminatory or penal tariffs the Governor General will exert a broad and undefined power of intervention in the case of all tariff measures affecting British goods

The powers of the provincial Governors in relation to law and order have been considerably enlarged

> The prior consent of the Governor is required for the introduction of a legislative proposal which concerns the rules regulations or orders relating to any police force whenever in his opinion such proposal affects the organization or discipline of that force the Governor is directed to see that no records relating to terrorism shall be divulged to any member of the police force except by order of the Inspector-General of Police or to any other person except at his own discretion and the Governor is empowered to take over any department of the provincial government in situations where he deems such action necessary in order to combat terrorist activities

The obvious comment is

> Taken in their entirety, these new powers conferred on the Governors constitute a serious inroad on provincial responsibility with relation to the administration of justice

The effect of the provision relating to the divulgence of records relating to terrorism would be, in the opinion of Mr Bisson, "to deprive the Home Member of free access to police records relating to terrorism, thus further weakening his position as a responsible Minister"

As regards the provisions relating to the recruitment, etc, of the "security services," Mr Bisson is of the opinion that

> The "steel frame" of an Imperial Civil Service and an Imperial Police Force the members of which—largely British—are appointed by the Secretary of State will thus be maintained intact for an indefinite period

Mr Bisson has noted that the complete Indianization of the Army within any definite period has been absolutely ignored in the Government of India Bill, now an Act.

We shall now reproduce some of the general conclusions arrived at by Mr Bisson

> Under the combined handicaps of indirect election and the strong Princely bloc the possibility that nationalist elements might capture the Federal Assembly and use it for opposition purposes will virtually disappear
>
> Given the fullest participation of the Congress party in the provincial elections however and the utmost possible degree of success it cannot expect to win a position in the Federal Legislature under the proposed allocation of seats which will overcome the combination of the Princely bloc with the conservative elements of British India Even were this miracle by some means achieved the Council of State and the broad reserve powers of the Governor-General would still remain to block any determined move toward the execution of a nationalist policy

Regarding the future he ventures the anticipation

> Facing the indefinite continuance of a constitution which debars the nationalist majority of India from control the Congress leaders will be strongly impelled to return to a policy of non-co-operation and the events of the past few years may well be repeated—possibly on an even broader and more intransigeant scale

A Distinguished Chemist

Dr P. C. Guha, D Sc., Professor of Organic Chemistry, Indian Institute of Science, Bangalore, will proceed to Europe on deputation in March next to visit the important centres of organo-chemical research there He has been elected President of the

Chemistry Section of the Indian Science Congress to be held at Indore in January, 1930 This honour comes to this Institute after the lapse of fifteen years, Professor H E Watson having been elected President of the Chemistry Section in the year 1921



Dr P C Guha

Professor Guha has carried out important and valuable researches in many difficult branches of Organic Chemistry, *e g*, on synthesis of bicyclic terpenes, uric acid cantharidine heterocyclic compounds, and on Indian medicinal plants, coal tar products, abnormal optical rotation and Walden inversion He ranks today as one of the foremost chemists in India and has earned for himself an international reputation—his researches having been spoken of in the highest terms of praise by Professors Willstätter, Hans Fischer, Wieland (all Nobel Laureates in Chemistry) and other great European chemists

A Distinguished Educationalist

Principal Dr Praphulla Chandra Basu of Indore is chairman of the Board of Intermediate Education, Rajputana and Central



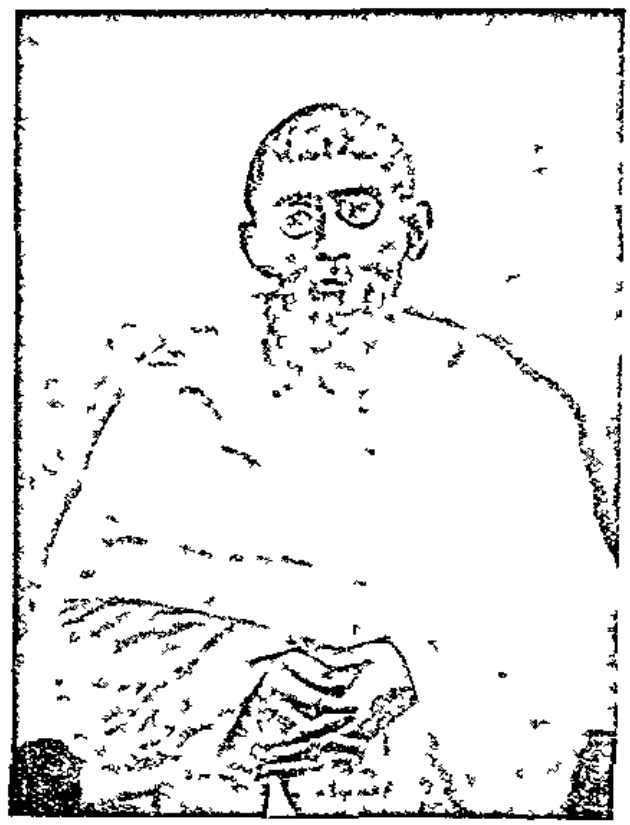
Dr Praphulla Chandra Basu

India and Vice Chancellor of the Agra University It was announced last month that he was going to Geneva as adviser to Rai Bahadur S M Bapna, Prime Minister of Indore, who has been appointed on the British Government of India's delegation to the League of Nations He has been also chosen to be the chairman of the reception committee of Indian Science Congress which holds its next session at Indore in January, 1930 When men of culture like Principal Basu visit Geneva and other foreign centres it not only benefits them personally by broadening their outlook but enables them to bring about the cultural contact of India with foreign countries.

he was a solicitor, one of the solicitors who could claim to be men of culture also He was an earnest and active advocate of temperance, but was better known as an educationist. He was twice Vice Chancellor of the Calcutta University—having been its first non-official Vice Chancellor, and twice represented his university at the Congress of the Universities of the Empire held in London When the Lytton Committee on Indian students was appointed, he was chosen as one of its members and toured the continent of Europe with the other members in 1921 He also sat as a member on the Paldison Committee which enquired into the grievances of Indians in South Africa in 19 5 In 1930 he was one of the delegates to the League of Nations appointed by the Government of India He was prominently connected with the Calcutta University Institute and other cultural and educational institutions, besides being connected with some philanthropic institutions also He wrote two books in Bengali relating to his travels in Europe and South Africa, which have enlarged the literature of travels in that language He is also the author of another Bengali book

Unveiling of the Portrait of Mahes Chandra Ghosh

Mahes Chandra Ghosh, B A, B T, Vedantaratna, who died some years ago at Hazaribagh, was an eminent scholar of his day By profession he was a school master He remained a bachelor all his life He knew Bengali, Sanskrit (both Vedic and classical), Pali Gujarati, the language of the Avesta, English, Greek, and, if we remember aright, Hebrew Though he specialized in philosophy (both European, ancient and modern, and Indian), the scriptures of the principal historical religions, and theology, he was also well read in general literature—poetry, the drama, fiction, etc He was a thinker as well as a reader The late Principal Dr P K Roy, D sc. (London and Edinburgh) who was for some time Inspector of Colleges to the Calcutta University, and who spent his last days at Hazaribagh, once told the present writer 'I have got acquainted with Babu Mahes Chandra Ghosh' A great scholar I have, as Inspector of Colleges, visited all the Colleges in Bengal and Assam, but have not found a great scholar like Mahes Babu anywhere" Every overland mail used to bring Mahes Chandra Ghosh a good many books Sometimes they were so many that the postman, being unable to carry them himself, had to engage a coolie And Mahes Babu read all of them He was a man of saintly disposition, actively taking part in all philanthropic activities of the place where he lived for the time being Being a good homœopathic physician he treated all his numerous patients free, gave them medicine free and supplied the poorer ones with diet also from his own pocket



Mahes Chandra Ghose

He gave away by his will his collection of works in different languages on philosophy the scriptures of various faiths and theology—amounting in all to six thousand volumes and worth some 20 000 rupees, to the Sadharan Brahmo Samaj Library, located in the Sivanath Memorial Hall, 211, Cornwallis Street, Calcutta His portrait in oils, presented by his niece (sister's daughter) Srimati Binodini Chaudhurani, was unveiled in that hall on the 3rd

Miss Jane Addams

In our last issue we were able to publish an article on Miss Jane Addams, who was America's greatest contemporary woman, one of the greatest women of the world of all time and one of America's and the world's greatest personalities of all time We tried our best to print a portrait of hers with that article but could not get one—even the American Consul could not help us We are glad to be able to publish a portrait here, reproduced from the June Addams Memorial Number of *Unity* of Chicago That journal as our readers are aware, is edited by Dr John Haynes Holmes, one of America's outstanding scholars and publicists *Unity*



Miss Jane Addams (1860) 1935)

stands for 'Freedom, Fellowship and Character in Religion" The particular number of the Chicago paper from which Miss Addams' portrait has been taken contains a good many articles and poems on her written by distinguished men and women in many countries The editor himself begins his tribute by saying

The name of Jane Addams is destined to be remembered and adored when the names of nearly all other members of her generation are forgotten She was the greatest of American women to the same extent and in the same spirit that Abraham Lincoln was the greatest of American men She was in her own right one of the great women of all time Altogether apart from nationality or sex she was one of the noblest persons who ever lived

And concludes thus

Such was Jane Addams—Saint Seer statesman! As I think of her asleep in a grave as modest as her own soul she stands in my mind as a rebuke gentle but stern to our stupidity selfishness cruelty and injustice Also she stands as an eternal vindication of our democracy As she loved humble men and women so she revealed within herself the infinite possibilities of these men and women They spoke at last through her Simple unspoiled divinely true supremely great Jane Addams fulfilled the best that is in us all and therewith glorified mankind forever

Sir Deva Prasad Sarvadhikari

Last month death removed from our midst a very versatile and remarkable personality of our times—Sir Deva Prasad Sarvadhikari—at the age of 75 By profession

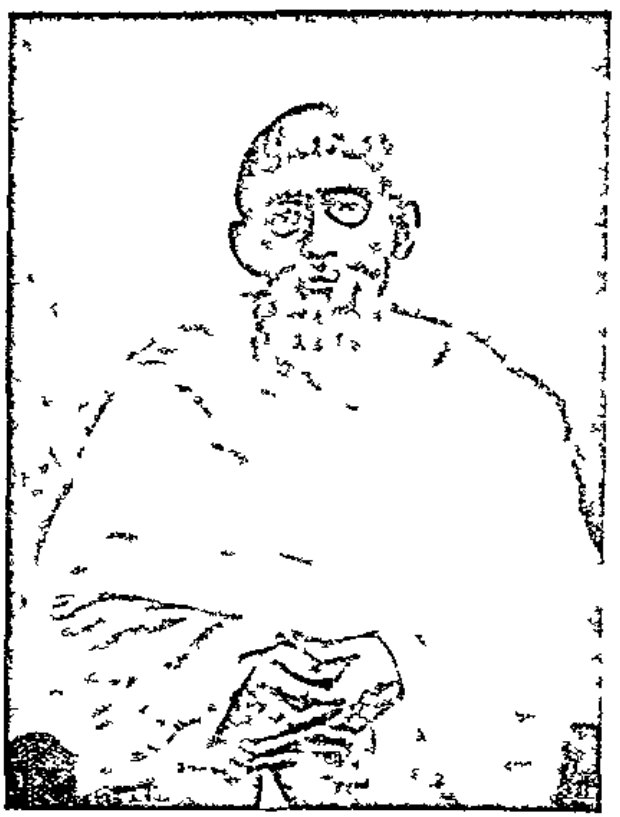


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August last. A small photographic reproduction of that oil-painting is given here.

Rai Saheb Rajmohan Das

Rai Saheb Rajmohan Das, who died in Dacca last month at the age of 82, began life as an employee in the Bengal police department on a small salary. By sheer dint of merit and hard work, and above all by his character, he rose to be a deputy superintendent of police. He showed by his character that one can be a police officer without being corrupt, tyrannical and vicious. After retiring on pension he devoted himself to the work of social uplift. His most remarkable achievement was the work which he did as the honorary secretary to the Society for the Improvement of the Backward Classes, Bengal and Assam. The work of this Society has been praised both by men like Rabindranath Tagore and Prafulla Chandra Ray and the Education Department of the Government of Bengal, the Hartog Committee, etc.

Society for the Improvement of the Backward Classes

The Society for the Improvement of the Backward Classes, Bengal and Assam, has just published its annual report for 1934-35. It was established in 1909 and is under the control of a body corporate registered under Act XXI of 1860. The following is a very brief summary of the report:

I. No. of Schools—131 including 116 Girls' Schools.

II. No. of students on the rolls—
Boys 13,326 (1,879 Muhammadans)
Girls 5,421 (482 Do)
Total 18,747

III. 75 Scholarships (Boys 49 and Girls 26) of the aggregate value of Rs. 170-4-0 a month were awarded during the year.

IV. Prizes were awarded to 3 schools during the year.

V. There were under its control —
(1) Three Public Libraries
(2) One Boy-scout and one Cub-troops
(3) Arrangement for delivering lantern lectures inculcating ideas of sanitary responsibility.

VI. The amount spent in grants-in-aid was Rs. 64,364-4 but the amount spent in Establishment and other charges stood at Rs. 6,251-11-9.

Its permanent fund stands at Rs. 37,237-8-0. Its patron is Sir R. N. Mookerjee; Vice-Presidents, Mr. G. D. Birla, Mr. B. N. Mookerjee and Mr. Ramananda Chatterjee; Hony. Secretary and Treasurer, Dr. P. K. Acharji, M. A., M. B.; and Joint Secretary, Mr. Hari Narayan Sen. Its office is situated at 210-1, Cornwallis Street, Calcutta. It stands greatly in need of subscriptions and donations for carrying on its work on the present scale and for the expansion of its field of activity. The Joint Secretary will be glad to send a copy of the report to intending helpers on request.

Its needs have been stated as follows in the Report:

Money is urgently needed by the Society:—
(1) For raising the Permanent Fund to Rupees one lac in order to place the work of the Society on a sound and solid financial basis;
(2) For increasing the number of Inspectors and organizers,
(3) For increasing the efficiency and expanding the field of the educational work, *i.e.*, for opening new schools improving existing ones, for the institution of Scholarships, Prizes, Stipends for poor students Continuation Scholarships, Libraries, and Reading rooms and for the organization of better vocational training
(4) For taking immediate steps to provide for the Society a permanent habitation. It is a pity that so long no provision could be made under this head on account of the paucity of funds.
(5) For adopting various other means besides education of the backward classes

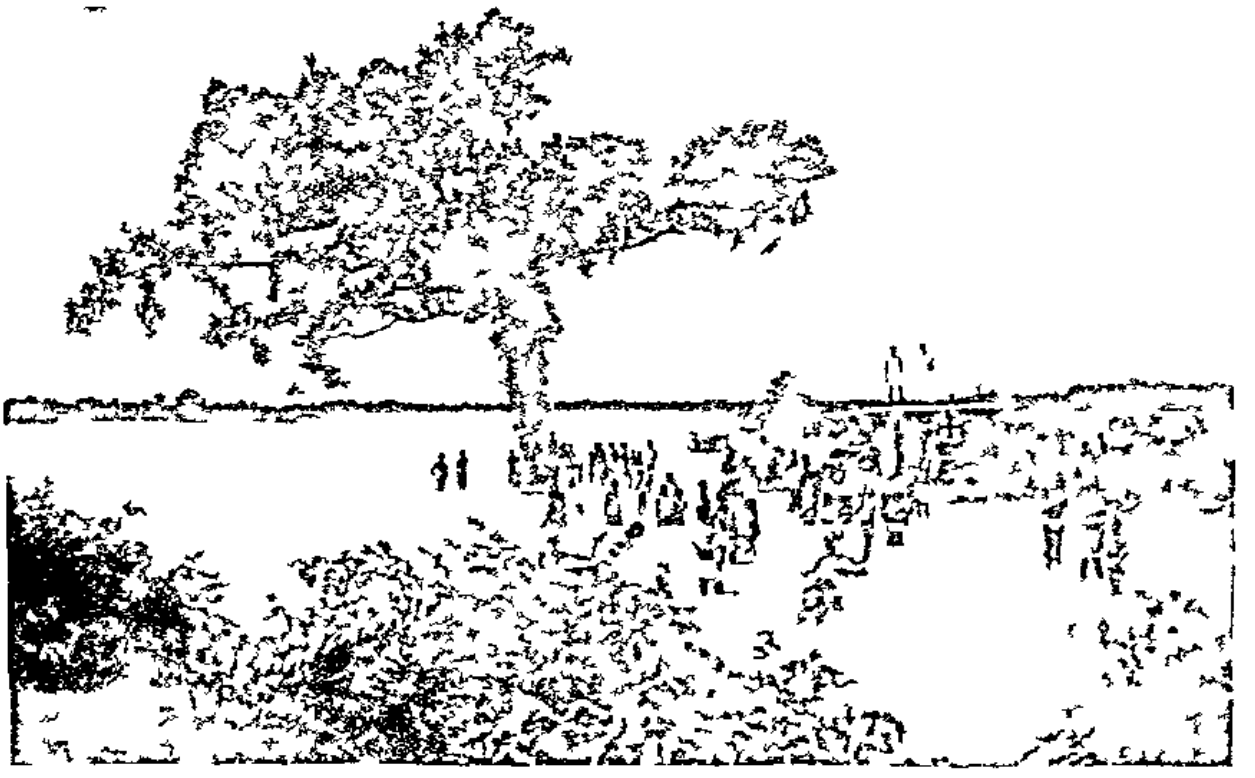
Famine and Flood in Bankura District

There have been destructive floods in several provinces of India recently. And these occur every year in some parts or other of this large country. So far, there has not been any attempt at river-training anywhere in India in order to prevent the havoc wrought by these floods and turn them to some use. Nor have any river physics or hydraulic laboratories established anywhere in India in order to make the preliminary preparations for river-training. So, any remedial measures of a permanent character such as those initiated in the United States of America and in some countries of Europe cannot yet be thought of in this country. All that can be done is to try to relieve the sufferers, so as to save their lives and help them to help themselves from the economic point of view.

There are philanthropic organizations which are trying to help the people in distress in several districts or several provinces. The



Belut Temporary shelter in school house found by people whose houses ha e been ashed away (Bankura Floods)



Village Namo Mejia under water (Bankura Floods)

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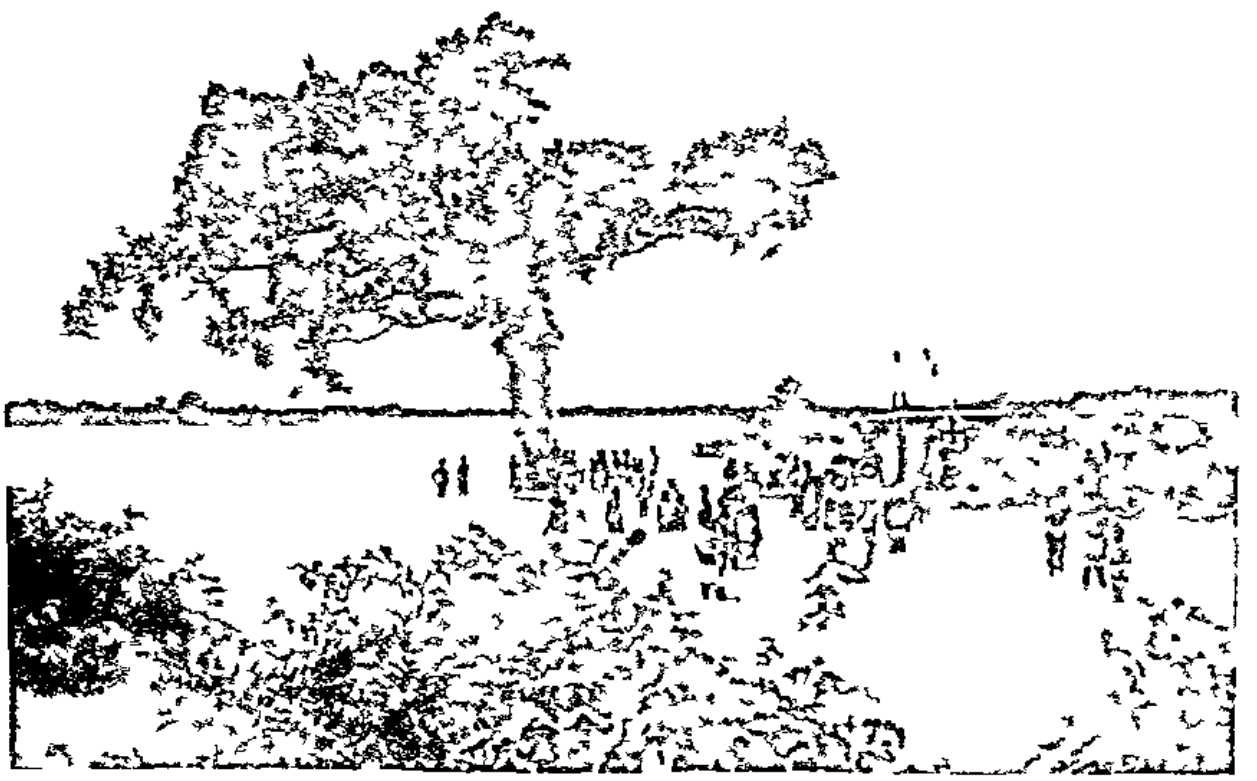
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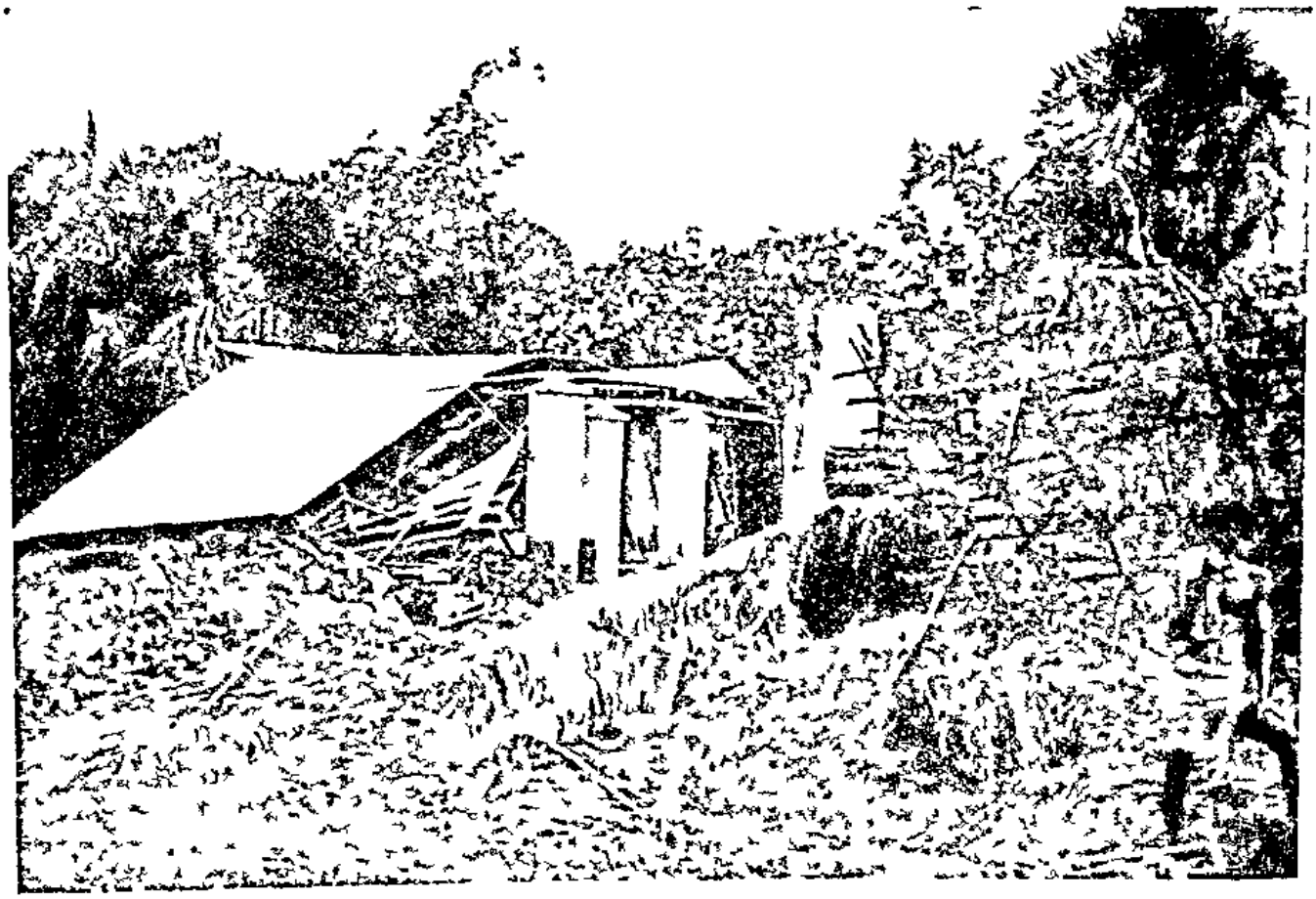
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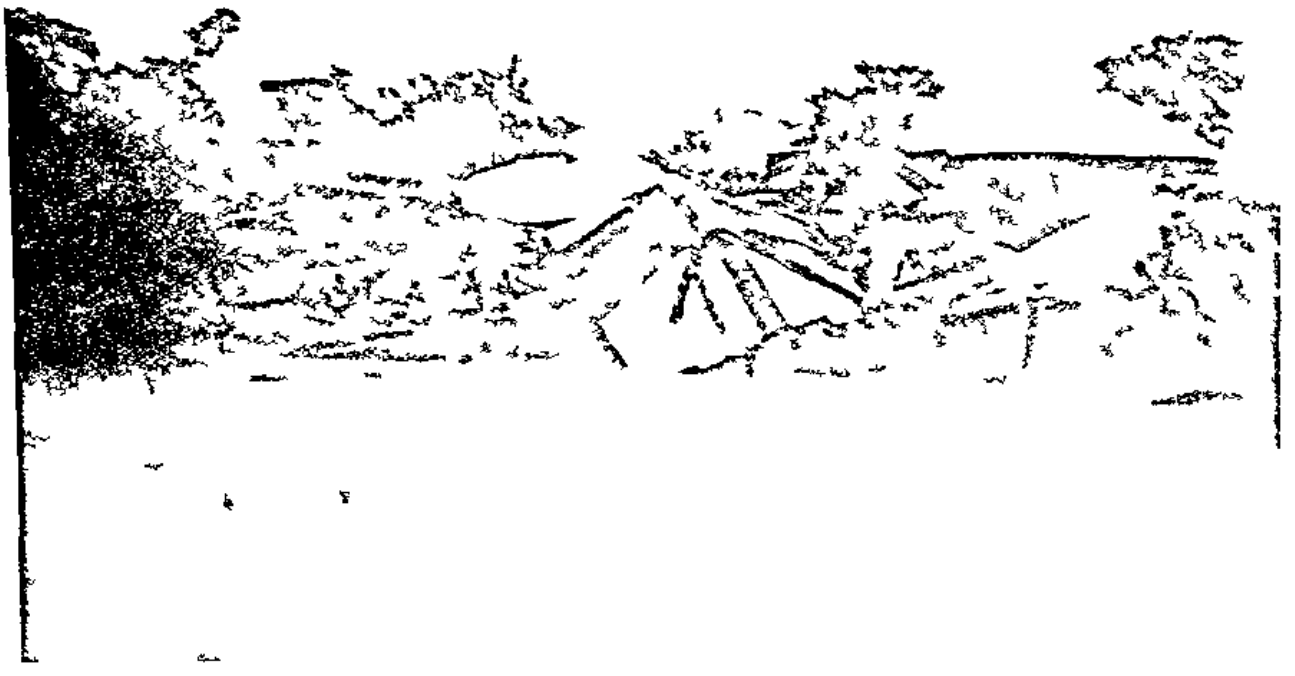
Brick Edifices wrecked by flood at Belut (Bankura Floods)



Metall Relief being distributed (Bankura Floods)



Belut Guptapara All houses ex ep he o e tandin wrecked Bankura Floods



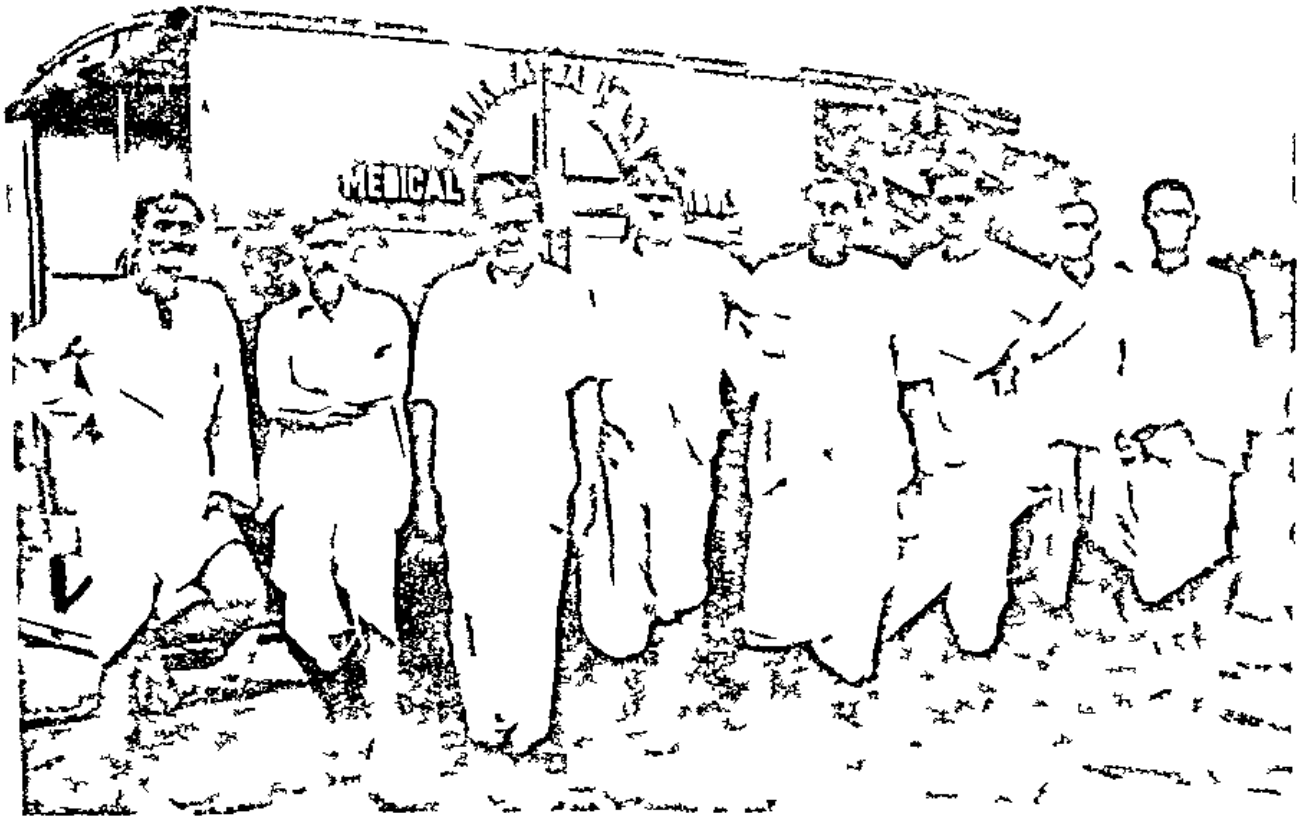
Havoc caused by floods in Syamdaspur (Bankura Floods)



At Namo Mejia waters flowing in streams after wrecking houses (Bankura Floods)



A very few rebuilt huts at Syamdaspur. (Bankura Floods)



Workers of Bankura Samm lani at B jpur rel ef centre w th the Ambulance of the Med cal School (Bankura Floods)



Villag Muchipara. Houses wrecked Relief being given (Bankura Floods)



At Bijpur even brick buildings have been wrecked (Bankura Floods)

editor of this journal has no such organization at his back He desires to do some relief work on a humble scale for some parts of his native district of Bankura which have been affected by scarcity of food and by disastrous floods coming on the heels of what officials may not call famine There is a registered body called the Bankura Sammilani of which he is president and which has done similar work on past occasions with the kind help of friends in different parts of India and abroad It is the workers of this small district organization who have on the present occasion already started such work Its honorary assistant secretary, Mr Krishna Chandra Ray, B L, and Dr Ramgati Banerji Superintendent of its Medical School have visited the affected parts and have brought to Calcutta some photographs, some of which are reproduced here

There was famine or scarcity of food in Bankura and relief work was started before the floods Before the floods the most urgent necessity was the supply of rice and in the case of utterly destitute people, some cloth. But in consequence of the floods people have become distressed in other ways. Many mud huts and cottages and the things kept there have been washed away and in some cases even *pucca* brick buildings have collapsed At least the owners of the mud houses will have to be helped to build their houses again Many persons have lost all or some of their agricultural and milch cattle which will have to be replaced Food will have to be supplied Very many have been literally reduced to rags They require cloth And medicine will also have to be given to the sick Many more villages have been devastated than are shown in the photographs

Those who will send money will kindly send it to Ramananda Chatterjee, President, Bankura Sammilani, 120 2 Upper Circular Road, Calcutta *mentioning that it is for Famine and Flood Relief* Those who may send bags of rice and bales of *new* cloth will kindly do so to Dr Ramgati Banerji M B, Superintendent, Bankura Sammilani Medical School, Bankura, Bengal Nagpur Railway



Havoc caused by the floods at Metali (Bankura Floods)

All help, large or small, will be most gratefully received and distributed as economically as practicable

"Significance of Political Trends in the Far East"

This was the title of an address delivered by Dr Taraknath Das at the annual meeting of the American Academy of Political and Social Science It has been published in the July number of the *Annals* of that learned body There the speaker is introduced as 'special lecturer on Far Eastern affairs at the Catholic University of America, Washington, D C He is author of 'India in World Politics', "British Expansion in Tibet', "Sovereign Rights of Indian Princes", "Rabindranath Tagore, His Religious, Political and Social Ideals," and numerous other publications' Dr Das has been for years a vigilant, up to date and thoughtful observer and student of world affairs, and is therefore entitled to speak with authority on the political trends in the Far East, which he takes to include India Out of 12 pages of his address almost 4 are devoted to India All his statements are accurate and adequately documented We do not know how many readers the *Annals of the American Academy of Political and Social Science* has In any case, whatever their number, they will be in possession of some of the truth relating to modern governance in India

From his close study of events and trends in Eastern Asia he has come to the conclusion that

> "The trend of political life in Asia will ultimately be the same as it is now in Europe and America It will be influenced by the problems of social security It will depend upon the measures to be adopted so that national resources may be so controlled and utilized that the masses of the people will have greater security resulting in the good of the community at large rather than of a few privileged ones
>
> How will this be achieved and what form of political institution will lead to this end cannot be prophesied I have come to the conclusion that mere forms of government such as monarchy republic dictatorship of the Fascist type or proletariat dictatorship of the Soviet type are not the determining factors for the goal to be attained A supposed theocracy in Japan with the ideal of serving the national welfare may accomplish more than may be done in a republic like China under

the present disorganized condition A virtual dictatorship of the type of Mustafa Kemal of Turkey or Riza Khan in Persia or the rule of the anti democratic Nationalist Party in Siam is undoubtedly rousing the people to demand a higher standard of living

Revolutionary changes in the form of government may not accomplish much but the change of the spirit behind the government and the political philosophy dominating the national life will lead to the establishment of more effective and stable changes in government consistent with the ideals and the traditions of the peoples of the East Such governments will assure greater personal liberty as a step towards real progress

Bill for Building Mosques on Agricultural Lands

Some Muhammadans of Bengal want to have the right to build mosques on agricultural lands This they want to have by fresh legislation, for under the law as it at present stands and as it has been declared by the High Court, they have no such right.

These Muhammadans say that they should have the right to say their prayers in mosques wherever they can erect one But as soon as a mosque is erected, they make the further claim of slaughtering cows there whenever they like, and of prohibiting music in its neighbourhood Slaughter of cows wounds Jain, Sikh and Hindu feelings, and prohibition of music unduly restricts Hindu and other non Muhammadan rights That mosques are not unoften harmful to communal peace in Bengal has been taken judicial notice of by Mr Justice Sir Zahaddur Rahim Zahid Suhrawardy, himself a pious Mussalman in the words, "a Mosque—generally a source of sanguinary religious and communal conflict,' in Gholam Siddique Khan *versus* Jogendra Nath Mitra, 43 Cal Law Journal p 452, at p 460

We would, therefore, request the Muhammadans not to do anything which may multiply the sources of sanguinary religious and communal conflicts We would also ask the British Government in India to place the same restrictions on the building of mosques in British India as they did when they were governing Mysore direct The then Chief Commissioner of Mysore, Col (afterwards Sir Richard) Meade, in Circular No 2528 72, dated the 22nd August, 1871, laid down

> A case having recently come to the notice of the Chief Commissioner in which a collision between the Hindus and Mahomedans of a town was rendered imminent owing to the obstruction caused to a Hindu procession by the existence of a newly erected Masjid (i e, a Mosque) in a street almost wholly inhabited by Hindus it appears to Col Meade that unless some precautions are taken to prevent rival sects from establishing places of worship in localities where their position will inevitably provoke ill feeling if not actual disturbance such occasions of conflict are but too likely to become more numerous
>
> 2 The Chief Commissioner therefore desires that you will make it generally known that no buildings intended to be used as places of worship by any class of the community should be erected on any public street or thoroughfare, in any town or village without the previous sanction of the District Officer in each case

Unless some such restrictions be placed upon the construction of new mosques, especially of those near public thoroughfares or canals, and a special register of the existing mosques be prepared, there is bound to be an increase of communal conflicts, especially when Bengal under the Communal Decision will be ruled by the Muhammadans

J M D

An Exhibition of the Lucknow School of Arts and Crafts

The Lucknow School of Arts and Crafts, under the able guidance of Principal Asit K. Haldar, has already gained all India renown One of its most promising students, Mr Kiron Dhar, has just returned to Calcutta with a fine collection of the works of the school, including some unpublished pieces of Principal Haldar, Prof Bireswar Sen and others, which, thanks to the initiative and enthusiasm of Mr Dhar, will be exhibited to the public of Calcutta from the 1st of September at the Chowringhee Y M C A Hall Lady Protima Mitter will open the Exhibition, which will have, as a special feature, a repertory of sketches and paintings of Mr Kiron Dhar He impressed all his teachers by a rare grasp of the fundamentals of pictorial composition and came out as the best student of the school, completing his courses brilliantly at the early age of 22 Not satisfied with school and studio work, Mr Dhar took naturally to the schooling of the perennial master, Nature Hence his keen observations of the hill girls of the Himalayas and of the subtle light hovering on the haunting landscapes of the 'up country' Our village life and folk culture have found some brilliant metamorphoses

through his brush, and we are glad to learn that he is getting ready to go abroad to Italy, if possible, to master the technique of fresco painting His pictures have already brought him many prizes and medals and we are sure he will gain many friends and patrons in Bengal, now that he is going to exhibit his works in Calcutta, the city of birth of the Modern school of Indian painting, under the inspiration of Dr Abanindranath Tagore and his pupils.

The Misnamed Bengal Development Act

The miscalled Bengal Development Bill has now became an Act. It ought to be called "An Act for Levying New Taxation for Recouping Old Waste," or some such similar name ought to be given to it. Where is the new development scheme which will make a new paradise of decadent West Bengal? All that is clear is that the large sums spent for constructing the Damodar and Bakreswar canals—representing wasteful expenditure in great part, are to be recovered from the tenants *by giving retrospective effect to* the misnamed Bengal Development Act. The giving retrospective effect to a law may be something new to jurists but so far as official Bengal is concerned, such a new record must not be considered surprising

In the Bengal Legislative Council the cause of the tenants is very inadequately represented The passing of this Bill was the result of a combination between the bureaucracy and the zamindars against the tenantry And this alliance was effected by offering certain inducements to the landlords For example, non agricultural lands have been exempted from the imposition of any levy Thus, the whole burden of taxation will fall on the tenants who cultivate the agricultural lands Again, the zamindars will be exempted from the levy in respect of increased *salamis* realizable on settlement of improved lands, except in the case of such lands as were absolutely waste before the construction of the improvement work

Maulvi Tamizuddin Khan moved an amendment with the support of Khan Bahadur Muhammad Abdul Momin, to the effect that the maximum rate of the levy, for recovering the cost of the improvement, should be fixed at one-third of the increased net profits The maximum demanded and proposed by the Government was one half of the estimated net increase in the profits or one half of the estimated net increase in outturn Needless to say, Government carried the day, with the help of the official and nominated bloc and the very obliging so called representatives of the people, some of whom pretend to represent the tenants

This Act will press particularly heavily on the Burdwan district and division A century ago and earlier, as Walter Hamilton states in his *East India Gazetteer*, Burdwan was one of the two most fertile and prosperous areas in India, the other being the Tanjore district. In consequence of the preparations for the construction and the actual construction of the East Indian Railway, Burdwan became highly malarious, the population decreased to a fearful extent and its fertility also was impaired to a very large extent But the land revenue demanded from the Burdwan district and division, which was permanently fixed when the area was very fertile and very prosperous, has remained unchanged. In order to show how heavy that demand is we print below the revenue demanded for the permanently settled estates in the Burdwan and Dacca Divisions with the areas in square miles of the districts in each Division The figures are taken from the *Report on the Land Revenue Administration of the Presidency of Bengal* for the year 1933 34, the latest available

Districts	Area	Revenue Demanded
Burdwan Division		
Burdwan	3247	Rs 50 09 972
Birbhum	1695	10 34 754
Bankura	2447	4 90 293
Midnapur	3730	19 24 101
Hooghly	1280	8 62 018
Howrah	337	4 11 828
Total	12741	77 32 966
Dacca Division		
Dacca	3034	4 33 220
Mymensingh	5976	7 66 884
Faridpur	2129	4 31 790
Bakarganj	2747	9 96 540
Total	13886	26,28 434

It will be found that area for area the land revenue demanded from the permanently settled estates in the Burdwan Division is thrice as much as that demanded from such estates in the Dacca Division.

It is not our intention or suggestion, of course, that the revenue demand should be increased in the Dacca Division We only desire to point out that in the present altered decadent condition of the Burdwan Division, the revenue demanded for the permanently settled estates is excessive and oppressive For the present decadent condition of the Division the rulers are responsible They ought to have compensated the present inhabitants of the region by effecting improvements at Government cost, the expenditure being recovered by a terminal tax on the goods and passenger traffic of the East Indian Railway and by taxing the mercantile community and men of business who have profited by that railway at the expense of the lives, health and economic prosperity of the people of the Burdwan Division, or by such other means as would not further deplete their already depleted resources Instead of taking steps for such compensation, to further tax them shows neither sympathy nor a keen and delicate sense of justice And the tax is going to be for canals constructed in the past when no intimation was given that the people would be taxed for them In other provinces, twenty or thirty times as much has been spent on *productive* irrigation canals without any such taxation Bengal has no such *productive* irrigation canals, and the people of West Bengal are to be taxed to boot! We speak of West Bengal, as the Bengal Development Act, which is really a retrospective taxation Act, is not for East Bengal

Public Security Extension Bill Passed

There has hitherto been in force in Bengal a Public Security Act without which there would presumably have been the greatest and most intolerable insecurity of life and property in this province As it was not a permanent Act and was due to lapse shortly, a Public Security Extension Bill was introduced in the Bengal Council and passed without any waste of precious time So, so far as Bengal is concerned, the British Empire, with its implication of British domination, is safe for three years. It would be quite easy to give us similar security and the British Empire a longer lease of life three years hence

Seriously speaking, the British Government at "home," with its subordinate central and provincial Governments in India should understand that the enactment or re-enactment of such laws would be considered by the non-British world a proof that these British authorities know that the new constitution imposed on India has not satisfied and will not satisfy Indians and will not bring peace, security and prosperity to India, and that it is for that reason that the need has been felt for Acts to maintain or bring security

Press Laws

At the recent All India Journalists' Conference, in the speeches of the President and the Chairman of the Reception Committee and in a resolution specially passed for the purpose, a desire was expressed (we shall not say that a demand was made) that the restrictive and repressive press laws—at least those which were of a temporary and so called emergent character—should be allowed to lapse and should not be re-enacted We also have a similar desire and a partiality for a free press But we have neither the expectation nor the hope that any such desire will have its fruition in the near or in any distant future that can be definitely anticipated

For, autocracy and a free press cannot co exist. Either autocracy has to go, or a free press, if it existed (as it does not in India), has to go, or cannot be born or re born It is very well known, not only to Indians but to the British arbiters of India's destiny, that the new Government of India Act has made the Government of India, the provincial Governments and the Executive generally more autocratic than before This reinforced autocracy at present possesses the power to live and flourish To say that it should grant freedom to the Indian-owned and Indian-edited Press, is to say that it should sign its own death warrant. Hence, we do not have the temerity to say any such thing

All-India Journalists' Conference

A session of the All India Journalists' Conference was held last month in the Calcutta Town Hall An interesting Press Exhibition was also held on the occasion It was opened by Mr Sarat Chandra Bose The Conference was opened by Mr Ramananda Chatterjee in

a very brief speech. Owing to feeble health he could stay in the hall only for a few minutes. Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, read his cogent, informative and interesting address, in the course of which he has met the arguments of all those who have fettered the press—particularly in Bengal. As we are unable to publish his speech in extenso or a summary of it, we merely give some of the sectional headings, viz, previous conferences, in memoriam, jungle of press laws, their scope and content, no terror for terrorists but for honest jouralists; operation of the press laws, is publication of proceedings of legislatures privileged?, give them an inch and they will take an ell; the plea of emergency, what can we do?; the journalist's lot, economic depression; fostering of the reading habit, vernacular journalism, special grievances of journalists; other working conditions and remedies; the Association idea; newspaper press fund; training of journalists, facilities for cheap newspapers, printing industry, Government as competitor, concluding remarks.

"*Jungle of Press Laws*"

Members of the public who are not connected with the press do not know under what conditions journalists and keepers of printing establishments have to work. They do not know how many swords of Damocles hang over the heads of the press men and newspaper men. Even many journalists do not know or do not remember the dangers that encircle them. Hence, Mr. Mrinal Kanti Bose did well to enumerate the press laws and give some idea of their provisions. We have no space for all that he said But we make a pretty long extract from his speech below.

> I shall not dive into past history but shall content myself by observing that besides the ordinary laws, such as those of sedition, libel, contempt of court, etc, which affect the Press, the following special laws are in operation at the present moment with the scope and purport of which every journalist has to be familiar They are
>
> (1) The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law (Amendment) Act, 1932 and the Bengal Criminal Law (Amendment) Act, 1934;
>
> (2) States' Protection Act, 1934,
>
> (3) Princes' Protection Act, 1922,
>
> (4) Foreign Relations Act, 1932

Mr. Bose then proceeded to point out and comment on some of the provisions of these laws

> The Indian Press (Emergency Powers) Act, 1931 was an Act to provide against the publication of matters inciting to or encouraging murder or violence The scope of the Act was, however, changed next year by the Criminal Law (Amendment) Act, 1932, to one for the "better control of the press" The significance of this change is apparent on the face of it The change contemplated that the executive should have control of the press not only in regard to matters that could *conceivably be construed as encouraging murder* or violence but in all matters, the publication of which may not be to the liking of the powers-that-be The Press Act was to be in force for one year only, but the Criminal Law (Amendment) Act, 1932, extended the duration to the period of three years from 1932 The Criminal Law (Amendment) Act effected also other drastic changes in the Act of 1931 The most important of these changes are in respect of section (4) of the Press Act That section has made it penal the incitement to or encouragement of the commission of any offence of murder or any cognizable offence involving violence or the direct or indirect expression of approval or admiration of any such offence, or of any person real or fictitious who has committed or is alleged or represented to have committed such offence As was pointed out by several non-official members of the Legislative Assembly, the expression "offence involving violence" was itself too wide, but little did the members imagine then that while they were straining at a gnat they *would soon be invited to swallow a camel For in* the very next year they were asked to pass what is known as the Criminal Law (Amendment) Act which added to the list of offences mentioned in the Press Act very considerably A whole series of offences were made punishable under the Press Act, such as, the seducing of any officer, soldier, sailor or airman in the military, naval, or air forces of His Majesty or any police *officer from his allegiance to duty, the bringing* into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India, or the excitement of disaffection towards His Majesty or the said Government, the putting of any person in fear or causing him annoyance and thereby inducing him to deliver to any person any property or valuable security or the doing of any act which he is *not legally entitled to do, the encouragement or* incitement of any person to interfere with the administration of the law or the maintenance of law and order or the commission of any offence or the refusal or delay in the payment of land revenue, tax, etc, the inducing of a public servant or a servant of a local authority to do any act or the forbearance or delay in the doing of any act connected with the exercise of his public functions or the inducing of him to resign his office, the promotion of feelings of enmity or hatred between different classes of His Majesty's subjects, the prejudicing of recruiting of persons to serve in any of His Majesty's forces or in the police force or the prejudicing of the training, discipline or administration of any such force These, as you will see, are almost bodily lifted from the Press Ordinance of 1930

The object of these special laws was then indicated

> Most of these offences you are aware, come under the ordinary law of the land The law-courts are always open to try such offences committed by any body and a newspaper or a journalist has no more rights than those enjoyed by an ordinary citizen But apparently it did not suit the purpose of the powers-that be that such offences should be tried in the regular way in ordinary course under the ordinary legal procedure They intended that judicial decision and judicial procedure should be substituted by executive action

Operation of the Press Laws in Bengal

Mr Mrinal Kanti Bose had much to say relating to the way the Press laws are worked and the Press Officer gives his "advice" in Calcutta in particular and Bengal in general What he said is very interesting, but we have space for only a few passages

> In the course of a note circulated to members of the local Legislative Council and a copy of which was supplied to Government the Indian Journalists Association thus described the modus operandi of the Press Officer's directions given almost from day to day, but the following will give you some idea about the way in which the Press Officer has been using his powers —
>
> (a) News that is allowed to be published in the papers of all India circulation in other provinces is not allowed to be published in Bengal newspapers of similar circulation It has sometimes happened that provincial newspapers that are sold in Calcutta contain news that the Bengal papers had not been allowed to publish,
>
> (b) Correct and authenticated news of a particular kind is not allowed to be published and when allowed is mutilated in such a manner as to make the news often misleading
>
> (c) Display of news of certain character is not allowed,
>
> (d) Detailed directions are given as to the printing types that are to be used in the headings and body of the news and for the exclusion of certain expressions such as 'arrest of ladies and Moslems' from headings of news
>
> (e) Double-column headlines of certain news are not allowed
>
> (f) Detailed directions are given as to the arrangement and position of column of news,
>
> (g) Proceedings of the Indian Legislative Assembly and of the Bengal Legislative Council are not allowed to be published in full but are censored
>
> (h) Proceedings in law-courts of Civil Disobedience cases and of cases involving terrorism are not allowed to be published in full but in a mutilated form and as in the case of the statement of Miss Beena Das accused in the Governor Shooting case the Statesman' was allowed to publish passages in that statement in regard to which strict directions were given to the Indian daily newspapers that they were not to publish them
>
> (i) Legitimate criticism of policies and actions of Government and Government officials are objected to

In the days the Civil Disobedience Movement was in full swing one of the directions of the Press Officer to the newspapers was that in reporting beating by the police of members of processions taken out or of public meetings held in defiance of the Police Commissioner's orders in the city of Calcutta or in the *mofussil* towns and villages the word assault' was not to be used the utmost that could be allowed was that the police dispersed the unlawful assembly or crowd by a mild lathi charge, though as a sequel to such mild charges people had often to be taken to hospital and sometimes more serious consequences followed

Mr Bose made many other interesting revelations, for all of which the reader is referred to the newspapers which have published a full report of his speech We make only one more extract below

> The hand of censorship was as severe on proceedings in the law-courts Statements made by persons complaining of police beatings were not allowed to be published I cannot conclude without mentioning that there was and is a sub Press censor at the General Post Office in Calcutta who has to forward all inland telegrams of a political complexion to the Press Officer for the latter to do the needful in regard to them
>
> Generally speaking the note of the Journalists Association concludes the Press Officer will not allow to be published any allegations of wrong done by the police with the result that newspapers do not venture to publish things which may in any way offend his notions of what the Press may publish

Mr Chintamani's Presidential Address

We have given so much space to the *modus operandi* of the press laws in Bengal and Calcutta in particular, that, we are sorry, we have little space left for Mr C Y Chintamani's masterly and statesmanlike presidential address He began by dealing with journalism, past and present, in India, rightly describing journalism as a noble calling He observed

> It is a source of regret to us that the majority of British journalists in India should interpret their mission in terms of temporary British interests in India instead of deeming it their duty and privilege to serve the land of their temporary sojourn and the people whose support is the indispensable condition of their continued existence This evil is not of recent growth Three-quarters of a century ago Sir John (afterwards Lord) Lawrence deplored it in these words —
>
> The difficulty in the way of the Government of India acting fairly in these matters is immense If anything is done or attempted to be done to help the natives a general howl is raised, which

reverberates in England and finds sympathy and support there I feel quite bewildered sometimes what to do Every one is, in the abstract, for justice moderation and such like excellent qualities but when one comes to apply such principles so as to affect anybody's interests then a change comes over them (*Letter to* Sir Erskine Perry member, India Council)

No wonder that at the present time too the Anglo-Indian press ordinarily looks at public questions from a point of view *different from or even* opposed to that of the Indian press So that the struggle for the maintenance of the just liberties of the press against undue invasion by the Government has had and I fear will have to be carried on by the Indian press unaided by the other powerful section of the press in India But this is an incident—one of many similar incidents—of the government of one country by another And it is why the Indian press has always been and I am confident will ever be a staunch and unfailing champion of Swaraj for the Motherland held too long in subjection

Mr Chintamani proceeded to state what should be but unhappily is not considered by some, axiomatic, namely,

> that in present conditions in India no Indian paper has a moral right to exist which is not an advocate of Swaraj

"Section 108, Cr. P C."

In the section in Mr Chintamani's address devoted to the press laws occurs the following passages

> A question which I have often put to myself and to others but have not been able to answer or to hear answered is Where is the necessity of any *special coercive legislation when there is on the* statute-book sec 108 of the Criminal Procedure Code? You will permit me to set it out *in extenso*
>
> 108 Whenever a chief presidency or district magistrate or a presidency magistrate or magistrate of the first class specially empowered by the local Government in this behalf has information that there is within the limits of his jurisdiction any person who within or without such limits either orally or in writing or in any other manner intentionally disseminates or attempts to disseminate or in anywise abets the dissemination of—
>
> (a) any seditious matter that is to say any matter the publication of which is punishable under section 124 A of the Indian Penal Code or
>
> (b) any matter the publication of which is punishable under sec 153 A of the Indian Penal Code or
>
> (c) any matter concerning a judge which amounts to criminal intimidations or defamation under the Indian Penal Code such magistrate if in his opinion there is sufficient ground for proceeding may in manner hereinafter provided require such person to show cause why he should not be ordered to execute a bond with or without sureties for his good behaviour for such period not exceeding one year, *as the magistrate thinks fit to fix.*
>
> No proceedings shall be taken under this section against the editor proprietor, printer or publisher of any publication registered under and edited printed and published in conformity with the rules laid down in the Press and Registration of Books Act 1867 with reference to any matter contained in such publication except by the order or under the authority of the Governor-General in Council or the Local Government or some officer empowered by the Governor-General in Council *in this behalf*
>
> What is it I seriously wish to know, which any Government desirous *bona fide* of preventing the press from becoming criminal but not of suppressing *legitimate freedom cannot achieve by* the application of this section?
>
> I had an opportunity five years ago of asking the highest officers in the land what end they had *in view could not be achieved by the enforcement* of sec 108 and why they wanted the very rigorous Press Ordinance of that year The answer was that experience had demonstrated the inadequacy *of that section I had the temerity to utter th* challenge that it should be stated categorically where when and how the alleged inadequacy became manifest On my part I undertook to show that except in one case *the magistrates concerned did* uphold the executive with no interference from higher tribunals

Mr *Chintamani's own answer to the* questions he asked is contained in the following passage

> The only reason that I can think of is that the proceedings under that section are judicial—*albeit* the judicial authority is an executive magistrate an officer subordinate to the Government one whose prospects in service depend upon the good will of the Government But the accused is there given an opportunity of showing cause and of vindicating his innocence If he has the means and the will he has the further opportunity of taking his case in revision to the High Court This evidently has proved too much for a Government which prefers the reign of discretion to the reign of law Lord Morley wrote to Lord Minto that the Government of India were against lawyers because they were against law This was said by a Secretary of State and not by an Indian editor *The fact* unfortunately is—or so at all events it appears to be—that the Government of India inured by long habit to the ways of despotism naturally prefer to be uncontrolled masters and as *far as possible not* to be checked by an independent judiciary

Training in Journalism

A resolution in favour of the institution of a course of training in journalism was defeated at the recent session of the *All India* Journalists' Conference by two votes It is not necessary for us to discuss the arguments *of the opponents of the resolution We know* those arguments But after giving due weight to them, we still think that it would be good *for intending* journalists to undergo academic

and practical training in journalism. They require it. Perhaps, it would be better to say—in order not to seem to lecture to others from a lofty pedestal—that if the present writer were young again and wanted to be a journalist and had the opportunity and the option of undergoing a course of academic and practical training in journalism, he would have availed himself of such an opportunity?

Though he became a professional journalist some 35 years ago as editor of a monthly or two and for a decade or so before that period had much to do with editing and contributing to one weekly and some monthlies, he does not know many things about journalism which he would even now in his old age like very much to know. But, alas! where now is the leisure, the energy, and last of all, the opportunity?

The American orator and reformer Wendell Philips said, "If I could but make the newspapers of country I would not care who made its religion or its laws," or words to that effect. But where are such newspaper-makers?

What Is "Very Rapid Expansion" in Education?

As India is still the country of the bullock cart, Britishers are apt to think that in this country any progress made is very rapid progress. But if they give expression to that idea of theirs through the medium of the English language, it sounds rather ludicrous. For English is, more than any other language, a world language and is spoken or understood in many countries which have become used to locomotion by aeroplane. Therefore, if any official measuring progress in India according to the bullock cart standard, calls it very rapid in English words, he must thank himself if he be considered fit to live in the age of the cave-dwellers.

In an official report entitled *Education in India in 1932-33*, prepared by Sir George Anderson, Educational Commissioner with the Government of India, and published in 1935 —"Very rapid" publication undoubtedly, it has been stated with reference to certain 'defects':

> ". . . they have become the more pronounced owing to the very rapid, and otherwise commendable, expansion made during the early years of the present political regime, and also to financial and other complications which have intervened" Page 1

Let us try to have some definite idea of this "very rapid expansion during the early years of the present political regime."

In *Progress of Education in India 1927-32* by Sir George Anderson, Vol. II, page 59, it is stated that the number of pupils attending educational institutions of all grades in British India in 1921-22 was 8,381,350, and in 1926-27 it was 11,157,496. That is to say, in five years the increase in the number of pupils was less than *three millions in all institutions* from universities to village primary schools. In 1931-32 the number was 12,766,537, in a country with a population of 353 millions in round numbers. If only British India be considered, the population is 290 millions.

Let us see what expansion of education means in Soviet Russia, with a population of 166 millions in round numbers—half that of India.

In Joseph Stalin's book, *The State of the Soviet Union*, it is stated:

> In the sphere of the cultural development of the country in the period under review we have the following
>
> (a) The introduction throughout the U.S.S.R. of universal compulsory elementary education and an increase of literacy among the population from 67 per cent at the end of 1930 to 90 per cent at the end of 1933
>
> (b) An increase in the number attending schools of all grades from 14,358 000 in 1929 to 26,419,000 in 1933. Of these the number receiving *elementary* education increased from 11,697,000 to 19,163,000, *middle school* education increased *from 2,453 000 to 6 674,000*, and *higher education* increased from 207,000 to 491 000
>
> (c) An increase in the number of children receiving pre-school education from 838 000 in 1929 to 5,917,000 in 1933

A British official in India may be pardoned for suspecting that Stalin, the anti-religious Communist dictator, may have been guilty of exaggerating Bolshevik cultural achievement. The statement made, therefore, by a religious Christian missionary not partial to atheistic Bolsheviks may be a corrective. Dr. Stanley Jones, who has worked with distinction in India and abroad and is the author of some books, writes in his recent work, *Christ and Communism*, about the Russians:

> In spite of the clouds we can see that they are making *amazing progress*, for instance, their literacy has gone up from thirty-five per cent in

1913 to eighty five per cent to-day, instead of 3 500 000 pupils in 1912 there are now over 25,000 000 pupils and students the circulation of daily papers is twelve times what it was in Czarist days

Education according to modern ideas practically began seventy five years ago in Japan The Emperor of Japan had desired that there should be no family in his country with any illiterate persons—infants excepted, of course At the present day 99 per cent of the males and 98 per cent of the girls and women can read and write That may be called rapid educational expansion

The Negroes of Africa who were seized in their country and sold as slaves in America had no literature or alphabet of their own in their country And before the abolition of slavery in America on December 18, 1865 there were laws like the following

> the education of Negroes was expressly forbidden Here for instance are some passages from the code of Virginia in 1849 Every assemblage of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly Any justice may issue his warrant to any officer or other person requiring him to enter any place where such assemblage may be and seize any Negroes therein and he or any other justice may order such Negro to be punished with stripes Again if a white person assemble with Negroes for the purpose of instructing them to read and write he shall be confined to jail not exceeding six months and fined not exceeding one hundred dollars
>
> Those Christian Legislators thus doomed the entire servile population to perpetual ignorance and degradation —Harmsworth's *History of the World* Vol IV P 2814 quoted in Major B D Basu's *History of Education in India under the Rule of the East India Company*

It was after the liberation of the slaves on December 18, 1865, that the Negroes could receive instruction without being considered criminals The result was that according to the U S A census of 1930, it was found that 83 7 per cent of the Negroes could read and write and only 16 3 per cent were illiterate In the succeeding five years this percentage of illiteracy must have decreased

In India, known from antiquity for its civilization and with ancient literatures, under the British Government, whose highest educational officer has complained of "very rapid expansion" of education, 92 per cent of the population were illiterate and 8 per cent literate according to the census of 1931

It should be noted here that before the British occupation of India it was not an illiterate country Dr Edward Thompson has never been guilty of exaggerating Indian achievement. Referring to the times before the British came here, he has been constrained to admit

> Nevertheless there was more literacy if of a low kind than until within the last ten years —*The Reconstruction of India* (published in 1930) page 205

Official Satisfaction at Decrease of Schools in India

Education in India in 1932 33, published in 1935, says

> A decrease of 2 445 in the number of institutions taken by itself need not give cause for alarm possibly the reverse The large increase of 1,367 recognized institutions in *Bengal* however is of doubtful value in view of the urgent need of improving those institutions which already exist

Bengal Education Minister Most Zealous Disciple

If inartificial decrease in the number of schools pleases the Educational Commissioner with the Government of India, then artificial decrease in their number must be equally pleasing to him, if not more—this must have been the logic of the Bengal Education Minister Hence, a resolution was published by him on the 1st August last and a supplementary communique on the 20th, proposing a very drastic reduction in the number of schools This has roused a storm of opposition in Bengal Men past eighty (Mr Krishna Kumar Mitra, Principal Girish Chandra Bose) nearing eighty (Principal Heramba Chandra Maitra, Sir Nilratan Sircar, Sir P C Ray), past seventy (too many to name), and past sixty and fifty (still more numerous) not to speak of younger persons, have joined in this opposition One of the most crowded meetings ever held in Albert Hall was held on August 25 last to give expression to the strong feelings of the public on the subject. Sir P C Ray, presiding, gave the lead in a none too vigorous speech When for reasons of health he left the Hall, Sir Nilratan Sircar took the chair

Bengal and all India require both improvement and expansion and not curtailment of facilities in the field of education in the name of efficiency India has not a single institution

more than she wants—she requires more. If there be any which is absolutely bad or useless, let it be *replaced* by a good one. In times of famine it is better to give all hungry persons coarse rice than giving cakes to a few. Similarly, seeing that there is education famine in India, none should be deprived of educational facilities on the pretext of providing ideal institutions for a small number. To say that there is no money for educating all is a hollow excuse.

Taking advantage of the artificially impoverished condition of the Bengal Government and of the existence of terrorism here, the experiment of curtailment is going to be tried here first But let the other provinces beware betimes.

Congress and Acceptance of Ministry

The question of Congressmen's acceptance of office is being discussed by them and others. We have already said more than once that we are against it, and we have given our reasons

Congress and the Indian States' People

Congress appears to say that, though it wants Swaraj for the Indian States' people also and though it can and does give them its moral support, it cannot give them any other sort of backing. That may be the correct legal position, of which we are no judge. But Congress itself has all along got both men and money from the Indian States in its struggles, and, moreover, both "British" India and "Indian" India are now going to be parts of the same Federation. What now?

American and Other Occidental "Neutrality"

Washington, Aug 24

The Neutrality Bill, which the Senate originated to prevent the United States being drawn into any war by trading in arms and munitions] with the belligerents, was passed by the House of Representatives to-day in a form virtually identical with that adopted by the Senate, which is expected to accept the House's amendments—*Reuter*

Britain and some other European powers have also been considering or talking of neutrality of this sort, and in the meantime Italian ships in considerable numbers have been passing the Suez canal with arms and munitions. When Japan and China fight, no Western power thinks of neutrality of this sort, because both are non-European nations and because Japan has the power to hit back. In the present case, Italy is European, Ethiopia is not. Italy can strike back, Ethiopia cannot. Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So, occidental "neutrality" will go against Ethiopia

America's neutrality is partly explained by one fact. In the U. S. A. there are 38,727,593 persons of foreign white stock out of a total population of 137,008,435. Of these 38,727,593 persons, 4,546,877 or 11.7 per cent are of Italian stock. They are second in number only to the people of German stock, who are 17.7 per cent. So America must not hurt Italian feelings!

Mussolini Not Bluffing!

The morning papers of to-day (August 28) contain the following telegram:

Paris, Aug 26

Those in France and elsewhere, but especially in Britain, who imagine that Signor Mussolini is bluffing will be forced to admit that they are wrong after reading Signor Mussolini's declaration to "The Daily Mail," in which the Duce has said that, if sanctions are voted against Italy, she will immediately leave the League and whoever applies the sanctions will be met by Italy's armed hostility

This view is expressed in French official circles, which opine that the Duce's affirmation lends support to the French deprecation of recourse to sanctions

The French policy remains that no stone shall be left unturned to try to localize the conflict and to maintain as far as possible a friendly understanding between Paris, London and Rome, and above all to prevent an extension of the hostilities to Europe

A Cairo message states that seventeen Italian steamers, with troops and workmen, have passed through the Suez Canal during the last two days —*Reuter*

But, without the help of any other power Britain, if not France also, can meet Italian hostility. But do they value the freedom of a black nation sufficiently to do so?

New Education Fellowship

The world-wide organization called the New Education Fellowship has opened an office at Santiniketan with Rabindranath Tagore as President. For detailed information, please write to the Joint Secretaries at Santiniketan.

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By Amarlal

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GEORGE ELIOT

By J T SUNDERLAND

GEORGE Eliot was one in a long line of great souls, who have appeared in different lands and ages, who have done an immortal literary work which they have left behind them for the joy and benefit of mankind, while themselves remaining in the shadow,—their personality known only to a small circle of intimate friends, until, the greatness of what they had done, the beauty and worth of what they had created, set men on fire to know the great doers,—to find out the great creators.

By universal agreement the most illustrious of these great souls—these great literary creators—that Europe has given to the world are Homer in Greece and Shakespeare in England These in their own day were hardly more than shadows, and even now Homer's Achilles and Hector and Shakespeare's Hamlet and King Lear seem more real flesh and blood than the poets who created them.

For a long time George Eliot, whose first writings appeared under an assumed name, was hardly more than a shadow, and in some respects she seems such today Not until the publication of the first somewhat brief life of her, by Mathilde Blind, three years after her death, indeed not until the publication of the fuller life by her husband, Mr Cross, five years after her death, did she emerge in any clear way from the mist. For many years after her books became famous the men and women whom her genius had created, her Adam Bede and Dinah Morris, her Amos Barton and Hetty and Mrs Poyser, her Maggie and Tom Tulliver, her Romola and Tito, and Gwendolen and Grandcourt, seemed the real persons and she hardly more than a myth or illusion, so throbbing with life, and so intensely individual were the characters whom her brain, as by a miraculous power, called into existence, and so hidden and impalpable seemed the great authoress, who lived so quietly all her years with her books, and her own lofty thoughts, and amid her small circle of choice and very dear friends.

As the world now knows, the real name of her who came to be called George Eliot—her name before her marriage—was Mary Ann Evans, or, as she generally wrote it, Marian Evans.

The outward events of the life of George Eliot (Marian Evans) were very simple.

She was born in Warwickshire, in middle England, amid country and village surroundings. Her father and mother were of the middle class,—not poor and yet in only moderate circumstances. She was the youngest of five children.

She attended two or three schools,—seemingly very good schools—not far from

We may very properly divide George Eliot's life into four periods.

The first 29 or 30 years were a period of preparation. These years were spent mainly in her father's home as we have seen in home duties and in study. Into these years, however, came some very strenuous literary work in the form of translating. Two learned books, one David Strauss 'Life of Jesus' and the other Spinoza's 'Tractatus Theologico Politicus" were translated by her into English, —the first from German and the second from Latin. This shows the thoroughness of her scholarship and the seriousness of her undertakings. Yet all this was only in the way of preparation for her more important work to be done later.

The second period of her life extended from her 29th or 30th year until her 37th—that is to say, it was a period of about seven years in length. During this time she lived in London, and was assistant Editor of the Westminster Review, her work being editorial and also writing original articles for the review. Of course the fact that she held a position of such literary importance shows how high a place she was already taking in the literary world. It was during this period that she formed the acquaintance of and finally married George Henry Lewes, the distinguished writer on literary, scientific, philosophical subjects. No marriage was ever more real than this although, on account of the folly, injustice and cruelty of English law at the time, the marriage was not able to obtain legal sanction. But all the same it was a marriage of love and of serious and high purpose. No husband and wife were ever truer to each other than were Mr and Mrs Lewes during all the years until Mr Lewes' death.

The third period of George Eliot's life was from her 37th year until her 59th year,—extending over 22 years of time. This was the period of her great literary work—the writing of her most important novels and her poems. This entire period was covered by her married life with Mr Lewes, and she always attributed its wonderful literary fruitfulness to the happiness, the peace of mind and the inspiration which she derived from him. But at the expiration of but two years from the death of Mr Lewes she married again. Her second husband was a long time and very dear friend, Mr John Walter Cross, a man of very high social and business standing in London. Although Mr Cross was much younger than she, the marriage seemed to be in every way a very happy one. With the new life there came to her new peace new hope, new interest in everything, and she became once more her old self. It seemed as if there was promise of at least another good dozen years of splendid work from her pen. But it was not to be so. Within less than a year a sudden cold developed into serious complications and almost before anyone was aware, the end came.

All of George Eliot's life in London had been lived in the midst of the finest and most inspiring literary associations and influences. Very early she formed an intimate acquaintance, among others, with Herbert Spencer. There is a story to the effect that he was at one time her teacher in languages. Mr Spencer takes pains himself to deny this, and to say that when he first formed her acquaintance she was already master of six or seven languages. But very soon a strong friendship sprang up between the two, which lasted until her death. Although Spencer did not teach her languages, she became an early and devoted student and master of his philosophy, and all her later and more important works were written on the basis of that philosophy, and almost may be called popularizations, or practical applications to life, of that philosophy. Moreover we are told on good authority, that it was at least partly through the earnest advice of Mr Spencer—or perhaps through the combined advice of Mr Spencer and her husband, Mr Lewes, who both divined earlier than she herself did the real bent of her genius—that she was induced to undertake the writing of fiction. Her earliest venture in this line, 'Scenes of Clerical Life,' appeared in connection with the *nom de plume* George Eliot a signature never used by her before. These three simple and rather short stories, 'The Sad Fortunes of Rev Amos Barton,' 'Mr Gilfil's Love Story," and "Janet's Repentance," attracted considerable attention, and quite sufficient praise to warrant her in undertaking a novel of greater scope and length.

The next year, 1859, she published her

first long story, "Adam Bede," over the same *nom de plume* This book won a complete triumph from the first. On its appearance the best critics of England declared with rare unanimity that a new star of the second if not of the first magnitude had suddenly risen in the sky of English letters The book had a great sale, and was translated almost at once into several languages of the continent.

It is curious to look back from this distance of time and see how eager was the quest of the public to find out who this new genius was Several *different persons very* soon appeared claiming to be George Eliot Naturally enough all of them were men One pretender, so loud and persistent in his claim that the publishers found it necessary to expose him, was a Mr Joseph Liggins of Nuneaton Nor was he wanting in supporters Among others a *Warwickshire clergyman* declared that in his part of the world everyone not only knew that Mr Liggins was the writer of "Adam Bede," but could identify perfectly the chief characters

In all this, however, Miss Evans was only passing through an experience common enough in *literary history Sir Walter Scott* was *once* asked by an acquaintance to congratulate him, the acquaintance, on being the "Great Unknown," the author of "Waverley" The masterpieces of Akinside, Sheridan and Thompson were claimed by literary highwaymen The poet, Hood, had considerable difficulty in *establishing* his authorship of "The Song of the Shirt." Three different persons claimed to have written the novel "Joshua Davidson" *In the George Eliot controversy* not only was it not generally known for a long time who George Eliot was, but it was not even known that she was a woman The *credit* is given to Dickens of having first guessed the secret.

The pen that had produced "Adam Bede" next gave the world "Mill on the Floss," then "Silas Marner," *then "Romola,' then* "Felix Holt, the Radical" After that came a pause of two years at the end of which the novelist appeared in the new rôle of poet, writing and publishing in succession three volumes of poetry entitled respectively, "The Spanish Gypsy," "Agatha,' and "The *Legend* of Jubal and other poems"

Of course the sudden and altogether unexpected appearance of a novelist of the fame of George Eliot as a writer of poetry could not but create a sensation, whether her poetry were good or poor In the present case it was good, all whose judgment was worth anything agreed to that But the question arose, was it so good as to be worthy the genius and fame of the great woman from whose pen it came? On this point there were different opinions If space permitted I should like to linger on the theme George Eliot as a *Poet, asking the question, As a poet how does* she rank? I may only venture to say that in my own judgment her place is second to only a few on the roll of England's illustrious singers and second to *no woman*, unless it be Mrs. Browning I do not know that I should even place Mrs Browning's "Aurora Leigh" above *George Eliot's "Spanish Gypsy"*

In 1871 George Eliot again took up her pen as a novelist, this time to give us "Middlemarch," and a little later "Daniel Deronda," the last of that series of remarkable works of fiction with which she enriched the world of literature

One other book should be mentioned in a word About the time of Mr Lewes' death George Eliot published a volume of a wholly different nature from any other, entitled "Theophrastus Such," made up of what we may call a series of essays of reflections on men, things and society It is a work of profound and subtle thinking and of some importance as throwing lights upon its author's views on various subjects But it has never *been much read, and by no means takes rank* beside her novels or her poetry

Having now run rapidly through the story of George Eliot's literary life and work, let us consider briefly the leading characteristics of her writings, and her claim to enduring fame George Eliot was a writer of perhaps as perfect English as any author of England or *America. She always wrote slowly and with* great care, and never printed a page until every thought was expressed in the most faultless manner possible Her sentences, it is true, sometimes require to be read a second time before one grasps fully their meaning But that is the fault, if fault it be, rather of her ideas than of her style Her thought is at

times so subtle that the real wonder is that she is able to express it so clearly as she does In the beauty, precision and finish of her English she stands in marked contrast with many English novelists of eminence, and should have a first place in the attention of all students of style in English prose

But admirable as she is in literary expression, it is not so much this as it is her great skill in framing plots and dramatic situations, and especially her unrivalled ability in portraying characters and analyzing motives and laying bare the secret workings of the human mind and conscience, that gives her her chief claim to greatness Most writers of fiction have one set of characters whom they make pass before us again and again The names, the livery and the conditions under which they appear are changed, but the characters are essentially the same But George Eliot never reproduces anything she has once given the public. Her every new book is altogether new This is because she is a real creator, not a mere putter together of second hand material In many sidedness she is like Shakespeare Like him too she has the power to put herself in the place of each one of her characters, and understand each, and feel as each feels, and think as each thinks, and so completely for the time being be the one whom she portrays, as to make that character live his own independent life—impossible of being mistaken in anything for any other character This is a rare power, which only the pre eminent few in literature possess

George Eliot perhaps portrays best the sad and the tragic I think it is a just criticism that there is too much of the tragic and the dark in nearly all her works Yet her books, some of them at least, are by no means wanting in the bright and even the humorous Indeed in some of her characters, as Mrs Poyser and Bartle Massey, she gives us what is to be classed among the best humour we have in English literature It is sometimes said that women writers usually fail in humour Certainly George Eliot succeeds, and as measured by this severe test, (for it is a severe test) she takes rank with the greatest of the opposite sex

She paints common people admirably How wonderfully does she enter into sympathy with Silas Marner's life, and how delicately and tenderly and faithfully does she portray all the hopes and anxieties and fears of his small mind Particularly well does she paint the people of *rural* England—their humour, their oddities, their conceits, their prejudices, their narrow and peculiar views of life, their badness, their goodness No writer has portrayed women with more masterly hand than George Eliot Some of her women characters are as well drawn as any in Shakespeare Her portrayal of men is perhaps not always so wonderful Children she paints almost or quite as perfectly as Victor Hugo

We should expect her to fail if anywhere in drawing religious characters Having grown away from current religious beliefs, it is natural to fear that she might not do justice to persons who continued to hold them But we have only to read a very little way in almost any of her books to see that our fear is groundless Dinah Morris, the methodist, Aunt Agatha and Savonarola, the Catholics, and Mordecai the Jew, are all drawn with equal fidelity and sympathetic appreciation

In most of her novels she confines herself to English society, and portrays such characters as she has herself seen, and known , and here drawing upon the rich treasures of a life of keen and penetrating observation, she is plainly most at home and writes with most ease But in one of her stories in prose, "Romola', and in her story in metre 'The Spanish Gypsy", she transports herself to foreign lands, and to past ages Here she has a more difficult task How has she succeeded ? It is not too much to say that her Romola is one of the three or four best historical novels of the world Just as he who would know the Alexandria of the early part of the fifth Century should not fail to read Charles Kingsley's "Hypatia,", and as he who would realize the voluptuous life and tragic fate of Pompeii, the doomed city of ancient Italy, must read Bulwer Lytton's "Last Days of Pompeii", so he who would understand the gay, beautiful, wicked, hollow hearted, fascinating, cruel, splendid Florence of Savonarola's time, whatever else he reads or does not read, should be sure that he does not miss the vivid and wonderful panorama that waits to pass before his eyes in the life story of George Eliot's "Romola"

It is natural to inquire what is the leading characteristic of George Eliot, as a novelist. Thackeray will be remembered for his pictures of the *fashion* and the *foibles of the English* life of his day, in its so called higher circles. Dickens will live in his broad, hearty, genial humanity, and his pictures of the English common life of his time, particularly in its outward aspects. For what will George Eliot be read and prized and remembered, if she is read and remembered at all in coming ages? I think she will be read, if not by the many, at least by the more intelligent few. A hundred, or five hundred years from today, he who wants to get a view of the society world, or the fashionable world, or the political world, or the financial and business world, or even of the more external aspects of the religious world of Nineteenth Century England, will turn to his library and hunt up a Dickens, or a Thackeray or a Trollope or a Beaconsfield. But he who wants to know about a deeper and more important world than those writers describe,—the real life of the people,—their hopes, fears, struggles, sufferings aspirations, their homes, their work conditions, their schools, their churches, the vast overturnings and readjustments of religious beliefs caused by science (to many people welcome but to others shocking and terrible)—he who wants to know about these deep and vital matters (and what will the future care about so much as about these?) will go not to Beaconsfield or Macaulay or Thackeray or Dickens, but *straight* to George Eliot.

George Eliot through her books is a great teacher, at whose feet men and women of every nation race and religion, may well sit,—a teacher of the great moral laws upon which all the progress of the world and human existence itself depends. Scarcely another English writer, indeed no other *English great writer* of her generation, unless it be Ruskin, breathes a spirit of such high moral earnestness. In the emphasis which she places upon right doing or righteousness, and in the sure penalty which she *makes* sooner or later always to follow wrong doing or unrighteousness, she is a true sister of the *greatest of the Hebrew* prophets of the Old Testament. Much of the intensity of her stories lies in the fruitless attempts of her characters when they have done wrong to avoid retribution.

It is sometimes charged that she teaches fatalism. In a sense she does. But it is not the blind fatalism of the old Greeks, or the *appalling fatalism of the Calvinistic so called* Christian theology. Always it is a fatalism (if that word is to be used at all) of ascertainable cause and effect, and therefore is not beyond man's mitigation and at least *partial control. Often she presents it* in the form of heredity, as in the case of Fedalma struggling in vain to free herself from the chains which her birth and ancestry have fastened upon her,—in other words, *struggling to be a Spanish* lady when her veins are full of gypsy blood. Indeed no lesson is taught more powerfully in the books of George Eliot than this of the power of heredity. We are bound to those who have gone before us and to those who come after us by ties that we cannot break and must not ignore. Yet we are not helpless. We may lift society and continue to lift it, but it must be by using heredity itself. That is to say, we must see that each generation is born better than the preceding one. Also we may lift society by means of environment—by making all the educational and moulding influences that surround childhood *and youth better and better*. George Eliot never overlooks the powerful influence of environment and education.

She is sometimes represented as a pessimist. This is a mistake. She is an *optimist*. But hers is *not that easy going* shallow optimism which indulges the lazy faith that all things are coming out right, whether we do anything to make them come out right or not. Hers is that high and rational optimism which, while it believes that the world's future is to be better than its present, and with Tennyson,

> Doubts not that through the ages
> *One increasing purpose runs*
> And the thoughts of men are widened
> With the process of the suns'

yet believes in the world's progress *because* it believes *that mankind will work hard* enough to insure that progress.

Here is the way she herself expresses her splendid optimism:

> I too rest in faith
> That man's perfection is the crowning flower
> Toward *which the urgent sap in life's great tree*
> Is pressing—seen in puny blossoms now

But in the world's great morrows to expand
With broadest petal and with deepest glow'

And again

Mine is the faith
That life on earth is being shaped
To glorious ends that order justice love
Mean man's completeness mean effect as sure
As roundness in the dew drop

Nothing is more conspicuous in the writings of George Eliot than that beautiful spirit which she calls "altruism," which the New Testament calls the "spirit of the Cross," and which in our every day language is called unselfishness,—a spirit which breathes through all her pages If there is one lesson that is impressed upon her readers more often and more powerfully than any other, it is the lesson that selfishness is misery, whereas unselfishness and generous, loving efforts to do others good, brings ever the highest rewards of blessedness He is both an outlaw and a wretch who lives solely for himself He is a man and an inheritor of all highest good that appertains to human life, who lives for the common weal A not inappropriate text to set at the beginning of any or all of her books would be, "He that seeketh to save his *life shall lose it, but he that loseth his life* for the truth's sake and his brothers shall save it."

George Eliot has done not a little by her teachings to shame Christians out of their selfish seeking to save their own selfish souls, she has done not a little to teach us all that we can only save our souls as we save ourselves from everything base or sordid or selfish or hurtful to our highest manhood or womanhood, and especially as we save others around us, our children, our brothers and sisters, our neighbours, our friends, our foes, the poor in our alleys, the criminals in our jails For mankind is a solidarity "No man liveth unto himself, and no man dieth unto himself"

Because George Eliot was unable to believe many of the doctrines of orthodox Christianity, there were those who called her skeptic, heretic, infidel, and who declared her religion not real but only a pretence It was even reported that the prayers and sermons of Adam Bede" and "Dinah Morris" were not her own but were copied This charge pained her deeply, and she tells us how, as a fact, they came up "out of a full heart through burning tears' It is known that that book of deep devotion, "The *Imitation* of Christ, was throughout her life a favourite and much read volume After her death it was found in her room close to her accustomed seat

I close this study of a noble life and character, as well as a writer of all but the very highest rank, with her own beautiful poem,—that poem prayer with which the volume of her collected poetical writings ends As it was *her* prayer, so may it well be the prayer of *all who read it here*

Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence live
In pulses stirred to generosity
In deed of daring rectitude, in scorn
For miserable aims that end with self
In thoughts sublime that pierce the night like stars
And with their mild persistence urge man's search
To vaster issues
This is life to come
Which martyred men have made more glorious
For us who strive to follow May I reach
That purest heaven to be to other souls
The cup of strength in some great agony
Enkindle generous ardour, feed pure love
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused
And in diffusion ever more intense
So shall I join the choir invisible
Whose music is the gladness of the world'

INDIA: THE CRUST AND THE CORE

By NAGENDRANATH GUPTA

NOT the India that was but the India that is is the theme of these reflections, the India not of yesterday but the India of today, which is casting its shadow on the India of tomorrow What is this stirring of a new life, the awakening of a consciousness that slumbered for centuries in peaceful oblivion, deaf to the calls resounding through the countries of the world, heedless of the primordial law that every living creature is born to breathe the air of freedom? In the midst of this slumber almost simulating death has sounded the tocsin, clear and vibrant, and the call is Awake and arise, and be free!

Free! not the wild freedom of the chamois leaping on the mountain crag, but the ordered and organized freedom of a self contained and self reliant nation, a nation strong enough to resist aggression from outside but living at perfect peace with near and distant neighbours, helping the gradual realization of that distant day when nation will not look at nation with murder in its heart, when the blood of Abel will no longer cry unto the Lord from under the ground

So long have India and freedom been strangers that the wistful longing for freedom was almost dead in India Her varying fortunes made no difference, for it merely meant a change of masters and yet in the Sahara of despair flourished the oasis of freedom in medieval Rajsthan, the land of Kings, the abode of Rajputs, Rajputana. The Sagas of that heroic period were compiled together by an English chronicler in the Annals of Rajsthan Mewar never lowered the flag while the other principalities succumbed one by one Rana Pratap Singh never submitted to Mogul paramountcy Queen Padmini, rather than yield to the foreigner, performed the *Jahar Vrata* and, with her companions and other Rajput women, calmly threw herself upon the flaming funeral pyre Freedom was not dead then, though it became a thing of the past in the years that followed.

Those who are not interested in the attainment of freedom by India put on the the thinking cap and shake their heads and declare that India is almost a continent and contains a congeries of races, and there is no nation and it would not be safe to let India have freedom, for that would result in anarchy It has happened in the history of the world that one nation has subdued another, or more than one nation, by force or fraud, but such dominion is evanescent. It is perfectly true that everything human is impermanent but empires are the first bubbles that burst on the flowing stream of Time One moment the glitter and pomp of power and wealth and empire, the next moment only a vanished memory over which sweep in unbroken silence the waters of Lethe!

No nation holds the destiny of another in its hands, no nation can set back the hands on the dial of Time, or arrest the moving finger that writes and moves on The hour strikes when the time comes and brings to every nation its appointed portion More than half a century ago an English historian philosopher declared with great deliberation that there are the germs of a nation in India. These germs have sprouted, the tiny acorn will grow into a mighty oak, the minute seed will expand into the many limbed, deep shaded *peepul* tree

In recent years the trend of events in India has been discussed throughout the world There have been new features in the national awakening in India that have impressed the nations of the world All precedents have been falsified. There has been no volcanic eruption, no display of impotent violence There has been an extraordinary uplifting of the spirit, a heroic determination to suffer and to win

A great deal has been written outside India about the remarkable peculiarity of the national awakening in India. It has been noticed that the example of India has appealed to foreign countries and the same experiment

has been tried elsewhere I have particularly in mind a book written by an English journalist who saw things for himself and set down his impressions frankly He has no doubts whatsoever of the genuineness of the national movement in India and the ultimate success of the original methods adopted to reach the goal

If at the present moment a stranger from beyond the shores of India were to visit this country and travel through it he would discover nothing unusual, no ferment, no excitement, nothing to indicate that a change of the greatest moment is coming over the spirit of the country On the other hand, he would be greatly struck and perhaps puzzled by the apparently complete surrender to the influences of the West. In northern India he would find the same European garb worn by young men from Karachi to Calcutta. The uniformity of dress makes it impossible to distinguish a young Sindhi from a young Panjabi, or a Bihari from a Bengali In South India the change is not so noticeable, and, although the number of young men wearing the European garb is on the increase in the Madras Presidency, there is no appreciable change in the ways of living or social conditions In North India the younger generation almost forgets that it belongs to India and owes some loyalty to the land of its birth With the western garb are combined western methods, the western manner of living and even European food Some Indians speak English at home, husbands and wives, brothers and sisters as if they had no language of their own The English they speak jars on the ear, for mostly it is bad English Indian children are called by English names, the Indian words being sometimes perverted into English forms

The whole thing would be tragic if it were not contemptible It goes without saying that most of these people, and many of them are not young are thoughtless and consequently it never occurs to them to inquire why Englishmen and Europeans who spend thirty or forty years in this country do not make the slightest change in their habits or mode of living The answer may be that the Englishman in India naturally considers himself superior to the subject population and despises Indian ways Indians who adopt European ways may think that they are introducing a better and perhaps cleaner mode of living, but is that all? Does not the outer veneer affect the inner nature of these men and women? They forget they are born Indians and they can be nothing else, do what they will Indians who live in the English style resent being addressed in the Indian fashion They are always called sahebs and their wives mem sahebs In certain places and certain weathers in India English clothing is most uncomfortable but these people will suffer martyrdom rather than put on the loose and comfortable clothing which properly belongs to them

What are the thoughts of these un-Indian Indians, what are their aspirations? Has the new longing for nationhood passed them entirely by, has the call of the country been sounded in vain in their heedless ears? Neither apparel nor the ways of living can change the nationality of men, or their race Moreover, India has a past and a tradition far more distinguished than the mushroom growth of modern European civilization India has survived while other nations that were her contemporaries have perished and vanished off the face of the earth, because throughout all her tribulations India has held fast to the past and loyally cherished her traditions What can the sons and daughters of India hope to gain by a mere change of clothing and ordering their daily lives according to an alien standard?

To look at the surface India seems to be unconcerned and quite reconciled to her lot. The crust of Indian life crumbles at the touch and apparently shows no signs of hardening into a firm stratum The protracted loss of liberty for many centuries has made the mind flabby and incapable of independent and discriminating thought. It is astonishing how unreal is the entire superstructure of life and endeavour and aspiration in India Several phases of the superficial life of India are truly pathetic The abundance and profusion of titles mean nothing and they can mean nothing to a people who do not possess the primary and elementary right of freedom Yet the craving for these and the pride with which they are

displayed when obtained indicate a vanity almost childish in its ingenuousness In other parts of the world and among nations which are really free and hold a high place in the council of nations titles are being abolished as unnecessary and superfluous appendages to a man's name In India the fascination for hollow titles is so great that a man is frequently addressed by his title rather than by his name and even by some title that he does not possess These men lack the power of thought, their country's welfare is not a matter of any concern to them, they have no share or part in India's bid for freedom

The most palpable effect of the suppression of free thought and free speech for so many centuries is the reluctance to grapple with realities and to face things as they are All effort to go to the root of things is avoided Mostly people are content to toy and trifle with the fringe of great problems, the timidity acquired through many generations cannot be overcome and men have forgotten to dare and to do The only lesson that centuries of subjugation has taught is safety Safety first, safety all the way and safety last. Risks are not to be run but to be avoided Patriotism does not mean sacrifice and suffering but just a little flutter in which no chances are taken and no heavy stakes risked Constitutional agitation is a most comforting phrase and gives one the assurance of a whole skin But for such agitation it is necessary that there should be a constitution What is the constitution possessed by India? Three times has the constitution of India been revised but there is nothing like a constitution in India in the sense that the Government of the country is subject to that constitution One can understand constitutional agitation in England, for there it is the real thing The constitution provides that a successful agitation should attain its object. If there is an unpopular measure an agitation may be set up against it and by dint of persistent agitation the Government may be defeated and deprived of office and the measure may be rescinded No such thing is possible in India Constitutional agitation in the British sense always implies the existence of a constitution in which all ultimate authority reposes in the people There is a hazy notion that constitutional agitation in India means the same thing as in England, but it is utterly wrong In India every revision of what is called the constitution has synchronized with the vesting of the Government with more absolute power, while no real power whatsoever has been given to the people The legislative bodies have not the slightest power over the Government.

Phrases are fetishes which cannot be lightly cast aside and people in India pathetically cling to the idea of constitutional agitation, not so much by conviction as by the dictates of prudence, for right in front is the signal always at danger, flaming red before their eyes Cautious and wise people have to walk warily and to bridle their tongues with a stiff snaffle They dare not take the bit in their teeth and bolt. The fastest pace they can make is only a gentle amble

In other directions in which there is no apprehension of a collision with established authority there is no pretence at any restraint. There is no poise no balance, no sense of proportion The extravagance of language passes all bounds There is nothing like a great literature as yet in any of the living Indian languages yet from the lavish praise bestowed upon various authors in many parts of India it would seem as if there are no other writers of the same rank anywhere else in the world Some one is called the Emperor of Literature another sits on a Throne to which there is no other claimant a third is the greatest Thinker in the world Superlatives are heaped up with a reckless prodigality truly amazing It is pleasant to dream of an imperial crown in a land where liberty is unknown There is satisfaction in claiming supremacy in a sphere where no one cares to dispute it

The Israelites looked upon themselves as a people chosen of God though this was of no help to them in Egypt where the Egyptians made their lives bitter with hard bondage and compelled them to make bricks without straw and the taskmasters afflicted them with their burdens In India, or at least in certain parts of India the people not only believe that they are a chosen people but are firmly convinced that God repeatedly appears in their midst in the flesh, in the image and with the lineaments of a man Out

of India during the ages only one man appeared who claimed to be the Son of God and the Christ, the Annointed One. But he was the Son and not the Father, which is in heaven At the transfiguration of Jesus on a high mountain where Peter, James and John were present, 'behold, a bright cloud overshadowed them and behold a voice came out of the cloud, which said This is my beloved Son in whom I am well pleased, hear ye him' Christ is the second divinity in the Trinity, the Saviour, but not the Lord God in person

In India alone the doctrine of divine incarnation is accepted as part of the Hindu faith There was no such belief in early Vedic times No one could dream of the Brahman of the Upanishads appearing on earth in the shape of a man and living and dying as a mortal It was only after the Puranic conception of the Triad—Brahma, Vishnu and Maheswara—that the theory of *avatars* was first enunciated As in the Christian Trinity so also in the Hindu Triad it was the second divinity that appeared as a man among men Indeed, the first three incarnations of Vishnu belong to the animal kingdom and not the human race at all Another was a monster, part lion and part man Yet another was a pigmy Mention is made of only ten *avatars* of Vishnu but in utter disregard of this authoritative declaration *avatars* have been multiplied and they bid fair to become as numerous as the divinities of the Hindu pantheon What India really needs is not a multiplicity of divine incarnations but a Liberator who will show the way to freedom and enable India to regain the status and dignity of a nation

There are no indications on the surface of Indian life that any great change is impending, or that an intense moral struggle is disturbing the listlessness and apathy of centuries Deep down, however, at the core India is filled with a passionate longing and an inflexible determination to shake off the incubus of inertia that has paralyzed her so long and once again resume her pristine ascendancy as a teacher and guide of humanity There is no violent reaction, but a strong and deep and abiding faith in the ultimate destiny of India Even sceptics must recognize the hand of Providence in this new awakening of India. What other explanation can be found for this novel and almost inspired method that has come into operation for compassing the freedom of India? Whence comes this inexhaustible capacity for suffering and sacrifice, this fixed resolve to accomplish by non violence what other nations have gained by violence?

Beneath the crust of personal safety is the core of personal sacrifice, below the smoke of a confusion of thought is the white flame of a clear and bright faith Dispassionate observers and unprejudiced people will realize with some surprise that the new movement in India is not the work of fanatics or lawless firebrands, but the carefully thought out line of action of men of high social standing, profoundly versed in the law under which India is at present governed and even successful lawyers in extensive practice There was nothing to prevent them from following the usual routine and living a life of ease and even getting the titles which are so highly prized What induced them to give up their large incomes, impoverish themselves, court imprisonment, suffer hardships and, as a consequence shorten their lives? It would be a gross calumny to say that they were posing as heroes and seeking martyrdom They were really making amends for the inaction and timidity of their ancestors and their contemporaries they were paying the first instalment of the price of India's liberty, they were laying the foundations of a great and glorious future for India

Deep down in the heart of Indian society glows the passionate and unquenchable, though perfectly natural and legitimate, longing for freedom and this feeling is steadily growing and affecting a rapidly increasing number of the sons and daughters of India The spread of the national awakening in India among the women is of the utmost significance, for in recent times the women of India have been living for the most part in seclusion and had no part or share in the ambitions and aspirations of men But this call of the country, this desire for the attainment of the status of nationhood has penetrated the thick folds of the purdah and brought women out to partake in the perils of the struggle and contribute their quota of suffering and sacrifice This would have been incredible if it were not a

fact. With this indisputable evidence before our eyes it is easy to gauge the depth of the feeling in the country

One beholds with wonder this strange contradiction between the crust and core of Indian life, on the surface an apparent surrender to the meretricious fascination of the West, the humiliating adoption of alien manners and alien modes of living, the puerile hankering for useless titles, the constant anxiety for personal safety and down below the dominant spirit of the great adventure, the pounding pulse of freedom, the daring born of a strong faith, the stern refusal to accept imported innovations, the glowing heat of a noble passion To the heart of India has come the realization that there can be no honour for a people situated as we are in India Honour is for the free, titles and distinctions are for people who are masters in their own homes If a title given to an Indian confers superiority on him it does not take away the inferiority inseparable from his race The first and foremost and the only thing worth having is equality with the other nations and this cannot be obtained until India has the same status

Deeper and deeper has this one thought penetrated the heart of India and it is athrob with a new pulse, every heart beat keeping time with the steady march towards the goal This is the divine discontent that stirs man to his innermost being and helps him to accomplish the seemingly impossible

It has been contended that this new movement in India, the desire to regain the lost position of India, is confined to a small section of the people and there is no unrest among the great mass of the population, no eagerness to exchange the present state of things for another Is it forgotten that every great enterprise has a small beginning and the initiation of the greatest events in the history has been almost unnoticed? Who ever thought when Jesus with his twelve disciples went about teaching in Galilee, a poor young man clothed in a single garb and having no house to call his home, that the time would come when a whole continent and other lands then known and also unknown would acclaim him as the Christ and the Saviour, and exalt him as the King of kings? In all great concerns and undertakings a small beginning is the surest guarantee of success The initiators of the movement of freedom in India have been called hard names Have not the Teachers, Benefactors and Liberators of humanity been reviled in all ages and countries? Some were maltreated, some others were put to death In this respect, nothing unusual has happened in India

The leaven that raises a mass of dough is very small compared with the quantity of kneaded flour, the lever is a very small instrument as compared with the bulk of the material it shifts, a locomotive engine is very small in comparison with the long train it pulls at a great speed The argument that a vast movement in its initial stages has only a few adherents has no significance and implies no condemnation The reality is the main thing No nation once awake can be lulled to sleep again Every nation that has sought freedom has found it in the long run The struggle may be short or it may be long, but it can have only one result. What begins at the core gradually works its way up to the surface, every wave in the sea reaches the shore as a ripple and when the coast is rocky it thunders against it as a breaker

It has been taken for granted that human nature in the East is different from that in the West and the long accepted doctrine of fatalism produces a disinclination for action and makes men and nations contented with their lot, whatever it may be Probably it is on the basis of this reasoning that it is believed tacitly if not explicitly, that India will remain for ever the unchanging East and will submit uncomplainingly to perpetual domination by a succession of other races There is no such thing as perpetuity in human affairs and the love of liberty is not confined to either the East or the West. India is not outside the pale of humanity and if she has had a great past there are unmistakable indications that she will have a great future, unfettered by the overlordship of any other race

It has also been maintained with a great deal of solicitude—perhaps it is real solicitude—that if India were left to herself there would be chaos and bloodshed, and for her freedom would be a dangerous possession If any school of thought is more persistent than

another it is sophism While there is so much anxiety about the future of India, anxiety that would feign keep India in leading strings for ever, what about the free nations of the West, what use have the nations of Europe made of the freedom they have enjoyed so long ? Every nation in Europe, great and small is free Powerful and crafty nations of Europe have obtained small or extensive possessions in other continents but in Europe itself they cannot deprive the smallest nation of its freedom Napoleon tried it he placed his *relations and generals on the thrones of* different countries in Europe but with his disappearance his creatures and nominees disappeared The intense jealousy between the nations of Europe has been the best guarantee of their freedom If one man or one nation becomes too powerful or a common danger the others combine and pull the man or nation down

The freedom of Europe is a danger to herself and to the rest of the world One hears of savage tribes constantly at war, of vendettas and blood feuds that are carried on from generation to generation, but these pale into utter insignificance when compared with the bloodthirstiness of European nations, the calculated and scientific ferocity with which slaughter is carried out on an appalling scale If this is the height of civilization and freedom it would be infinitely better for mankind if it were never attained Those who profess so much anxiety for the preservation of peace in India would not have the slightest hesitation in *dragging India into a war with which she* has no concern

The tragedy of Europe is that while every nation in that continent is free *not one of them is free to prevent* the outbreak of war Wars are declared not by nations but by Governments conducting the affairs of nations If any nation *were to set its face against war and to* refuse to vote money and supplies war would become impossible, but the free nations of Europe are utterly impotent to control their Governments when it comes to a declaration of war The appeal to their honour, the fierce desire to repel foreign aggression is irresistible and nations are unresistingly driven to war like sheep to the slaughter

Perish the thought of such freedom for India, a freedom which is a constant menace to the liberty of other nations and which looks upon war as the natural pastime of a free nation ! Not in blood is laid the foundation of the future freedom of India, because blood *cries out for more blood, but in suffering and* self surrender Never will a free India seek to deprive another nation of its liberty, never will she permit herself to be involved in an avoidable war A true lover of freedom can never regard with complacence the snatching away of the liberty of another, for he realizes that freedom is as dear to another as it is to himself Freedom combined with national neighbourliness and a good understanding should ensure the peace of the world Individuals and Governments that seek to plunge their countries into the horrors of war should be incontinently outlawed

From the core to the crust all India will be permeated with this new born and natural desire for the primary right of every nation The unchanging East is changing, for it is the law of nature All over Asia has passed the breath of a new life and a new awakening is visible everywhere The danger lies in the West where Europe is threatening herself with self extinction She has learned nothing by *the last World War and is apparently ready* to begin it all over again For India the prospect is neither menacing nor gloomy Through all her tribulations she has held on *to the past and it is her past that will ensure* the greatness of her future Neither the civilization nor the insatiable lust of war of the West will be the ideal of India whose *desire for freedom is based on the resumption* of her old place as a teacher and guide of other nations

THE HINDI POETS OF THE MIDDLE AGES

By C F ANDREWS

THE study of a new book on Hindi literature by my friend, Kshiti Mohan Sen, of Santiniketan, suggested to me the subject of my lecture this evening His volume of essays, on the Hindi mystical religious writers, is shortly to be published in English by Luzac & Co, London, and I should wish all my audience to read it, as I have done with great profit. Indeed, it so deeply impressed me that I now feel certain that it ought to be followed up by an English edition of the same author's great masterpiece on Dadu, which recently appeared in Bengali, with an important introduction by Rabindranath Tagore

The close collaboration in Medieval Hindi literature between Rabindranath Tagore and Kshiti Mohan Sen, which has done so much to increase the fame of the Hindi Poets abroad, throughout the world, may not yet be fully understood in Gujarat. But at Santiniketan, where the Poet lives, it has become an integral part of the life of our Asram It has led on to a Chair in Hindi literature being aimed at in the future and also a Hindi Library being established We have already received gifts for this library from eminent Hindi writers and we have a Hindi teacher, Pandit Dwivedi, who has proved of eminent service owing to his admirable knowledge and understanding of Bengali literature side by side that of Hindi Two of the Europeans engaged in study at Visvabharati have taken up Hindi as one of their subjects and there are fifteen other pupils All this development has gradually occurred chiefly owing to the enthusiasm for medieval Hindi literature of the Poet himself and Kshiti Mohan Sen For our Gurudev regards this literature as the very flower of Hindu religious culture

Kshiti Mohan Sen, thus inspired by the Poet, has now taken up the collection of the poems of a third Hindi writer, Rajjab From what I have already seen, in manuscript, Rajjab's name is likely to stand on the same level as those of Dadu and Kabir, and to write this is to give him very high praise indeed

Only a beginning has been made in the discovery of these great treasures of literature which had become covered with the dust of ages and almost lost to the world There could hardly be a more inspiring task today than to take part in their restoration Kshiti Mohan Sen has wandered up and down the North and West of India during his vacations engaged in this form of research He told me that one of the most fruitful centres of such excavation work (if I may so call it) has been among the villages of Kathiawar, where the kindly people still hand on by word of mouth these religious songs which are so simple and yet so profound

Gujarat had its own great part to play in this blossoming into song of Medieval India Dr F W Thomas mentions only three names Narsingh Mehta, Mirabai and Premananda Mirabai's name stands out, unparalleled and and incomparable, as the noblest woman saint and religious mystic that Western India has produced Every recent poet of Gujarat has paid a tribute to her memory, and the remarkable revival of Gujarati literature which we are witnessing today has received its own creative impulse from the same source of *bhakti*, or religious devotion, from which Mirabai drew her songs

One other name I will immediately mention, whose thoughts are singularly akin to those of Mirabai,—Jnanadas Later on, I hope to recite a translation of one of his poems which Rabindranath Tagore has made from the Hindi manuscript of Kshiti Mohan Sen When I do so, you will agree with me that his songs are worthy of a prominent place in any anthology of mystical religious poetry such as that which the Oxford University Press has published

I have not mentioned as yet Guru Nanak

and the later Gurus of the Sikh community Nor have I called attention to the remarkable unity of religious cultures between Hindus of the Bhakti type and Safi Mussulmans which forms the glory of Sind In one brief lecture, these great subjects can only be referred to in passing, though I am greatly tempted to dwell longer upon them

II

We see then at Santiniketan, under Rabindranath Tagore's genial influence, two currents of Indian culture already meeting,—Bengali and Hindi Surely it is time that Gujarati literature, which has its affinity with both, should seek to mingle its own waters along with the two fertilizing streams. You, who rightly love your own literature, should come to regard Santiniketan as your own There is a Poets' corner there for Mirabai, side by side with Tulsidas and Tukaram, Nanak and Kabir, Rajjab and Jnanadas, on an equal footing with the poets of Bengal Just as in Rabindranath's famous song of the Motherland he reveals his love for every part of India, so there is a place in his Asram for every true Indian culture

III

My own forecast of India's literary future is this While the English language, which must always remain foreign to the masses of the village people, may continue to hold its place as an organ of commerce and external communication, it will no longer be the one language setting the type for the literatures of modern India. To use the words of Science, the English language instead of being 'dominant' in Indian literature will become 'recessive.' On the other hand, the different Indian languages themselves will form fruitful unions with one another, just as Bengali and Hindi are already doing at Santiniketan It has been a great joy to me to watch this process going on, not only in Bengal but in Gujarat also, for here in Gujarat I find to my great joy many cultured people who have made a special study of Bengali. Only the other day, I had a long talk with my friend, Master Karunashanker and discovered that he had learnt to read Bengali books even on abstruse subjects in order to understand the beauty of Tagore's poems in their original setting He had also learnt to value a series of religious addresses by the Poet, delivered in the Mandir, which have never yet been translated into English This interchange of highest thoughts, through the different mother tongues, is a very precious possession It will do much to make India one, and in this process of interchange the Hindi language, in a remarkable manner, holds out its hands on either side to Gujarat and Bengal

Since Hindi stands thus in a middle position and is often a bridge between the mother tongues on Eastern and Western India it is incumbent on modern Hindi writers while forming their own style to choose the simplest words rather than those that are ornate As a common *lingua franca*, easily understood, Hindi must preserve chiefly those words and phrases which are common to the kindred languages of Northern India around it. There will be no injury to Hindi itself by the simplification which I have suggested Rather, it will draw the language nearer to the hearts of the village people, and also nearer to the great Urdu speaking world.

It is necessary further to work out, in a sympathetic manner, the whole vexed question of a common Indian script. No one could wish the flexible and beautiful Bengali and Gujarati scripts to be laid aside in favour of Hindi. But the Nagari script itself can be modernized in such a manner that Bengali and Gujarati words can be adequately transliterated Such transliteration has already proved its value in popularizing among Hindi readers Tagore's famous volume of poems, Gitanjali, whose Bengali verses can easily be followed when written in the Nagari characters

In all these matters, there needs to be a something in the form of a 'laboratory', (as I would call it), where different cultures can meet and where research can be carried on In the North of India, there could be no better place for such a purpose than Santiniketan This choice is not due to my own deep love for the Poet and his Asram, but rather because I have found there an atmosphere of freedom which makes experiment in these directions fruitful Furthermore, the centre of such work must obviously be steeped in literary associations and the character of the work done must

make it a work of love. These conditions also exist in the Poet's Asram

IV

Let me now go forward from these loosely connected thoughts to the picture of mediæval India itself at the time when Hindi literature came to its birth The Bhakti Movement had its origin at one of the darkest hours in Indian History There are no annals in the whole of Indian History more full of gloom than those which saw the repeated invasions of powerful warring tribes from Central Asia, which swept away all culture and thus destroyed some of the highest human hopes. No volume in the massive Cambridge History is more full of tales of misery than the one that describes these Dark Ages in India Yet it was in this very period that the good seed was sown, which was to bear such marvellous fruit.

Ramananda was the great soul who carried from the South of India the vision of the Love of God which Ramanuja had preached He left altogether behind the impersonal monism of abstract philosophy, and touched the innermost heart of religion We have very little left of Ramananda's teaching, but there are stories of his own conduct which show how truly noble he was in breaking through every barrier so that the love of man might conform to the Love of God. One beautiful story has been told in English by Rabindranath Tagore and given to Mahatma Gandhi for the pages of his paper called *Harijan* It relates how Ramananda found the presence of the God, whom he worshipped in an act of service done to an out-caste

Surely this South Indian saint was one of the highest personalities that India has ever produced His immense influence for good in moulding Indian History is only gradually being recognized by historians, but his fame is now assured He came as a stranger from a distant part of India and settled in the North Nevertheless, he was able, through his twelve disciples, to create such a revolution in the spiritual life of Hinduism all through the Northern plains that it has never died away since It would seem also as if the very central theme of the later poets, concerning the search for God through the devotion of a pure heart, had its origin in him Sanskrit, the learned language of the age in which he was well versed, was left entirely on one side He became so acclimatized to the North of India that he learnt the vernacular language of Hindi and sang his songs in simple Hindi words that could be easily understood by the common people. Here is one of his refrains

Jati pati puchhai nahi koi
Hari ko bhajai, so Hari ko hoi

which may be translated

"Let no one ask me what a man's caste is, or with whom he eats If a man shows love to God, he is God's own"

Ramananda himself acted on this principle He took as two of his chief disciples, a Muslim and an untouchable He united these with a Rajput rajah and a Brahmin. He was also among the first to admit women into full discipleship Such acts as these represent nothing less than a moral revolt from that caste exclusiveness which had hitherto petrified Hinduism for centuries past, especially in the South He also established, as I have said, true religion in the temple of the soul instead of in external worship 'One day', he wrote, "I went with sandal paste and other things to the temple to worship but the true Guru revealed himself to me in my own soul'

The new teaching concerning the love of God appealed in a remarkable manner to Northern India, but it still lacked a full literature Then Tulsidas, the greatest poet of them all, gave the story of Rama and Sita with its moving incidents full of moral beauty As Sir George Grierson has described the change, Tulsidas's Ramayana became the daily scripture, sung and recited in the homes of more than a hundred and fifty million people. Probably no book, except the Bible and the Quran, has had such a widespread influence among the humble masses of mankind Powerful, beyond all telling, was the genius of Tulsidas, who could re-write Valmiki's story in such an inspired manner that it continued to enchant for ages the great part of India which could read it in the original Hindi. In addition it has been translated over and over again into every vernacular It is still reckoned among the living scriptures of the world in modern times

V

Here, at this point, it becomes difficult not to pause and dwell further on these great events which were far more important to the human race than the rise and fall of empires Most of all would I like to go further and tell the later story of the Sikh Gurus But instead of this, I wish rather today to point out the extraordinary parallel between medieval India and medieval Europe, for I have never seen this pointed out clearly before

In Western Europe, for many centuries, there had come what we have been accustomed to call the Dark Ages These were almost contemporary with the Dark Ages in India For we, too, had our dread invasions of Huns and other powerful warring tribes from Central Asia, who ruthlessly swept away our old culture and left desolation behind them We, too, in Europe should certainly have sunk under the never ending misery of those times, if it had not been for the rise (in wonderful succession) of saintly men and women, who had found the love of God in their inmost hearts and were able to show it forth in their lives St. Bernard of Clairvaux, one of the first of these singers, gave us the famous hymn of love, which is still sung all over the world today

Jesu the very thought of Thee
With sweetness fills the breast
But sweeter far Thy face to see
And in Thy presence rest
Thou hope of every contrite heart
Thou joy of all the meek
To those who ask how kind Thou art
How good to those who seek
But what to those who find? Ah this
No tongue or pen can show
The love of Jesus what it is
None but His loved ones know

This is the very language of devotion, which can be paralleled in the Bhakti saints of India. Words like these were echoed in the life of St. Francis of Assisi, the 'Little Brother of the Poor' They also came back with fresh radiance from the cloister cell in the 'Imitation of Christ', written in the silence of the monastery by St. Thomas à Kempis Out of this Bhakti Movement in Europe which spread among the simple village people, a new dawn of hope began to rise

VI

Let me turn back to India and give a few great lines from those Hindi poets

Kabir sings

Sā'ī so sat gur ke koī bilaī

O brother my heart yearns for the True Guru who fills the cup of true love He drinks of it Himself and offers it then to me

He shows joy and sorrow to be one
He fills all utterance with love

Notice that great line 'He shows joy and sorrow to be one" Such a great word as this reaches down to the central mystery of human existence It goes to the heart of pure religion

"In the Cross alone is true joy to be found,' is the parallel message of St Thomas à Kempis St Francis of Assisi's life of perfect joy and suffering combined gives it a personal meaning

Take another subject—the vastness of the human spirit realized in poetry and music

'Where were your songs my bird," sings Jnanadas, 'When you spent your night in the nest? What makes you lose your heart to the sky?'

The answer comes

'When I stayed within bounds in my nest, I was content. But when I soared into vastness, I found I could sing'

Again, how profound is the thought there expressed, and how it sums up the whole pilgrimage of human life towards the Unknown!

And last of all we have your own Mirabai singing of her quest for God

Ab hato Mira Rā nā nām

Now I sing only the name of Rama the name of Rama and no other
My Father I have left behind
My Mother I have abandoned
Even my own brother I have left behind
I have sought the company of the Saints
and now I care little for any public blame
With tears of love I have watered the creeper of immortality
On the way I found two guides
The Saints and Rama
To the Saints I make my bow
But Rama I keep in my heart

VII

What then are some of the practical lessons to be drawn from this lecture? I will only mention two

(1) We ought surely to strengthen the great Poet of India's hands in this research work, which he and his staff have undertaken at Santiniketan We must seek earnestly to prolong his life by setting him free from financial worries and cares at this most depressing time, when his own resources, so freely given in the past, are exhausted

(2) We should seek here locally to carry out the full discovery of new treasures of song, of this spiritual kind, which are still carried on the lips of the village people, but have not yet been committed to writing

If, in either of these ways, the Gujarat Sahitya Sabha is able to help this great cause, which is so close to the heart of our Gurudev and also to the heart of our mother-land, then this lecture will not have been given in vain

EVILS OF TEA-DRINKING

By Sir P C Roy

TEA drinking was almost unknown in Bengal But Lord Curzon the high priest of imperialism and exploitation levied a tea cess the proceeds of which were made over to the European Tea Association Being amply provided with funds it commenced its propaganda operations by opening tea shops in all the prominent places in the Indian quarters of Calcutta and distributing cups of tea and also pice packets gratis The 'Educated' Bengali ever on the alert for imitating European ways, eagerly swallowed the bait. He has already become a confirmed tea drinker and the habit is spreading like wild fire among the coolies, carters and labourers in general The Tea Association, having captured Calcutta and emboldened by its phenomenal success has begun propaganda on a large scale in the Provincial towns and big railway terminals with immense success A cup of tea—'the cup that cheers, but not inebriates'—may be refreshing in cold countries but there is absolutely no need for it in warm climates A European when he drinks tea has at any rate substantial food in his stomach The ill paid and badly nourished clerk in Calcutta or Bombay feels fatigue after a couple of hours' hard work at the desk and drinks a cup of tea. He momentarily feels refreshed and goes on with his drudgery and again follows with another cup and in this way he often drinks half-a-dozen cups He urges in support of this habit that it kills appetite and therefore he has no need for nourishing food I am as much concerned here with the medical or physiological aspects of the question as with its economic bearing, 96 per cent of the tea produced in Bengal comes from the European gardens and barely 4 per cent. from the Indian The tea-drinking habit is spreading fast among the masses and, if it goes on at this rate, in the course of the next ten years the population of Bengal being taken at 50 millions the European planters may safely count upon a yearly sale of 50 million rupees worth of tea in Bengal alone One rupee per head per annum is only a moderate estimate and represents so much wealth drained out of the land Some deductions may be made from the actual drain involved in the shape of the wages of the miserably paid coolies

It is necessary to quote here expert medical opinion on the deleterious effects of tea and coffee drinking

> In Bengal from the time immemorial every man rich or poor used to take his morning meal of *Gur Chhola* (molasses and gram) or *Ada Chhola* (ginger and gram) or *Chhola* and *Muri* (fried rice) or *phen bhat* (rice with the water after boiling) and milk as the case may be and as dietetic prescriptions they can hardly be improved upon either in general balance or in vitamin content The rich used to supplement such dietary by the addition of butter and sugar candy and occasionally *Chhana* (curded milk) making an almost ideal meal
>
> Nearly 30 years ago the Indian Tea Association started in the interests of trade an intensive campaign for the introduction of tea into India as a dietary of the people As the vast majority of Indians are too poor to afford both their customary food and tea it meant the substitution of their food by tea altogether While the association moved heaven and earth in pursuit of their sordid interest to induce the people to fall off from their immemorial custom not a little finger was raised even by the Sanitary Department to warn the unsuspecting people that a decoction of tea but for the presence of traces of milk of doubtful quality, possesses no dietetic value whatsoever This selfish onslaught of the Indian Tea Association on the citadel of custom has continued without let or hindrance from any quarter, for thirty solid years with the result that the Association have succeeded in their none

too praiseworthy attempt to strangle the salutary and universal dietetic custom of the country and undermine the health of a guileless people'—N R Sen Gupta M D

'Tea and coffee stimulate the heart and nervous system Even properly made tea, if taken in large quantities (and in some individuals in quite small amounts) may lead to indigestion general *nervousness palpitation, giddiness* and *insomnia* It necessarily does harm if taken instead of food or to mask the effects of fatigue and so enable a man to go on working when his brain really needs rest'—J Walter Carr M D F R C S *London*

Perils in a Cup of Tea

Continual tea drinking is pernicious the desire for alcohol is a *natural craving* and tobacco is a mild and sometimes helpful sedative, according to Dr W E Dixon, of Cambridge who addressed the British Medical Association at Winnipeg recently on 'Drug Addiction' His views on the comparative values of the stimulants may be summarized as follows

One of the causes leading to neurosis he said was the universal and regular consumption of caffeine, *the commonest though it might be* the least harmful of drug addictions

Tea and coffee were the chief caffeine beverages One good cup of tea usually contained more than a grain of caffeine so that the average tea drinker *consumed 5 to 8 grains of caffeine* daily a not inconsiderable amount

The continual use of caffeine produced mental *irritability and excitability and sometimes dizziness* and digestive troubles, while reflexes were always exaggerated All these effects could be produced by 6 to 7 grains daily

The introduction of tea throughout the country of late years has caused so much damage to the digestive power of the people of our upper and middle classes that tea-dyspepsia has become quite an endemic disease in our cities and towns If tea be taken in a concentrated form like soup, containing a large amount of tannin and made rich with plenty of milk and sugar in five or six large cupfuls a day it produces after a time acidity wind colic and costiveness Sleeplessness and loss of appetite follow At last some dilation of the stomach and palpitation of the heart'

Dr John Fisher writes that caffeine the active principle of tea has a cumulative effect and acts somewhat similarly to cocaine stimulating at first but like other drugs with an inevitable and depressing reaction demanding further stimulants and leaving the consumer worse than he was before. In this way tea is the cause of much depression discontent unrest and craving for excitement It also creates indigestion insomnia anæmia constipation and often leads up to alcohol drug taking and even insanity Coffee is as bad cocoa not much better"

Dr J Batty Tuke says It is an open question whether the whisky bottle or the teapot exercises the most baneful influence'*

* *From the forthcoming second volume of Sir P C Ray's Life and Experiences*

CINCHONA PLANTATION AND FACTORY IN BENGAL

By Dr. MANMOHAN SEN, D SC

THANKS to malaria Quinine is familiar to many, but few know or care to know *how and where it is obtained* Yet the manufacture of Quinine is one of the big industries of India and its future is full of immense possibilities For at present India produces but a fraction of its total consumption, which again falls miserably short of its requirements, and Quinine is, and will remain, the chief, nay the only sure, specific for malaria, inspite of the synthetic anti-malarial drugs which have of late appeared in the market The total annual consumption in India is nearly 200,000lbs, of which a little more than two thirds is imported from abroad, amounting in value to some twenty-five lakhs of rupees This quantity is totally inadequate *for the proper treatment of the malaria-stricken* populace of India India is probably the most *malarious country in the world* Malaria exacts a toll of a million lives annually, as compared to the world figure of $3\frac{1}{2}$ millions, while some 100 million people are infected On the basis of 110 grains per head, which is the recognized minimum for each paroxysm, and assuming that each patient has one attack only in the year, the total requirement comes to 1,500,000lbs Various high authorities have one and all expressed the opinion that the present quantity of 200,000lbs is hopelessly insufficient to effectively fight malaria in India. Sir Patrick Hehir, for instance, puts at 970,000lbs the minimum quantity required for having any effect on the malaria problem in

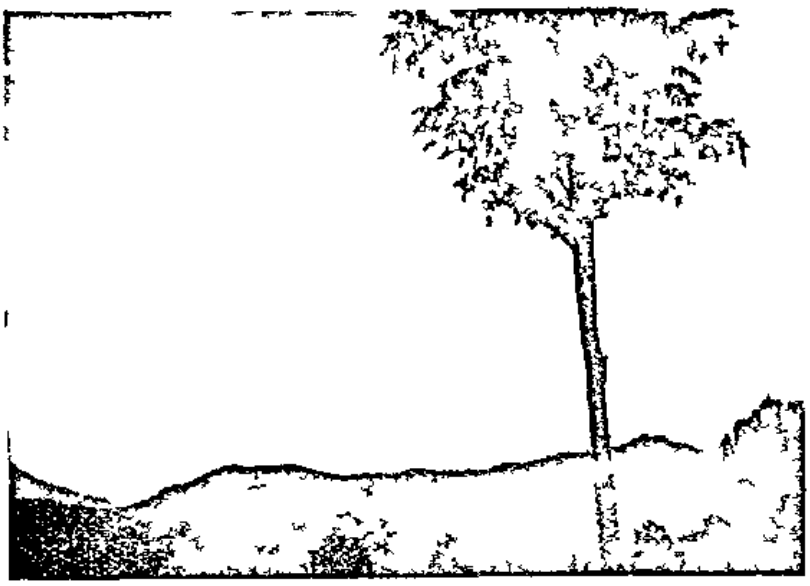
India The minimum for Bengal was estimated at 100,000lbs by Dr Bentley This makes clear the possibility of the expansion of this industry But the possibility is increased enormously by the fact that India is the only country in the British Empire, where the trees, from the bark of which Quinine is obtained, have been grown successfully so far and the British Empire, which, according to Dr A Balfour, sustains an annual loss of 52 to 62 million pounds sterling due to sickness debility and death (some 2 millions) caused by malaria, looks to India for its supply of Quinine The



Dr M Sen in Charge of the Factory

importance of this industry is clearly evident and a short account of it would it is hoped, interest the readers But before coming to that a few words about the romantic origin and spread of Quinine may not be out of place here

Quinine, as mentioned at the outset, is obtained from the bark of a tree This tree used to grow wild in the jungles of Peru, Bolivia Equador and a few other countries of South America The natives seem to have been aware of its efficacy For the bark was known in Peruvian as 'Quinaquina", 'Quina' meaning bark and 'Quinaquina' bark possessing medicinal properties The Spanish priests became acquainted with it towards the end of the 16th century sometime after the Spanish conquest of those countries About 1639 the Countess of Cinchon, the wife of the then Spanish Viceroy, was cured of fever by the priests with the powdered bark of the tree At that time the bark powder used to be administered, as Quinine and the other active principles had not been isolated The Countess was greatly impressed and she introduced it into Spain and from that the tree came to be known as Cinchona tree From Spain the priests—the Jesuits—spread it far and near and the bark powder also went by the name of Jesuits powder By the end of the 17th century it had spread as far as China, for we hear of the Chinese Emperor being treated with this drug Soon the demand was so heavy that fears arose of the extinction of the trees in South America, where the Governments were apathetic and efforts were made to grow it elsewhere At that time the English, the Dutch and the French had colonies containing large malaria ridden tracts and they took up this problem and a problem indeed it proved For Cinchona is a very delicate tree, requiring special soil and climatic conditions for its successful rearing Moderately steep slopes with rich, porous loamy and well drained soil are best. Extremes of temperature are to be avoided, for it stands neither heat nor too much cold It thrives best at heights ranging from 1500 to 5000 feet There are several varieties of Cinchona trees and the correct elevation and temperature have to be chosen carefully for each Rain is another big factor The proper amount of rain distributed throughout the year is essential, slight variation causing heavy loss No wonder French attempts in Algeria about the middle of the 19th century proved a failure The Dutch started in Java about 1852 and luckily were successful, so much so, thanks to the congenial climate of the place, that today Java supplies 90% of the total production of the world and thus holds the key position and dictates prices The British also started experiments in India, Ceylon, Malaya, Australia, New Zealand Jamaica, Trinidad and other places, but no



Distant Snow view from Mungpoo

where excepting in India were these successful It cannot be said however that things were pursued to a definite conclusion everywhere In Ceylon for instance the plantations were started by private people who later gave it up in preference to tea, rubber etc for Cinchona does not hold out the same prospect of sure and immediate profit as tea rubber etc., do Besides the difficulties in rearing already referred to, there is no income at all for the first few years so that capital is locked up Moreover, an area double the area actually under cultivation has always to be maintained as Cinchona does not thrive well on the same land for a considerable number of years and has to be grown in rotation with other crops Inspite of all these difficulties the cultivation of Cinchona in India has been persevered with to success and a big manufacturing industry built up This is the result of 70 years' patient effort and the present article is about it all

The introduction of Cinchona in India is due mainly to the efforts of Lady Canning In 1858 the Secretary of State for India sent out Mr Clements Markham to South America to collect seeds He had difficulties because of the jealousies of the South Americans, but he managed to secure some seeds and with these plantations were started in the Nilgiri Hills in Madras in 1861 and in the Darjeeling District in Bengal in 1864 At about the same time Mr Charles Ledger, an Englishman collecting animals in Peru for the Australian Government got hold of some seeds of a good variety and these he sold in halves to the Dutch and to India These also passed to the two plantations

In Bengal after useless efforts in several localities the plantation was finally established on a flank of the Senchal mountain a few miles south east of Darjeeling Here it proved a success and by 1875 there were some three million plants The success was due to Dr Anderson, Superintendent of the Royal Botanic Garden and his successor Mr George King



The Tista near Mungpoo

Dr Anderson undertook a trip to Java in person to procure more fresh seeds By 1898 the plantation had extended to Mungpoo the present centre In 1900 a new plantation was started at Munsong, on the borders of Sikkim, some ten miles from Kalimpong The area extended gradually and the amount of bark harvested annually increased From 40,000lbs sixty years ago, the figure has now mounted to 12 to 14 lakhs of pounds Of the two plantations the one at Munsong is bigger and is in charge of a Manager and two Assistant Managers while the one at Mungpoo has one Manager and one Assistant Manager Besides these officers, there are overseers and sub-overseers to look after the details

There are numerous varieties of Cinchona known. Of the important ones, Succirubra is the hardiest. It is so called because of its red bark. It grows to immense heights, 50 feet or more and has a bold and sturdy stem In the early days it was cultivated exclusively, but as its bark is poor in Quinine content, it has been gradually replaced since 1874 by Ledgeriana (called after Mr. Ledger), which has the richest bark. But it is very difficult to rear, and being a smaller tree, the yield of bark is far less More recently a hybrid of the two has been more extensively cultivated with the idea that the hybrid will combine the richness of one with the sturdiness and enormity in size of the other.

Cinchona trees were formerly propagated by grafts and cuttings, but now this is done by means of seeds The seeds are rather peculiar,—very tiny and extremely light, resembling husks, some 70,000 seeds weighing an ounce They are ripe and ready by March and, as they do not keep long, they are sown at once in nurseries, where the ground has been prepared carefully beforehand, the soil being turned up and mixed with manure The



Bazar, Mungpoo



Bark drying sheds

nurseries have thatched roof for protection from rain and face northward to prevent direct exposure to the sun. The seeds are covered with fine soil and watered fairly freely. They germinate in about six weeks. When the seedlings are half an inch high they are transplanted, being placed one inch apart each way When four inches high they are again transplanted, being placed this time four inches apart each way. In October, when they are nearly a foot long, the thatched covers are removed and the seedlings get used to the sun. Next spring they are planted in their permanent positions in the field, prepared by cutting down forests, in rows four inches apart each way, some 2000 plants, sometimes more, to the acre This is done as quickly as possible on a wet and cloudy day, as otherwise the delicate seedlings wither up The work does not end here, but every care has to be bestowed right through The soil is dug up, the weeds cut down and forked into the ground to provide manure on rotting, for on such large scales artificial manures are not possible. As a matter of fact weeds are grown on purpose in between the rows of Cinchona trees During the rains good drainage is provided for. Many seedlings die the



A Bird's Eye View of the Factory

first year and fresh ones have to be put in in their place When the plants are four or five feet high after three years there is yearly chopping off of branches to let in light and air This provides a small harvest each year Sometimes, if they are too close, some of the plants have to be uprooted The trees are very beautiful to look at, specially in a mass with their fine red and green leaves In spring they come to flower The flowers are nice pink or white and have a very sweet fragrance The bark is the only seat of the alkaloids there being none in the leaves or in the wood and the bark is richest when the trees are four years old and it continues to be so for four or five years

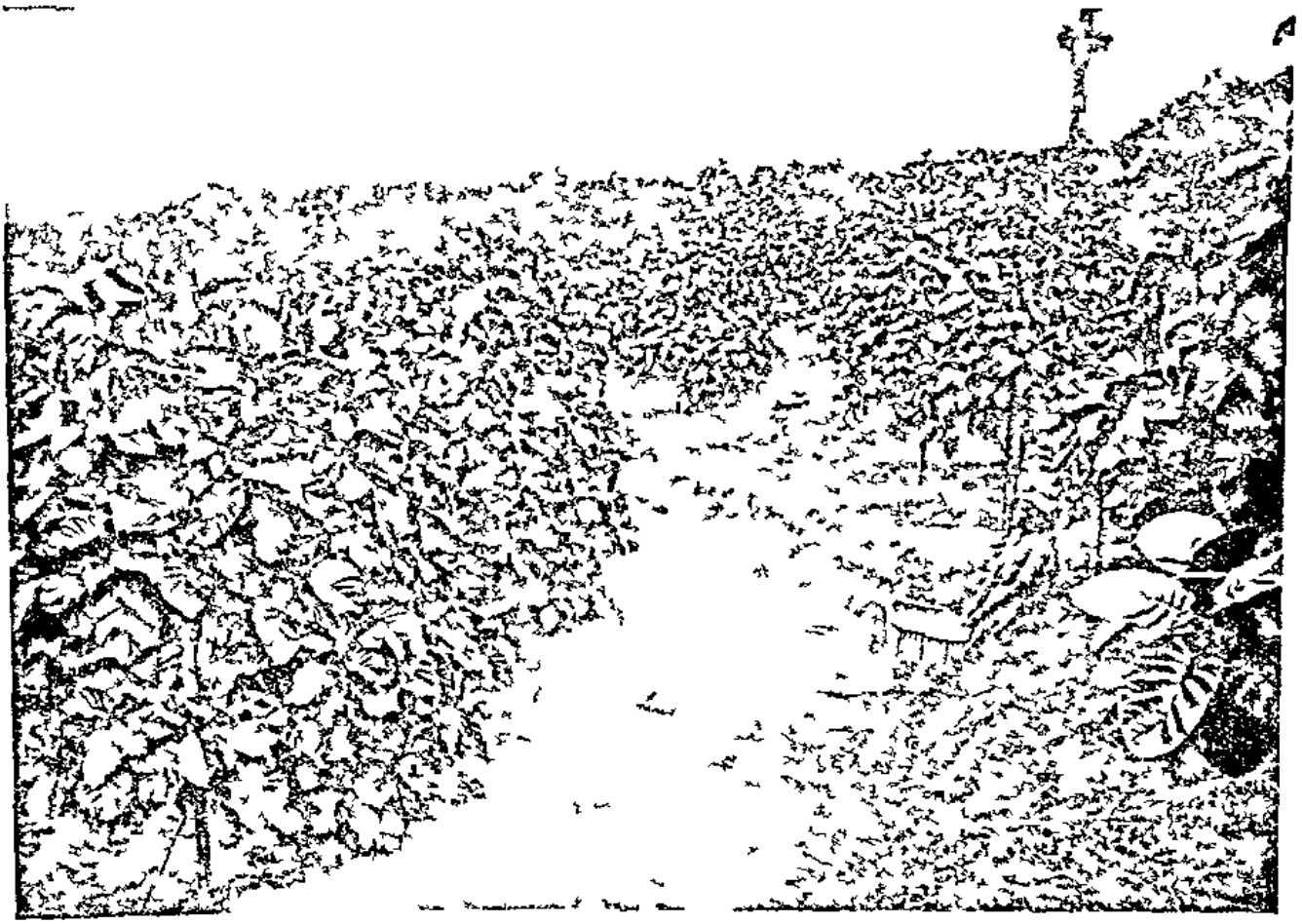
There are various methods for collecting the bark In Java generally the bark is cut off in alternate bands or in vertical strips from the stem and the exposed parts covered over with moss New bark appears which is in no way inferior to the original bark and can be again taken off This is called mossing In another method, called 'coppicing' the trees are cut down at the base, whence many new shoots appear, most of which are removed leaving one or two This procedure can be repeated This is the least troublesome method and was in favour in Bengal in the early days Later complete uprooting of the trees was resorted to, but now coppicing is being adopted again The roots, stems and branches are cut into small pieces and on beating with small wooden mallets for which small boys are employed the bark readily peels off The bark is then dried by spreading them out in the open to the sun and air During the rains the drying is done on shelves one above the other, with a cover only on the top, so that there is ventilation from all the sides

In the early days the powdered bark used to be administered Quinine was isolated in 1820 by two French Chemists Pelletier and Caventon, and by the middle of the nineteenth century all the other alkaloids in the bark had been separated The discovery of Quinine was followed soon by the working out of a process for getting it out on a commercial basis by Messrs Howard and Sons in England and by other firms in Germany and France But the process was carefully kept a secret. In 1875 the Factory at Mungpoo was started and a Chemist Mr Wood, was brought from England for five years to work out a process for making Quinine In this he failed, but he was able to develop a method for getting all the alkaloids out together which was sold



Dawn at Mungpoo

under the name of Cinchona Febrifuge Later on he planned out a process, which in the main is followed to this day The dried bark is at first ground to a fine powder by machinery The finer the powder the better the extraction Daily 60-65 maunds of bark are ground In the bark the alkaloids all occur in combination with acids The bark powder is therefore mixed with soda in presence of oil, whereby the alkaloids are set free by the soda and are at once taken up by the oil, in which they are readily soluble To help the process the oil is warmed up and stirred mechanically The oil is next mixed with sulphuric acid when the alkaloids combine with the acid greedily Quinine Sulphate, being sparingly soluble in water, separates out, while the Sulphate of the other alkaloids remain in solution The Quinine, at this stage, contains a lot of colouring matter and resinous substances and it has to go through several purifications before the snow white stuff met with in the market is arrived at. The other alkaloids remaining in solution as sulphates are next precipitated out with soda This is dried and powdered and the yellowish powder is sold as Cinchona Febrifuge It is cheaper than Quinine, but is no less efficacious It, however, causes in a greater degree the after effects of Quinine, namely, buzzing in the head, nausea, etc



A Patch of Cinchona Trees

The factory, the bigger of the only two in India is under the management of two officers, both of whom are at present Indians A little over a hundred hands are employed, all of whom excepting two or three, are Nepalese In the course of the last sixty years the Factory has grown enormously In 1875, the year the factory came into being, 50 lbs of Cinchona Febrifuge were manufactured and by 1883 it had reached the figure of 10,000 lbs annually In 1888 the manufacture of Quinine was started with 300 lbs and

today some 50,000 lbs of Quinine and 25,000 lbs of Cinchona Febrifuge are produced yearly Tablets are also made, both of Quinine and of Cinchona Febrifuge The former is sold mainly in tubes of 20 tablets and can be had of all post offices *Every year nearly 1 million tubes are* made Besides these, Quinine Hydrochlor, Bihydrochlor, Hydrobrom, Bihydrobrom, Bisulph, *Tannate and Salicylate are prepared* Totaquina, so strongly patronized by the Malaria Branch of the League of Nations is another important product. Among other preparations may be mentioned the sulphates and hydrochlorides of the alkaloids, other than quinine, present in the bark

Quinine is a bitter substance and this dry article must have made it appear more so, so much so, that probably the ending with a bright note about the place and its people would not be *able to remove any the much of the bitterness* Mungpoo, the headquarters, the place where the factory is situated, is not at all like what its association with Quinine would make people picture it to be It is a nice little spot, full of beauties of Nature One would accuse Nature of being too partial It is situated, some 4000 feet above sea level, on a hill *the two sides of which are washed by two* rivers, which can be seen to converge together at a distance and then flow on into the broad Tista Looking towards the South one sees the plains stretching out like a vast sheet of water till it seems to meet the horizon Towards the North, the North-east and the North west one finds row on row of mountains *with patches of clouds playing* hide and seek amongst them and making the mountains too to take part in the game Looking further ahead, a grand view meets the eye—*especially on a clear day*, tier after tier of snowclad mountain-tops, gleaming golden early in the morning as if on fire, *and silvery-white in the evening with the* sun playing on them Close at hand, the hill sides are not barren rocks but full of *green verdure Big blocks of Cinchona*, looking charming with this red leaved trees standing in rows in long stretches, alternate with blocks of forests, full of all sorts of trees, shrubs and creepers—some with nice flowers too The place is full of calm and quiet. Though a big industrial centre, there is none of the noise and bustle of an industrial city, nor any of *its evils* This has been mainly possible, as the coolies have not to live huddled together in barracks Each is *given a hut to live in with his family and a* small plot of land on which to grow his food and keep his animals The people, Nepalese mainly, are very simple in their habits A handful of fried *bhutta* and a cup, a big one though, of tea, once in the morning and again at noon, constitute their day's meal Of late they are getting too attentive to their dress, *the ladies specially*, as *everywhere Honesty* is their chief virtue They are mostly Hindus, with a sprinkling of Buddhists Kali puja is their main festival

Quinine, inspite of all its bitterness, is welcome as nectar to malaria-stricken people. Ours is a notoriously malarious country and this article, it is hoped, will find some *interested readers*

SONG-HARVEST FROM PATHAN COUNTRY

(I)

By Prof DEVENDRA SATYARTHI

BOTH men and women young and old alike in Pathan country * carry a repertoire of songs and always seek to hear the rhythmic steps of their national Mu behind the characteristic pronunciation of *Sandra* the Pashto† word for song It vibrates with their deepest sentiments and they have managed to connect music with their lives from the cradle to the grave



A feast of song and dance Lakhtais or boy dancers play an important part in such periodical gatherings on gala days

The song-harvest is both rich and ancient in Pathan country The original frame-work of the majority of Pashto folk songs that have survived on the living lips of the Pathan masses might have undergone a lot of additions and alterations

* By Pathan country is meant the Pashto-speaking region which includes India's North West Frontier Azad Illaqa (independent tribal territory) and Pashto speaking parts of Afghanistan

The numerical strength of Pashto-speakers is as follows

(1) India's North West Frontier 1,290,481 (as shown in the Census of 1931)

(2) Azad Illaqa 2,212,837 (as estimated roughly by the Frontier Government)

(3) Afghanistan

With Persian as its state-language the Pashto speaking people in Afghanistan as a matter of fact enjoy a majority It is generally believed that the King Amanullah Khan whose mother tongue is Pashto was in favour of replacing Pashto for Persian as his state-language Some of the lovers of Pashto in Kandahar have taken it on themselves to plead the cause of Pashto

† The linguists have divided the Pashto language into two branches of which the one coming from the Yusufzai country is rather softer and is celebrated as the medium of literary activities

as the talented men and women of every passing generation improved upon the old songs in their hours of inspiration But some of these songs may aptly be taken as the monuments of the earliest Pashto poetry

could stir the human heart have been considered to be worthy of commemoration in song Thus side by side with the songs suggested by the war like life and character of the people, songs on various other subjects, too have come to live



A triumphal celebration



A Pathan warrior He can aim with a smile He is very fond of hearing war songs from his national minstrel whenever he may find any leisure



A grey beard. National war-songs in Char Bita pattern are a great asset to him

Along with the national minstrels, who are *Dum* by caste the common people too, have been struggling for the musical expression of their every-day experience of life from the early days of Pathan history Almost all the events that

Lan Lai, or the short song is the earliest channel through which the Pathan Muse found a living manifestation It is an unconnected series of two-lined pieces, known as "Ta, yas" or "Misras", which can hardly be called couplets

in the strict sense of the word, as neither their lines rhyme together, nor are they of the same metrical length Here is the translation of an early *Landai* song

(1) Spring returns every year,
But my love youth once departed returns no more



When they shoot Pathan warriors young and old alike, in Tirah keep their warlike soul awake and attach great value to their minstrels favourite song
A Kashmir of heroes is Tirah my dear
No place will find the cowards here

(2) The pen is of gold and the paper is silvern
I am sending a few fragments of songs smeared
with my heart's blood to my sweet heart

(3) This is thy country and I wish thee all joy in it
I am but a sparrow on the way and pass my
nights on the forest trees in thinking of you

(4) Rifle shots in the neighbourhood denote that newly
born sons have appeared on the scene
But ah me a fruit tree was I alright and am
laid barren by marrying a worthless wretch

(5) Three things in a girl are pleasing to the sight
The golden *Tawiz* (on her neck) her fair calves
and her delicate walk

(6) Thy time is no more O spring flower
Now in vain will cry the bee after thee

(7) I belong to Swat and live here in the plains
with my lover
May Allah destroy the plains so that both of us
may go and live in Swat

The first line of each *Tappa* or *Misra* of *Landai* song is shorter than the other and is rather elastic. The singer is expected to lengthen it out in an indigenous air harmonizing it thereby with the other one

The harvest of uncertain dates, the *Landai* song sprang forth from anonymous sources with a rich variety of subjects, redolent of the various moods of the Pathan heart. Each mood is spun into a poetic thread What we see in it is the spontaneous outcome of the Pathan Muse, suggested and moulded by Nature herself, and as such it is capable of suiting the free-and easy tastes of the masses The *Landai* makers are neither the poets of the starry heavens, nor of the undiscovered depths of the sea they are the singers of their native home and life Their genius is the flower of their own province and with its ever fresh blossoms they adorn the garden of their native poetry

It would not be correct to say that cent per cent the compositions of the song-makers of the *Landai* period were of an adorable standard One may aptly compare the growth of *Landai* song with the early song of Scotland Says a critic of Scotland's early song

> Though the seeds of poetry were scattered with a plentiful hand among the Scottish peasantry the product was like that of pears and apples — of a thousand that spring up nine hundred and fifty are so bad as to set the teeth on edge forty five or more are passable and useful and the rest of an exquisite quality *

As compared with the later patterns of Pashto songs one may rightly note that the composition of *Landai* is the easiest one Its art is no more than a child's play and any person can put forth his sentiments and feelings in it.



The rifle at work A Pathan woman is always a mother of such warriors as she sings a cradle song of heroic nature
Shed no tears my little one shed no tears
Lest thy mates take thee for a coward my darling
Today is time for thee to sleep long
For tomorrow art thou to win the crown of
success in the battle-field

It is probable that three or four *Tappas* could make a *Landai* of minimum length in the early days of its history and for its maximum length

* *A Primer of Burns* William Craige p 100

there was no rule it could contain even forty or more *Tappas* Again all the *Tappas* of a *Landai* as may be seen in the preceding specimen of an early age, were not necessarily connected with one another With the development of the people's aesthetic sense came the decline of its unconnected nature, and only those songs which had its *Tappas* knit together beautifully met with appreciation Here is a specimen of this type

1 A tinkling sound came to my ears as my *Pe can* (nose-ring) fell down
I suspect thee of having stolen it O my friend coming behind me

2 As a thief of thy *Pezwan* hast thou taken me
O I'll swear at *Pir Baba's* pilgrimage

3 Let my *Pe wan* go to hell
O why should I make thee swear before *Pir Baba*?

Gradually came a time when the minimum length of *Landai* song declined from three or four *Tappas* to one *Tappa* when the song makers tried their best to draw precise pictures of inspiring sentiments and thoughts in genuine colours Here is a *Tappa* which may aptly be taken as a *Landai* complete in itself according to this rule

She dressed herself in (repaired) tatters
Thus she looked like a garden among the village ruins

The war song too was composed in *Landai* pattern in the early days of Pashto song War or no war the national minstrels roaming from village to village, kept the war like Pathan soul awake when they sang

A Kashmir of heroes in *Tirah* my dear
No place will find the cowards here.

The minstrels and the warlike masses sang alike when they held song feasts in the village-*Hujras* in the hours of ease as well as during the war time

1 The promise of fight comes again tomorrow
The butt-ends to their chests to adjust the youth
2 On the highlands of *Tirah* goes on the battle
Twirling their moustaches say the crusaders with gusto were proceeding thither'

The felicitous addresses to the Tribal Khans (chiefs) which the Pathan minstrels sang during the triumphal celebration or on gala days, too were composed in *Landai*

Let this auspicious joy of thine be blessed O Khan!
May a hundred and seventy joys be added to it

The song that the Pathan mother sang in the nursery while rocking her child's *Zango* (cradle), too was in *Landai* pattern in those days

1 My baby is a juicy grape
It has been granted to me from Allah's garden
2 My baby is a star of heaven
Allah has blessed my lap with it.
3 My baby is a rose among the flowers
My eyes find comfort whenever they see it

Along with this exaltation of motherly love, she also sang a cradle-song of heroic nature

1 Shed no tears my little one shed no tears
Lest thy mates take thee for a coward my darling

2 Today is time for thee to sleep long
For tomorrow art thou to win the crown of success in the battle field

After the age of *Landai* came a time when the Pathan masses as well as their national minstrels set out to learn a new pattern It appeared on the scene like 'Strophe and Anti strophe of ancient Greece and was rightly named *Loba* (lit play) The rhythmic nature of the



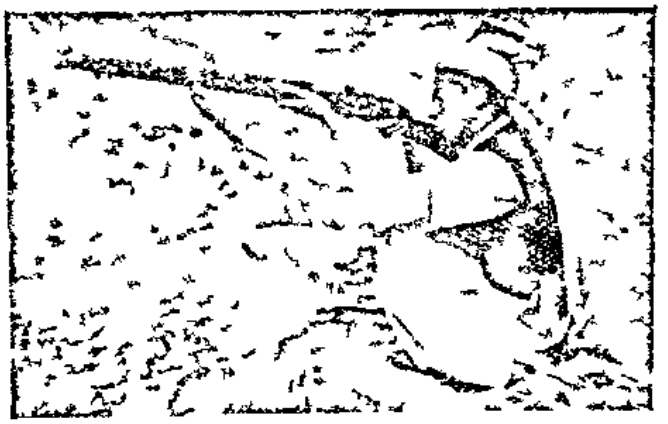
A Pathan warrior's sweet-heart

Loba song was probably the growth of an ancient seed of dramatic expression which was evidently present in the dialogue songs in *Landai* pattern a specimen of which may be seen in a preceding song about *Pe wan* or the nose-ring Thus the early *Loba*-composers were indebted to their predecessors of the *Landai* period. Here is the translation of an early *Loba* song

Everyone brings flowers from Shah Rasul's garden
You also bring one holding it delicately between your thumb and finger

1 Go O bee and tell the spring breeze —
Buds will not put forth their blossoms unless thou comest
Everyone brings flowers from Shah Rasul's garden
You also bring one holding it delicately between your thumb and finger"

2 Buds need Allah's grace
What power has the spring breeze to make them blossom?
Everyone brings flowers from Shah Rasul's garden
You also bring one holding it delicately between your thumb and finger



A budding warrior He may be heard singing in tune with the national minstrel in the song feasts held in the village hujras
The promise of fight comes again tomorrow
The butt ends to their chests do adjust the youths

It is evident from the preceding specimen of early *Loba* song that as regards its frame-work too it is more or less based on the *Landai* pattern The refrain known as *Da Da Sar Misra* is nothing but a variation played on a *Tappa* or *Misra* of *Landai* pattern if we change its order making the first line take the place of the second one, it will just look like a *Tappa* or *Misra* of of the *Landai* again the fragments of its body are also similar to the *Misras*

But gradually came a further change in the frame work of the *Loba* song when it was no more similar to the *Landai* pattern Here is the translation of a specimen of this new type

Bring thy pitcher *O Babbo*!
Let's go to *Jalala* ghat
To the ghat do I proceed O follow me
Bring thy pitcher *O Babbo*

1 On my head do I carry two pitchers and
their weight breaks my waist
But in them are hidden rich cake —
Bring thy pitcher *O Babbo*
Bring thy pitcher *O Babbo*!
Let's go to *Jalala* ghat
To the ghat do I proceed O follow me
Bring thy pitcher *O Babbo*!

2 Here is a rupee O potter take it
Just make a nice pitcher with flowers on it
for *Babbo*!
Bring thy pitcher *O Babbo*!
Bring thy pitcher *O Babbo*!
Let's go to *Jalala* ghat
To the ghat do I proceed O follow me
Bring thy pitcher *O Babbo*"

3 Adorn my hair O silken girl cautiously
Lest you rub off the beauty spot on my chin,—
Bring thy pitcher *O Babbo*
Bring thy pitcher *O Babbo*
Let's go to *Jalala* ghat
To the ghat do I proceed O follow me
bring thy pitcher *O Babbo*!

Along with the dialogue-form dramatic monologue too found a considerable place in the realm of *Loba* song Here is a specimen

Walk with graceful steps O innocent girl!
Walk with graceful steps
1 Favour me O Allah to be the weaver's
son in law
His loom will I ply as if it were a gun
Walk with graceful steps, O innocent girl!
Walk with graceful steps
2 Look at the bravery of (my rival) a little wretch
Helpless is he proved even in flying like a crow
Walk with graceful steps O innocent girl
Walk with graceful steps

Along with the happy traits of festive mirth pathos too was considered to befit the rhythm of *Loba* in its latter days Here is a commemoration song having a pathetic tinge of its own in praise of a tribal Khan who died a sad death

The king has summoned the Khan
O he'll be hanged they say
O the Khan's name is Mirza Akbar Khan
1 Tall is thy stature and beauty so full
Thy slaves slave am I
O Khan so self respecting!
The king has summoned the Khan,
O he'll be hanged they say
O the Khan's name is Mirza Akbar Khan
2 Either the air is odorous with Tibet musk
O Khan
Or it is loaded with the scent of thy
sweet heart's dishevelled hair
The king has summoned the Khan
O he'll be hanged they say
O the Khan's name is Mirza Akbar Khan
3 Why should my eyes not shed tears O Khan!
When sorrows we sprung up in the season of joy
The king has summoned the Khan
O he'll be hanged they say
O the Khan's name is Mirza Akbar Khan
4 Thy house is like a sky and thou art as its
sun O Khan
Like the sun flower do I keep my face turning
towards thee
The king has summoned the Khan
O he'll be hanged they say
O the Khan's name is Mirza Akbar Khan

Then came the turn of a new song known as *Char Beta* It is a blooming flower of Pathan genius *Landai* and *Loba* are, as a matter of fact, the songs of the transition period as the Pathan Muse was not capable of finding the fullest manifestation through these mediums But in *Char Beta* we find a strong self expression which was so far lying hidden in the depths of the Pathan mind A natural growth from the genius of Pathan music, it is not at all a thing

borrowed from any foreign source Unlike the composition of *Landai* and *Loba*, the frame work of *Char Beta* was no easy play for the masses Thus the credit of its contribution naturally goes to some unknown master minstrels As the stream of *Char Beta* flowed on some gifted individuals from the masses too who were not, as a matter of fact singers by profession learnt to voice their sentiment and feelings in *Char Beta* pattern

The *Char Beta* writers occupy an important place in the history of Pathan song They are instinct with the very soul of native gallantry Here is the translation of a portion of a long war song in *Cha Beta pattern which seems to* have descended from the remote past

No more asleep are they
Lo there is a war in Marwat
1 Too high a value are setting the Marwats
on themselves and in every house they are
taking sides
War drums are being beaten in each village
No more asleep are they—
Lo! there is a war in Marwat
2 War drums are being beaten and Marwat
is getting ready for the war
O their matches have they laid to their black
guns
No more asleep are they—
Lo! there is a war in Marwat

The refrain is known as Da Sar Misra and each part of the body is named *Kara* Here is the translation of the refrain and a *Kara* of a compound *Cha Beta*

Dost Mohammad the crusader gets ready to
declare war in Kabul is the news on every
warrior's lips
The king of Afghanistan stays at Kandhar and as
they gird up their loins war cry we hear
from his troops
1 Dost Mohammad the king (of Afghanistan) has
come out of his camps to declare war,
Many troops are at his back O Allah bless him
with victory
Mohammad Akbar (the son of the king Dost
Mohammad) approached the enemy's
parapet one day
The enemy lost heart and ran away in dismay
Steadily take hold of Islam O Khan (Mohammad
Akbar) and grip Kalma as thy shield
Dost Mohammad the crusader gets ready to
declare war in Kabul is the news on every
warrior's lips
He gave a start to the war and a line of
camels for his ammunition
The king (of Afghanistan) stays at Kandhar and
as they gird up their loins war-cry we
hear from his troops

Let us now have a glimpse of a complex *Char Beta* Here is the translation of the refrain and a *Kara* (which is further divided into four parts) of this variety

O fate is implacable do what one may'
—Treacherously was surrounded Multan
the rose of the Khyber Pass
O now who'll raid the plains'



A proud Afridi warrior He is very fond of singing his tribal hero Multan's song

O fate is implacable do what one may
Treacherously was surrounded Multan the rose of the Khyber Pass
O now who'll raid the plains

1 (A) Multan a Zaka Khel descended from the Adam Khel country and entered the plains at Zaka Khel In a cave was he seen near the brook that passes by the Sureri village O fate is implacable

(B) In a cave was he seen O keep trust in what I say The spy (who was with him as one of his companions) left him at dawn to bring him food O do what one may (fate is implacable).

(C) Under the false pretext of bringing food *the spy informed* the police Inspector and thus lost his honour in this and the next world Absolutely stirred up to action were the British Officers in a telegram as they received the report Treacherously was surrounded Multan

(D) Absolutely stirred up to action were the British officers On every body s lips was the news of Multan s coming and in search of him in the open order set out the British troops O now who ll raid the plains ?
O fate is implacable do what one may
Treacherously was surrounded Multan the rose of the Khyber Pass O now who ll raid the plains ?

But in spite of the prosodic pedantry in which the *Char Beta* song is generally knit, the standard of its style and diction is not very far from that of folk poetry Unlike the English ballad, not only the name of each *Char Beta*



A pistol at work in a blood feud

author appears in the concluding lines of his compositions but also he himself is very often seen speaking in the first person among the characters of his story Such *Char Betas* are always considered to be fragmentary, the ending lines of which fail to supply their authors' names. But all this does not seem to take them far from the region of folk-songs, as the process of oral repetition is apt to alter their text, and again the members of every passing generation go on improving upon old *Char-Betas* in their hours of inspiration It may be evident from the different versions of the same songs But they improved upon the traditional songs with every care to preserve the names of their original authors Thus every *Char Beta* that has survived to the present day is "like a forest-tree with its roots deeply buried in the past but which continually puts forth new branches, new leaves, and new fruit."*

Originating most probably in the descriptive war song the frame work of *Char Beta* was later on used for the love-song But this type of *Char Beta* had very little appeal for the popular taste as it did not befit at all the key note of *Char Beta* airs which were an exact reflection of the warrior's march towards the battlefield rather than that of the delicate and sweet movements of a dancing girl

Some of the *Char Beta* writers have been attempting to reproduce the popular stories in this beautiful form of rhythmic song and some of their compositions have come to live Here is a specimen which commemorates the tragic end of an innocent woman named Mamunai, who was married in Nawagai village and was unfortunately killed by her own husband Sher Alam who somehow or other suspected her of having illicit connections with a gallant, named Khalil

Thou wert like a flowery branch and fell down
from thy throne !
A fatal fire turned for thee thy beauty and
thus came thy death in youth to the
Alas for thee O Mamunai alas for thee !
Blotless was thy beauty with arms graceful as
the Egyptian swords
No less than a pearl was thy forehead that
shed its light on all sides
And a glimpse of starry heavens offered thy
sweet face.

1 Thy face was like a silver (ornament) and thy body was like an eagle s A scandal monger proved to be a crow between thee and thy husband Proving thee guilty the scandal monger poisoned thy husband against thee. In what a trouble wert thou put ! O thou wert like a flowery branch

In a great trouble wert thou put when thou wert altogether innocent about the matter O dear one thou wert quite unconscious and there was a grace in thy slow steps Alas for thee O Mamunai alas for thee.

(Refrain)

2 Thou couldst not see through the mischief and thy sad little daughter was lying in thy lap On the next day didst thou see the play of thy fate. O the conspiracy was going on long before. O thou wert like a flowery branch The whole world knew when the flower was cut from its branch Sher Alam showed his cruelty on Mamunai O cruel Sher Alam thou hast killed an innocent one. Alas for thee O Mamunai alas for thee.

(Refrain)

3 Thou didst believe O Sher Alam, in the words of the scandal monger siding with whom thou wert convinced (of Mamunai s bad character)

* The Encyclopædia Britannica (14th Edition) Page 448.

Thou hast made even thy own life sad and a bad name hast thou brought to thy own person— O thou hast done no wrong to anyone else (but your own self) O Mamunai thou wert like a flowery branch

Thy own sister O Sher Alam became thy enemy She (guilelessly) said something against Mamunai and thou didst prove worse than a child in being convinced (of Mamunai's bad character) Alas for thee O Mamunai alas for thee

(Refrain)

4 Now thou sheddest tears O Sher Alam like a little child O thou art merely crying over spilt milk But the water has overflown the dam (and it would not return) Khalil merely wanted a little tobacco from Mamunai O Sher Alam the wretched one O Mamunai thou wert like a flowery branch This was perhaps Mamunai's predestined fate It was late morning in autumn (when Mamunai's life was put an end to) May Allah pierce thy body with bullets from a big gun Alas for thee O Mamunai alas for thee

(Refrain)

5 May thy heart be shot through O Sher Alam and may thy world be crumbled so that thou mayst understand the pain thou hast caused the innocent Mamunai Sum up thy pathetic strain O Mahammad Hassan the minstrel sum up thy pathetic strain O Mamunai thou wert a flowery branch

All the bulbuls of Nawagai village cry and shriek The lovers have turned faithless and the times have lost all their honour Alas! Mamunai died a martyr's death! Alas for thee O Mamunai alas for thee

(Refrain)

Sometimes the same story is handled by different song makers It is evident from the following *Char Beta* by a carpenter, named Fazal i Rahman who appears on the scene with a little different diction and style He tells that Mamunai's husband had two wives and it was Mamunai's own rival who proved to be a scandal monger

O these are the ways of this wretched world— Mamunai is killed and now everyone mourns for her! How faithless is the world!— O these are the ways of this wretched world

1 Mamunai who was like a houri is killed A goddess was she in beauty and was famous in her country

She belonged to the stock of Prachgai' family of Bajour and was crowned with every ornament Her own *Sout** accused her behind her back that she was sweet on some gallant How faithless! O these are the ways of this wretched world

(Refrain)

2 Mamunai's own *sout* turned a scandal monger Thus the strangers as well as her own relatives gathered round her and became desirous of her death

Mamunai's beauty and grace became a curse for her and she broke forth Lo! here comes my death! How faithless! O these are the ways of this wretched world

(Refrain)

3 Sharpen the daggers O ye people may ye be satisfied by having smeared your hands with my hot blood But bring my little daughter to me Let me see her with my own eyes for soon shall I bid her adieu once for all! thus broke forth Mamunai How faithless O these are the ways of this wretched world

(Refrain)

4 In agony shrieked Mamunai as she saw her child Her legs fluttered and she seemed to visualize with her own eyes the sight of her clothes drenched in blood

What a good thing it would have been O separation if thou didst not exist at all Many homes hast thou ruined O a hard life has he to live whoever keeps two wives in his house How faithless O these are the ways of this wretched world

5 Whoever keeps two wives loses all his respect you'll see that one scandalizes the other

Behold Mamunai died a sad death Fazal i Rahman, the carpenter has thus sung very little in her praise How faithless O these are the ways of this wretched world

(Refrain)

Next to *Char Beta* came the age of *Rubai* and *Ghazal*, which the country song writers adopted from the garden of Persian poetry through the medium of their classical poets, like Khushal Khan Khattak, who had already introduced these verse-forms in the realm of Pashto Poetry The country song writers did not exactly follow the hard and fast prosodic rules in the patterns of *Rubai* and *Ghazal*, but handled them in their own way lending them a tinge of their own genius But as regards the subject matter, they treated of those themes only which are originally handled by the Persian rubai and ghazal writers Side by side with *Landai*, *Loba Char Beta*, and *Ghazal*, we come across some minor song forms, too As regards their origin some of the modern Pashto scholars believe that these patterns sprang up prior even to the age of *Landai* while the others, of which the name of Moulana Abdur Rahim, the Pashto and Arabic professor of Islamia college, Peshawar, is noteworthy call them post-*Landai* compositions and say that their growth continued throughout the days of *Loba*, *Char Beta* *Rubai* and *Ghazal* All the specimens of these minor song forms which have come to live vary greatly in merit and character Some are so obscure and imperfect that one fails to guess the beauty of their diction style and subject-matter But there are some having their own simple poetry which is not at all worthless Of these the noteworthy types are nursery rhymes, children's sporting chants, short chants of mourning, and the rhymed riddles

Nursery Rhymes Side by side with the cradle-songs which are generally in *Landai* patterns there must have survived hundreds of simple nursery rhymes But all the more laborious is the work of collecting them, for they are absolutely confined to the Pathan nursery Here are the translations of two specimens —

1 (O my little one) you have two large eyes like stars in the heavens a face fair like Shah Jahan's

* *Sout* means Co-wife

throne two slender arms like Persian rapiers and a narrow waist like Suleman s girdle Hushaby (O my little one) and shed no tears in bewilderment O let me even sacrifice my life for you

2 (O my little one) what a high nose you have got How erect is its tip It resembles *Nar Kachur* (a particular drug the Pathan mother gives to her sick child, May Allah save your mother from any ill news of you and your father from dwindling away in sorrow You are like a sandal among the trees and a falcon among the birds among the nuts you are the most shapely and among the drugs you are no less than the *Nar Kachur*

Children s Sporting Chants These are generally knit with the simple poetic threads of rhythm and rhyme Here is the translation of a specimen sung in chorus or semi chorus by a merry party of sporting children during the harvest —

All round are seen the paddy fields but the one which is ours lies a sandy track and the ears already visible therein Your brother will bring paddy—O your brother will bring paddy tied in a corner of his handkerchief and will say Take this paddy mother it is not of an ordinary variety as grown in others fields'

Short Chants of Mourning Along with a variety of dirges in *Landai* pattern, there is a corpus of short chants of mourning which have come to live from the daughters of the soil as they pour forth their sad hearts extempore Here are the translations of a few specimens

From a daughter for her deceased father

Alas for thee my dad alas for thee Oh no more shall I have a glimpse of thee on the high road Oh desolate for thee has turned the world once for all

From a daughter for her deceased mother

O mother o my rosy mother you brought me up with the (sweet) affection Oh for thee do I shed now bloody tears and all the people look at me

From a sister for her deceased sister

O sister, O my flower like sister never will again be born a girl like thee Thus I lament and shed tears with a bare head

From a wife for her deceased husband

Every right hadst thou on my head Thus (living with thee) I considered the king as fakirs as those were the dogs when I had my own kingdom

From a sister for the deceased brother

O my brother, just hast thou bidden us adieu and hast left for the graveyard Alas for thee O alas for thee

From a mother for the deceased daughter

O my daughter O my darling one I brought thee up with every splendour Oh thou art now separated from me Oh the world is but a vale of sorrows

Rhymed Riddles These have their own simple interest, which is sometimes redolent of a sweet poetic tinge Both men and women gifted with an extraordinary taste for riddles, come forward to achieve *championship* whenever they hold their respective assemblies on gala days or some other happy occasion Here is the translation of a specimen —

It has neither wings nor bones but flutters like a bird The beautiful girls rejoice at it With its songs so sweet it dances like a comedian He who cannot guess it is indeed a fool

To it the answer is, the spinning wheel

Summing up the investigation into the development of the Pathan song it will not be irrelevant to note that the process of composing *Landai Loba Char Beta, Tulai, Ghazal,* and other minor song forms, survives even to the present day Both professional minstrels and amateurs of both sexes, gifted with a poetic heart, are still engaged in enriching the treasury of songs of their motherland

(To be concluded)

AN INTERVIEW WITH MAHATMA GANDHI

By NIRMAL KUMAR BOSI

ON the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha The questions related to fundamental social and political matters, and therefore a report of the interview will be both of interest and importance to the public The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication

Question One While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number

(1) They have forgotten the art of co operation among themselves or of joining hands in order to resist any encroachment upon their rights

(2) They live practically enslaved by those who merely own the land, while doing

no work, and control the money-resources of the village This slavery, which is due partly to outside conditions and partly to their own character, and our complete neglect of their education, have left the masses absolutely devoid of any will of their own

What should be our principal object in khadi-work or other forms of village reconstruction ? Khadi work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition

Our question is, should khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political education ? Our experience has been that unless the ultimate objective is kept clearly in mind it degenerates easily into a work of no significance

Answer One The two issues of khadi and political organisation should be kept absolutely separate There must be no confusion The aim of khadi is humanitarian but so far as India is concerned, its effect is bound to be immensely political

The Salvation Army wants to teach people about God But they come with bread. For the poor bread is their God Similarly we should bring food into the mouths of the people through khadi If we succeed in breaking the idleness of the people through khadi, they will begin to listen to us Whatever else the government might do, it does leave some food for the villagers Unless we can bring food to them, why should the people listen to us ? When we have taught them what they can do through their own efforts then they will want to listen to us.

That trust can best be generated through khadi While working out the khadi programme, our aim should be purely humanitarian, that is economic. We should leave out all political considerations whatsoever But it is bound to produce important political consequences which nobody can prevent and nobody need deplore

Question Two Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people or bringing about a sense of co operation among them, in preference to the khadi method ? When we have a choice between the two, which should we prefer ? If we have to sacrifice all the work that we have built up in the villages in connection with khadi while fighting against the money lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do, —provided the latter is more liable to evoke self confidence among the villagers than the khadi method of organisation ?

Answer Two It is a big proviso you have added at the end of the question I cannot say if fights on local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non violent campaign But if I concede you that point then khadi would have to be sacrificed under the circumstances you quote As a practical man, claiming to be an expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self consciousness and attainment of power

We are fighting for Swaraj in the non-violent way If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in a fight for Swaraj Before civil disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience Our obedience to the government is through fear , and the reaction against it is either violence itself or that species of it, which is cowardice But through khadi we teach people the art of civil obedience *to an institution which they* have built up for themselves Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way That is why I should advise all workers not to fritter their fighting strength in many-sided battles, but to concentrate on peaceful khadi work in order to educate the masses into a condition, necessary for a successful practice of non violent non-co-operation With their own exploitation, boycott of foreign cloth through picketting may easily

and they believe that men live more by habit than by will that being the reason why you strive for self correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others ?

A While admitting that man actually lives by habit, I hold that it is better for him to live by the exercise of will I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum I look upon an increase of the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress We know of so many cases where men have adopted trusteeship, but none where the State has really lived for the poor

Q But have not those cases of trusteeship which you sometimes cite been due to your personal influence rather than to anything else ? Teachers like you come infrequently Would it not be better, therefore, to trust to some organization to effect the necessary changes in man, rather than depend upon the casual advent of men like yourself ?

A Leaving me aside, you must remember that the influence of all great teachers of mankind has outlived their lives In the teachings of each prophet like Mohammed Buddha or Jesus, their was a permanent portion and there was another which was suited to the needs and requirements of the times It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today But that apart, you can see that the influence of these men has sustained after they have passed away Moreover, what I disapprove of is an organization based on force which a State is Voluntary organization there must be

Question Four What then, sir, is your ideal social order ?

Answer Four I believe that every man is born in the world with certain natural tendencies Every person is born with certain definite limitations which he cannot overcome From a careful observation of those limitations the law of *varna* was deduced It establishes certain spheres of action for certain people with certain tendencies This avoided all unworthy competition Whilst recognising limitations the law of *varna* admitted of no distinctions of high and low on the one hand it guaranteed to each the fruits of his labours and on the other it prevented him from pressing upon his neighbour This great law has been degraded and fallen into disrepute But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to

Q Do you not think that in ancient India there was much difference in economic status and social privileges between the four *varnas* ?

A That may be historically true But misapplication or an imperfect understanding of the law must not lead to the ignoring of the law itself By constant striving we have to enrich the inheritance left to us This law determines the duties of man Rights follow from a due performance of duties It is the fashion nowadays to ignore duties and assert or rather usurp rights

Q If you are so keen upon reviving *Varnashrama*, why do you not favour violence as the quickest means ?

A Surely the question does not arise Definition and performance of duties rules out violence altogether Violence becomes imperative when an attempt is made to assert rights without reference to duties

Q. Should we not confine our pursuit of Truth to ourselves and not press it upon the world, because we know that it is ultimately limited in character ?

A You cannot so circumscribe truth even if you try Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light

RAMMOHUN ROY'S RECEPTION AT LIVERPOOL

By BRAJENDRA NATH BANERJI

It is well known that Rammohun Roy was received with enthusiasm when he went to England, and there is already a sufficient amount of material to give a vivid idea of his stay in that country. These accounts might well be supplemented by the accounts of his reception at Liverpool immediately on his arrival, which I have found in some contemporary English and Indian papers. So far as I know, no one has made use of *them yet, and that is why they deserve the* future biographer's attention.

(The *Albion*, Monday, April 11, 1831)

Rammohun Roy

(From a Unitarian Correspondent)

The celebrated Rammohun Roy arrived at this port on Friday last in the *Albion* from Calcutta. This gentleman was formerly a Hindoo Brahmin. An examination of the system of Hindoo theology in connexion with the study of the works of creation led him to the belief in one God, and to an open renunciation of the system of *polytheism in which* he had occupied a distinguished rank.

A close attention to the Christian Scriptures led him to embrace Christianity* as a divine communication from the God of the universe.

Rammohun Roy has been long known in this country as *the author of a work entitled* The Precepts of Jesus the Guide to Peace and Happiness, and for the learned and excellent defences of the same against the attacks of the orthodox Christians in India. These defences exhibit a large store of learning, and contain some of the best criticisms on passages of Scripture supposed to prove the doctrines adopted by modern Christians, such as the Deity of Jesus Christ, the doctrine of the atonement, the Trinity, et. *Such doctrines as these with which the* founder of our religion and the first missionaries of Christianity were totally unacquainted, will never form the creed of either Pagans or Jews who take the New Testament as the standard of their religion. This is fully exemplified in the conduct of this excellent East Indian, and of those who associate with him in the promotion of the same cause. It would indeed be the height of folly to expect to convert men from one system of polytheism by proposing to them *another in* which the whole of the difference is to be found in the number of deities, not in the nature of the systems.

(The *Sumachar Durpun*, 20th August 1831)

Baboo Ram Mohun Roy.—A letter dated Liverpool, the 12th April, 1831, states that Baboo Ram Mohun Roy safely landed at Liverpool on the 8th of April, and from the time of his landing had scarcely an hour unoccupied by interviews with the first people of the town. A deputation of the East India *Committee of that town waited upon him on the* 12th to congratulate him on his arrival, and to express their hope that they should find him a powerful coadjutor against the Company. In reply Ram Mohun Roy expressed himself desirous of obtaining his objects rather by conciliation than by opposition. If *the Company would concede certain improvements* in the judicial system, abandon their trading capacity, and their internal monopolies, allow Europeans to resort to India and settle in it, and give up the power of summary transmission, he should be friendly rather than hostile to the renewal of their Charter.

(The *Liverpool Mercury*, Friday, April 15, 1831)

Rammohun Roy.—This learned and celebrated Hindoo arrived in Liverpool on board the Albion from Calcutta on Friday last [8 April], having visited Europe principally in quest of information and amusement. He is in every respect one of the most extraordinary individuals of the present age. We are informed that he is acquainted with fifteen or twenty languages and dialects, is master of logic and mathematics, and is thoroughly conversant with several other branches of European and Asiatic science.

Mr. *Buckingham who in the course of his* recent lecture in this town after alluding to Rammohun Roy's approaching visit to this country gave the following account of his character and attainments.

(The *Liverpool Times*, Tuesday, April 19, 1831)

Rammohun Roy's Visit to Manchester.—This distinguished Oriental paid a visit to this town on Wednesday last [13th April]. Accompanied by a fine intelligent youth of twelve years of age whom he has adopted as his son, and attended by Messrs. Crosper and Benson, and other friends from Liverpool, Rammohun arrived here a little after eight in the morning by the first train of railway carriages a *mode of conveyance which after the palanquin of the* East must have not a little excited his astonishment at the immense strides which locomotion is making in this country. The travellers breakfasted at the Royal Hotel with several Manchester friends, and afterwards went to inspect the national plan of instruction in the Lancastrian School, Oldham road. At the sight of the hundreds of children there assembled all assiduously employed in storing up useful knowledge the Hindoo philanthropist evinced great emotion. Tears glistened in his eyes as he exclaimed, May God Almighty bless and prosper you my children! In the book kept for the signatures of visitors he signed his name accompanied with a remark expressive of the high gratification he had felt on his visit to the school, and his hope that the people whose children received instruction there were gratefully sensible of the kindness and efficient management of the conductors of the school. He then proceeded with a number of friends to Messrs. M'Connel's factory in Ancoats lane, where he inspected the

* He never embraced Christianity.

processes by which the raw material is converted into yarn and was much pleased with the precision of the various operations and the construction and working of the machinery From thence he proceeded to the machine manufactory of Messrs Sharp Roberts & Co in Falkner street, where he was shown the various pieces of mechanism now in the course of construction with which he was much pleased These several visits occupied the time till about noon and when he quitted the manufactory a crowd of people had collected near the carriage many of whom had been attracted to the spot by the oriental costume worn by himself his protegé and servants and others from the fame which has long preceded this eminent man to England He cordially shook hands with those who were nearest him and afterwards addressed a few words to the people from the window of his carriage He then proceeded to the Union Club house Mosley street which he reached much fatigued by the exertions into which his ardent temperament had led him regardless of an extremely painful knee which had been caused by an accident on the voyage He spent the remainder of the afternoon in the company of a few friends and returned to Liverpool by the railway train at five o clock in the evening One of the principal objects of his visit to this country is we understand to obtain the right of free settlement for all Europeans resident in British India This measure if carried into effect, would he states be productive of vast benefit to the whole population of our immense territories in the East by raising the people to a higher rank in the scale of civilization and morals, and by increasing the productive power of the land and thus mutually enriching the colonies and the mother country, while it would rescue the inhabitants of India from their present degraded state Added to this Rammohun Roy has long felt and expressed the most ardent desire to visit this country and has at length for the benefit of his fellow countrymen, and in the true spirit of philanthropy and Christian patriotism brought his wishes so far towards its completion May his mission be as successful as we are sure his reception will be cordial ! *Manchester Guardian*

On Saturday morning [16th April] Rammohun Roy left the Adelphi Hotel for London

(The *Liverpool Mercury* Friday April 22 1831)

Rammohun Roy — He [Rammohun] has since departed for London where he arrived on Monday night [18th April] We understand that he is staying at Long s Hotel

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XIX

Madhav and Tara

MADHAV and Tara had known each other from their infancy Tara's father and Madhav's maternal grandfather were residents of the same village, and in Madhav's constant visits to the place during his boyhood Tara had been his playmate They were distantly related to each other on this side, a circumstance which was the means of their coming so frequently in contact with each other in their early age as to be each other's play fellow Although Tara was Madhav's senior by a few years, they had always called each other "Tara" and "Madhav" respectively Tara's marriage with Mathur did not to any great extent interfere to banish the feeling in the mind of each towards the other generated by the familiar and unrestrained inter course of infancy For, before Mathur evinced his grasping avarice by the secret but not unper ceived aid he rendered to his aunt in her law suit friendly intercourse, apparently cordial on both sides, had subsisted between the cousins, and necessarily Madhav's visits to Mathur's household were frequent By so many years the junior of Mathur, zenana etiquette did not stand in the way of his holding frequent conversations with Tara on these occasions, and Madhav always availed himself of every such opportunity Such an intercourse was equally gratifying to both, for each had a high esteem for the other But their mutual fondness, and such the feeling might suitably be termed, was far removed from all impurity of the heart Their attachment to each other springing in childhood, and nurtured by a daily growing appreciation of the moral beauty of each other's heart, had ripened into an affection that was akin to the love of brother and sister

Nevertheless, when Tara and Madhav found themselves face to face in the godown *mahal*, their situation was sufficiently embarrassing Surprise at this strange and, to both, inexplicable meeting was the first feeling that predominated in their minds When its effects had subsided, they began to feel the embarrassing character of their situa tion, and for some time neither spoke Tara first broke the silence "You here, Madhav!"

Madhav could not well retort the interro gatory on Tara but remained silent, hardly

knowing how to answer Tara felt all the novelty and embarrassment of the situation, but in such cases women, perhaps, are better able to get over the difficulty than men Tara, confident in the integrity of her own character and feeling secure from misapprehension on the part of the other, in the esteem she knew Madhav entertained for her, as well as sensible of the necessity of coming to an explanation, proceeded to bring matters to an issue

"First, tell me, *Thakurpo*,* who could be the two *Jama dut*† like men who just now ran away from here? I wonder what business you could have had with people of that description, and here in our house too? One of them gazed at me fixedly when I stood there in the veranda, and perhaps taking me for a ghost fled precipitately

"Was it you then who opened this door and clanked the chains?"

"Yes, I opened the door, and was making towards the room from which you came out, but the appearance of these *Jama duts* frightened me and I was returning"

"And whence came the sounds?'

' What sounds?"

"Have you heard nothing strange?'

"Yes, a freezing shriek of woe, but I thought it was coming from your room"

"No"

"No? You frighten me I shall return"

"Without hearing, hearing why I am here?"

"I must hear it, and I must also tell you why I came here Be quick then"

' Gladly," replied Madhav, "but I must take some precautions from interruption which you will by and by understand"

Madhav went out, and drew the massive bar of the door which led from the godown mahal at once out of the house He then re entered the apartment which had so lately been his prison, and beckoning to Tara to follow, sat down to narrate the history of his capture He neither concealed nor extenuated any circumstance, speaking as he did in the bitterness of resentment, as well as from a consciousness that however affectionately Tara might love her husband, she was too pure minded herself to sympathize with his crooked policy Tara felt sorely grieved as well as disappointed

"You are not then what I seek" she said, 'you have arrived only this evening while I believe my suspicions were roused two days ago'

Tara related in her turn the purpose of her visit That need not be detailed to the reader He has already seen with what solicitude this affectionate wife had watched the change in her husband, how she had racked her mind with fruitless conjectures for its cause, how at last she had importuned her husband for a disclosure, and how disappointed she had been in her wishes, how at last the strange and secret walk her husband had taken that night, and his clandestine and mysterious entry into the godowns, had raised suspicion in her mind that the mysterious cause of her solicitude lay concealed in that apartment, how she determined to wrest the secret at all hazards and to visit the godowns that night, to know what misfortune lay hid beneath its roof, and lastly, how she had secured the keys from her husband while he slept, from beneath his pillow

"How many fears, what tremor, what anxiety," continued Tara "assailed me as, possessed of the stolen keys I threaded my dark way beneath these sombre walls, you can better conceive than I describe But I felt myself acting under a supernatural impulse and came on I could have died if my death would have removed his unhappiness Judge then what impression your presence here, made on me I at once connected your presence here, with the cause of his unhappiness But you say you are here only from this evening You cannot then be what I seek"

You will not perhaps be disappointed," said Madhav in reply, shuddering as he spoke Those sounds—did you not hear them? There is a mystery yet to solve'

Tara turned pale

' Do not be frightened' said Madhav "I believe there is nothing to fear, I will relate what I have just heard and seen I will do so, however, only if you give me a promise not to indulge in a woman's fears Do you promise?'

It was with difficulty that she gasped out the words, "Speak on" Madhav then gave her an account of the strange sounds that had interrupted his interview with the dacoits relieving her by the tone of his narrative as much of supernatural fears, as the nature of the subject admitted

Tara's feelings were most painful Fear, natural in women whom philosophy never taught to disbelieve in supernatural beings, predominated Mingled with it was curiosity, such as danger excites, and an intense regret that her search should be attended with so much terror She now almost repented having undertaken it, and asked Madhav to see her safe to the interior of the house

"Will you give up your search so easily? I

* Husband's younger brother or cousin
† Pluto's messengers

assure you there is no danger," said Madhav with some vehemence, for his curiosity and interest had been intensely awakened, and he had forgotten his own precarious, and with Tara in his company, delicate situation, for its gratification

Tara remained silent for some moments Mustering resolution at last, she replied, "Where can we search? Have not the robbers searched everywhere?"

"Yes, but I see now that one thing escaped them There is a door,' he said, pointing to the little iron-door we have described before "which remained to be opened"

"It evidently leads to the other room did not they examine that other room also?"

At this moment, again came the hollow agony bespeaking sound, clearer more distinct than ever The listeners started, its touching and startling tones *thrilled* them in every *nerve*

A short pang shot across Madhav's brain A dark and agonizing thought seized him Wrenching almost with violence the bunch of keys from Tara's hand, he madly sprung towards the little door, knelt down, and pushed a key into the keyhole. It did not turn With the same vehemence of movement he tried a second and a third key, but with the same ill success Maddened with vexation, and the torture of suspense, he would have torn open the ponderous metal, had he the strength Happily for his self command, the fourth key he tried turned in the lock, and away flew the heavy door as though it were a feather

"Tara! Tara! hesitate not, but follow," he said, with compressed energy, and crept in, bruising his sides

Led by the contagion of impulse, Tara followed with the light Joy and surprise held Madhav mute when they discerned a staircase of brick, narrow and deep, and filled with spiders' webs Without stopping to speak Madhav bounded *up, and Tara lost in amazement*, mechanically continued to follow The staircase led to a small door of apparently an upper-storied room A glance at the very small height of this room sufficed to convince Madhav of the art with which it had been so made as to be concealed from every other part of the building He saw that the height of the two rooms, upper and lower together, made up the height of the side rooms and the veranda, and being destitute of windows the existence of the upper story could not possibly be discerned from any other part of the building, nor any way suspected except by a comparison of the height of the central room with that of the adjacent ones.

Madhav, anxious and trembling, sought the lock of this second door and, after two or three fruitless attempts in which the violent movement of the keys brought blood from his fingers, he succeeded, and threw open the plated door ringing and echoing Tara entered with him, holding the light in her hand The feeble glimmer it threw around revealed to them an unexpected sight Upon a small bedstead of varnished mahogany splendidly ornamented with gauze and crape, lay a form apparently that of a female Tara and Madhav ran to the bedstead with the light, and its dim and ghastly glare, as Tara held it over the bedstead revealed to them the features —pale emaciated agonized, but still heavenly— the features of MATANGINI

CHAPTER XX

Some Women are the equals of some Men

Tara and Madhav bore away the seemingly lifeless Matangini to an apartment which was secure from interruption The exertions of Tara, materially aided by the wholesome fresh air to which Matangini had been for so many days a stranger, soon recalled the blood to her face, and long before the first streaks of day had brightened the eastern sky, Matangini was again a living being Refreshments were provided for her, but she ate little The little she did eat considerably revived her, and as Tara sat on the window eyeing the grey light in the east, Matangini softly and slowly unfolded to her the course of the painful events which had nearly consigned her to a living grave

Briefly told, that dark story is this When Mathur Ghose sent her home in Suki's mother's company, Matangini had no suspicion of the snare which had been laid for her by that wily monster Suki's mother, who had been well instructed in her part, asked her on the way if she had no apprehension in returning to her husband

"To tell you the truth, Sukir *ma*," replied Matangini, "I would not go, if earth held a place where I could remain"

"Would you?" asked the wretch, "I think I can serve you I would conceal you in a place where nobody could find you out"

"No," said Matangini thoughtfully, "I must not conceal myself Evil tongues will be busy"

"Then why not come to your sister's house?"

Matangini heaved a deep sigh "No! that is not to be thought of"

The artful woman appeared to sympathize

sincerely with her helpless situation, and at length suggested embarking for her father's house

"How am I to find the means?" said Matangini sorrowfully

"Oh! as for that, I dare say my elder mistress will find you a boat if she knew you wished it, and I can accompany and leave you there"

Matangini wept, anticipating this act of kindness on Tara's part

"Shall I go and tell her?"

"Yes," said Matangini, joyfully.

"You then wait where I leave you till I come back There no one will observe you Come"

Matangini went where the woman fiend led She led her to the little room above stairs in the godown *mahal* The sombre and deserted appearance of the rooms shot a chill through her heart as she passed the approaches She was surprised to find the deserted dark little room splendidly furnished She turned to Suki's mother to explain the mystery Lo! Suki's mother had vanished bolting the door after her!

Matangini's intelligent mind now comprehended everything Her resolution was formed at once with her usual promptitude

In the evening, Mathur Ghose came and laid himself at her feet The indignantly contemptuous repulse he met with, wounded and mortified him He determined to gratify at once both revenge and lust

'You shall be mine yet, life," said Mathur as with a demoniacal look he was departing for that evening

'Never!" said Matangini, concentrating the energy of twenty *men* in her look, "Never *yours* Look here,' and she placed herself immediately in front of him "look, I am a full grown woman, and at least *your* equal in brute force Will you call in allies?" Mathur Ghose stood bewildered at this wonderful challenge

"Hunger shall be my ally I lift not a finger against a woman," said Mathur, recovering himself

"Hunger shall be my ally," said Matangini, in return

Mathur had resolved to starve her to compel her compliance Matangini had resolved to starve herself to be rid from his power

Both kept their word Mathur visited her daily, to watch the effect Matangini was literally starving when Madhav rescued her

Madhav departed before it was quite daylight Matangini was too feeble to be immediately removed, and it was arranged between Madhav and Tara that Tara should keep her concealed till the ensuing night, when Karuna would come to fetch her

After seeing Madhav safe out of the house, Tara returned to Matangini, and observing playfully that it was now her turn to make her a captive, locked the door of the chamber to deceive appearances She then returned to her husband's apartment, replaced the bunch of keys whence she had purloined them, and went to bed as if not a mouse had stirred during the night Did she sleep? No! She had now learnt her husband's secret, and a terrible acquisition of knowledge it had proved to her noble heart Perhaps of all the visitors in the scenes of that eventful night, none had suffered so deeply as the affectionate and confiding wife, appalled by the unexpected disclosures of the dark deeds of her husband

Matangini spent the day in her safe but solitary chamber Late in the evening Karuna came, as had been arranged, and at length after so much suffering and wretchedness, Matangini had the pleasure of clasping Hemangini to her bosom

"And you will never leave me again, sister, will you?" said Hem after her joy at the meeting had subsided a little

Matangini sighed There were tears in her eyes

"Why don't you answer?" asked Hemangini, a little impatiently

"Alas! I fear we must part!"

"And for whom will you leave me?" said Hem disappointed

'I go to My FATHER," said Matangini

CHAPTER XXI

The Last Chapter in Life's Book—and in this

The evening that followed was a tempestuous and gloomy one The wind howled, the rain fell in torrents, and the thunder rattled loud and long As Mathur Ghose sat alone a sound like that of blowing at a conch shell fell on his ears, during intermissions in the violence of the storm Twice he could distinctly hear it His first thought was not to obey the well known signal of those whose unworthy association had just brought on him infamy and disgrace But every time that the sound was heard it became louder and louder, and more and more urgent At length he left his seat and braving the storm, repaired to the spot which had been the scene of so many of his dark interviews A form lurked beneath a tree, and he had no difficulty in recognizing it to be that of the robber chief

"What brings you now here?" said he, pettishly, "I have had enough of you Rid me of your presence My good name is lost, and your treachery the cause"

"I do not deserve this reproach," replied the robber, calmly, 'we did our best He who takes us for his associates must abide by the consequences"

The scoundrel was preaching philosophy to the great man! And, dear reader, was he very wrong?

"But our connection has ceased," rejoined Mathur, angrily, you know it well enough Why do you seek me at this stormy hour?"

"Because,' said the sardar, mournfully, 'because this is the only hour when I can dare come out now The police are after us, as you know"

"Then, why not rid Radhaganj of your presence at once?"

"You were not wont to speak thus to us, Baboo," said the sardar, with a slight touch of his old manner, "when these days had not come over us Think as you may, I am come to convince you that we have a better memory than you suppose of those whom we serve, or those who serve us"

"What do you mean?" asked Mathur

"You do not see with me tonight, one who used to follow me as my shadow," answered the sardar with a shade of melancholy

"Yes—where is that man? Bhiku you call him I believe?"

'In the hands of the police"

Mathur was startled "Nothing worse?" asked he, tremblingly

"Alas! yes!" replied the sardar in a desponding tone "He has confessed"

"Confessed *what?*" asked Mathur with furious anxiety

"Much," said the sardar with the same despondency, "much that may send *both you and me* across the black waters *Me* they shall not catch This hour is my last at Radhaganj But you have done well by us, and it shall never be said we did ill by you So I came to give you a warning"

So saying the bandit vanished into the thicket without waiting for a reply

Mathur Ghose turned back and regained the house For a couple of hours he sat musing deeply His was a strong mind, and speedily regained courage The police was venal and corrupt, his wealth was vast, he would buy up the police There was one hitch in the scheme A shrewd and restlessly active Irishman sat in the district station as Magistrate, and it was his besetting sin to be meddling with everything He was constantly shaking out ugly affairs of the police But Mathur Ghose promised himself to see that Bhiku should recant before the meddlesome Irishman

His meditations were interrupted by some one bounding into the room, dripping with rain, and bespattered with mud It was one of his trustworthy agents employed in the Zila Courts

"Fly, master, fly!" said the man, "you have not a moment to lose'

'How so?" asked Mathur, bewildered at this new warning

'One Bhiku has this day at eleven o'clock confessed to the Magistrate to dacoities and other crimes committed as he falsely said, at your instigation"

'Confessed to the Magistrate?" repeated Mathur, almost mechanically, turning pale as death

"Yes" said the law agent, "and I started immediately after the confession was worded I saw the Saheb making preparations for starting, and I am afraid he will be at Radhaganj during the course of the night"

"At Radhaganj during the course of the night?" again iterated Mathur, mechanically

"Fly, Sir! immediately!" repeated the man

"Yes, go," said Mathur, mechanically again

The man went away

Next morning the busy Irishman came to Mathur Ghose's house, to arrest him personally, a whole posse of policemen following at his heels in a hundred varieties of dress, and an eager rabble pressing close upon them to have a peep at the sort of animal they call a Magistrate, and the pranks he liked to play Arrived at the house, it was entered, and thoroughly ransacked for the owner, but he was not to be found At length found he was There in the godown *mahal*, in the very room which had formed the prison of Madhav and so many others of his victims, the master of the house was found—DEAD He had hanged himself

CONCLUSION

And now, good reader, I have brought my story to a close Lest, however, you fall to censuring me for leaving your curiosity unsatisfied, I will tell you what happened to the other persons who have figured in this tale

The sardar successfully escaped—not so Rajmohan. He had been implicated deeply in Bhiku's confession,—was apprehended, and under the hope of a pardon confessed likewise They were however wise by half and made only partial

confessions The pardon was revoked, and both he and Bhiku transported

Matangini could not live under Madhav's roof This, of course, they both understood So intimation was sent to her father and he came and took her home Madhav increased the pension he allowed the old man, on her account History does not say how her life terminated, but it is known that she died an early death

Tara mourned in solitude the terrible end of a husband who had proved himself so little worthy of her love She lived a long widowhood in repose, and, when she died, died mourned by many

As to Madhav, Champak and the rest, some are dead, and the others will die Throwing this flood of light on their past and future history, I bid you, good reader, FAREWELL.*

* *Rajmohan's Wife* has been published in book form by K N Chatterjee 120-2 Upper Circular Road, Calcutta

UNCLE BHONDOOL'S HOUSE

By BIBHUTI BHUSAN BANERJEE

IT was a 'Middle-English school, in a village I came here on official visits frequently As there was no other place where one could stay I had perforce to put up at the headmaster's house. I liked the man He was about forty two years of age, very sparely built and of a poetic turn of mind He liked to be left alone and was not too fond of the struggle for existence So for the last fifteen years, he had been content to remain the headmaster of Dobalhati M E. School and there was more than cent per cent chance of his remaining so to the end of his days

It was an evening in late autumn We had drawn up two chairs on the verandah of the school building and sat there talking A small field lay in front of us There stood a large tree on one side of the school, and a half filled up tank on another The only road the village boasted of ran past the house to the village market. It was very lonely

I knew that it was next to impossible to get a cup of tea here. A poor student lived with the headmaster and ran all his errands He came out with two plates on which lay home-made bread saturated with *ghee*, some preparation of potato and some molasses

"It is cold Abinash Babu' I said 'I feel like having some hot *muri** but—

Certainly, certainly' exclaimed my host. "Look here Kanai, you run to Ganga's house and tell his wife from me to fry some rice immediately Do you understand ?

The boy went off at once.

We went on talking and thus half an hour passed off Abinash looked now and then at the half filled up tank abstractedly as he talked. Suddenly he said, "Let the *muri* come In the meanwhile, I shall tell you a story Listen to me Inspector Babu I remember it very vividly in these cold autumnal evenings It gives me such pleasure, when I get you for a companion You see the kind of people, we have got here. Most of them are shopkeepers They send their sons to school only for the purpose of teaching them some arithmetic After that they are destined for the hereditary profession It does not give me a bit of pleasure to talk to them How long can one talk about the price of spices ? I am a gentleman's son though I am forced to live in this God forsaken place, through sheer necessity But my mind is full of constant hankering you know—I even attended college for a year or two though I am not a learned man by any means

I saw that he had not been able to forget his college days His life was marked by extreme simplicity He had no ambition not having strength of will enough for that. All his experience, all his strivings had been connected with this simple existence. During his college days he had lived in a city, and had known luxury, whether of body or of mind There it had begun and there ended The further these days receded in point of time, the more bright and colourful they became in his memory It was natural that it should be so

Abinash Babu lighted his hooka and handed it to me Then he began again

'My mother's family lived in a village in the district of Hoogly

"Why do you say 'lived' ? I asked "Don't they live there any more ?

'I shall come to that presently' he said "You may well say that they live no longer there When you come to the end of the story

* Fried Rice

I am telling you you will understand why they don t live there any more

My mother s family lived in a village of Hoogly as I have said The first time I went there with my mother I was about five years old. Eight or nine Brahmin families lived in one part of the village my uncle s family being one of these Their houses stood so close to one another that if one caught fire the others too would have been burnt down in no time My uncle s house was the only brick built one in that part of the village The rest were all thatched cottages big and small If you wanted to go from one side of the village to the other you had to pass a big orchard a jungle a few ponds and a big Sajina tree You had to go a goodish bit, through the shrubs and bushes before you reached the first house on the other side In this desolate jungle there stood a partially built house I did not know then to whom it belonged

The first time I lived for a while in the village, then went back home The next time I returned there I was already eight years of age I went out for a walk through the village As I walked about aimlessly I noticed an open space by the side of a pond It was situated midway, between the two parts of the village I felt a bit surprised The ground by the side of the pond had been cleared off and a partially built house stood on that spot. It looked as if the work of construction had stopped long ago for some reason or other Wild creepers and shrubs had sprung up through the floor and the plinth The small pond where the masons had prepared lime and mortar was full of undergrowth I remembered that I had seen the house on my first visit too So it was not finished yet. Who were the people that were having it constructed ?

I ran to my grandmother and asked Who is building a house over there grandma? I saw it that time too Why is it not finished yet ?

You have got a very good memory my dear said my grandmother "That house is being built by your uncle Bhondool He does not live here So for want of proper supervision the work is not progressing at all

I felt very curious So I asked again eagerly, Who is uncle Bhondool, grandma ? Where does he live ?

"He works in the railway department, was the answer "He lives at Lalmonirhat, I think. He lived here in his childhood and had no house of his own He is a nephew of Mukherji who lives in that part. He is earning money now and has got children, so he wants a place of his own So he sends money now and then to the Mukherjis, who have employed masons to do his work. Sometimes, he comes himself and looks after everything

"Then why is there no progress ?" I persisted 'Why can t the Mukherji people look after things properly ?

It is not that, said my grandmother "Bhondool cannot send money regularly When ever he does they employ labourers to go on with the work

I don t know why but from this time uncle Bhondool and his half built house seemed to have occupied a strange place in my mind Like the prince of a fairytale this uncle of mine became rather unreal My eyes could not see him my ears did not hear him he seemed to live in the land of my imagination The sense of unreality embraced even his children and the place of his residence, Lalmonirhat His inability to remit money regularly I viewed with personal sympathy But to this day I cannot explain why I felt like that

I used to lie in the terrace by the side of the stairs and listen to fairytales from grandma. My mind would wander and I would think about uncle Bhondool and the time he was going to send money for that house from Lalmonirhat. Perhaps he would come himself this time Perhaps the Mukherji people stole his money so he would not entrust them any longer with it. I would interrupt grandma in the midst of her tale and ask Where is Lalmonirhat, grandma ?

Grandma would look at me in surprise and say Lalmonirhat ? Why do you want to know about it ? I don t know where it is Now if you are going to sleep, please let me off I have some vegetables to cut up and to put out the utensils for the god s room such a lot to do I cannot pass away the time like this talking to you.

I would feel a bit embarrassed and say Please don t go grandma. I shall listen properly now please go on with the story

I paid the next visit to my mother s people, two years after this I had not forgotten about uncle Bhondool s house in the course of these two years On winter evenings, the fields on both sides of our pond would become full of smoke from our cowsheds and the trees and shrubs would look blurred, as if seen through a mist. Whenever I looked at this scene I remembered the half finished house of uncle Bhondool. That house too stood by the side of a pond like this and was surrounded by dense jungle Who knew how far it had progressed ? Uncle Bhondool must have sent some more money to the Mukherjis by this time.

I reached my own uncle s house at night, when I paid them my third visit. In the morning as I went out for a walk I came suddenly upon uncle Bhondool s house. Good God, still it stood in the same state ! No more work had been done it had become entirely covered over with wild plants and shrubs Young Banyan and Aswatha saplings were shooting out through the interstices

in the walls Poor uncle Bhondool ! He must have been unable to send any more money

This time, I heard much about uncle Bhondool He was no longer at Lalmonirhat, but had been transferred to Santahar He had got two sons and two daughters now The eldest son was about my age Bhondool's mother had died recently The eldest son would be invested with the sacred thread in the coming spring The whole family might come over to the village then

But I had to go back home, much before spring So I could not meet uncle Bhondool.

The next scene opens three years later It was the time of the festival of Dol. A great fair is held in my uncle's village about this time, a large number of people come from all sides There are also many shopkeepers I put in a plea to my mother I wanted to go alone to the village to see the fair My father objected strongly to my going alone After a good deal of weeping my father was finally persuaded to let me go What a glorious time I had all along the way ! I was alone, going by train to my uncle's village This was the first time in my life that I had been permitted to go alone anywhere The joy of it was too much to bear !

But the feeling was shortlived As I was getting down from the train I slipped and fell on the gravel on the platform Both my knees were cut very badly I reached my uncle s house after untold sufferings and was put to bed Next morning I found myself unable to rise, my knees had become stiff with pain I had also got fever The festival pas e l off without my seeing or enjoying anything about it. I entreated my grandmother not to let my parents know about this mishap of mine

After I got well, I went out for a stroll through the village. I found uncle Bhondool s house nearly complete. The walls were built up to the full, but the beams and rafters had not yet been put in

I felt so glad that for the moment I forgot all my anxiety about my accident and my father s possible anger, when he shoul d hear about it. In my eagerness and curiosity I entered the building at a run The work of construction seemed to have stopped quite some time ago It di l not look as if masons ha l been at work here after the last rainy season The floor was full of grass and shrubs, and wil l plants were growing on the walls A large Sajina tree stood in the courtyard, full of the blossoms of early spring I went all over the house There were three rooms and a small covered verandah The stair-case stood within a small room, a few steps, too ha l been built. The large room on that s i e must be uncle Bhon lool s The children woul l live in the second room Was uncle Bhondool s father living ? I di l not know If he was living, he woul l live in the room, next to the stairs. Where would the kitchen be situated ? Perhaps, it would stand under the Sajina tree, on that side of the courtyard. When uncle Bhondool would come home with the children, the courtyard would no longer present such a sight It would be cleared surely The children would run and play about here The side of the pond would no longer present such a wild appearance One more family would live on this side It would not matter then if it became dark, on our way back from playing Lamps would burn in their house, children would talk, and we would not feel a bit afraid

Two more years passed away I was reading in the third class I went to my uncle's house alone I was permitted to go alone now, anywhere I saw with some joyous surprise that uncle Bhondool s house was complete The roof was finished the floor had been cemented and there was al o an open verandah in front. When did all these happen ? There was a roof of corrugated iron over the verandah Only the door and windows had not yet been put in How fine ! Uncle Bhondool's house was nearly complete

I heard that Uncle Bhondool was doing moneylending and was too fond of charging a high rate of interest. He came to the village occa ionally lent money to people on exorbitant rates of interest, looked after the construction of his house, then went back He woul l return again after a few months and would make his debtors pay up under threats He was a veritable Kabuliwallah in that respect. The village people used to call him Ratnadatta, to express their disgust at his behaviour

Then came a long interval during which I stayed away from the village Even if I went, I stay e l only for a day or two I would find uncle Bhondool s house, standing deserted in the mi l st of the jungle if ever I passed that way The undergrowth and bushes all around ha l grown denser It di l not look as if any human being ha l ever set foot in the house. It had a very desolate appe rance It always looked the same, whether in winter or summer—no change ever came over it

Thus a few years passed away I passed the Entrance examin tion and came over to Calcutta to join the college At the end of the second year, I went to my uncle's village for some re ison or another I was expecting to appear for the First Arts, very soon

I think it was the mi l dle of February I was lying on my bed in the afternoon, trying to rea l a book on logic when su l denly a dark and very thin man entere l the room "This is your uncle Bhon lool , sai l my el lest aunt. "Bow down to him

My mind had change l a good deal, since the days of my chi l dhood I was a young man now and a college stu lent I ha l come in touch with all kin ls of people I ha l hear l B pin

Chandra Pal, and Surendra Nath Bannerjee lecturing I had served as a volunteer in nationalistic meetings In short I saw the world now from a new angle of vision Uncle Bhondool and his house had become submerged in my memory together with many old ideals and objects of interest So I looked at him with a feeling in which scorn was mingled with curiosity He looked well over fifty, and had an amulet tied in his hair He had a string of beads round his neck and a full beard, profusely sprinkled with grey So this was Uncle Bhondool' I bowed down to him a bit reluctantly

But uncle Bhondool began at once talking to me, and seemed a bit over-enthusiastic. He pestered me with all sorts of questions In which college did I read, where did I live and when was my examination coming off? He was working in Calcutta now, he volunteered the information He had rented a house in Baghbazar His eldest son had passed the Matric and had joined the First Year Class

"Won't you bring your family over to your house?' I asked.

"Yes, yes, my boy', he answered "The house is not complete yet, you know I must build a kitchen and have a well dug As soon as these are finished, I shall bring the whole family over You have no idea how much it costs one in Calcutta to pay for a house and the milk So I built this house here, though I had to starve myself to do it. But it is not finished yet, that is the pity But I am thinking of finishing everything by the next rainy season

To think of it' The hou e was not complete even now' I had been seeing the construction going on, since the first dawn of my consciousness I wondered whether I would ever see the completion of this Taj Mahal of Uncle Bhondool.

Uncle Bhondool went on talking "I earn very little my dear boy, and have a large family to support. I can save very little, and with that I had to build this house Up to this we have lived in rented houses, but if I lose my job now, where shall I find a roof to cover my head? I thought of that, and for these fifteen years have been building up the hou e, piece by piece. But I shall not delay matters any further I shall certainly bring over the family next year, I love this place very much'

Though uncle Bhondool said it was only fifteen years, but to me it seemed as if the construction of his house had been going on through all eternity, from the furthest point of time, one could look back to The house rose brick by brick, continuous, never ending I came to childhood from infancy, to boyhood from childhood. And now I have entered the portals of youth But uncle Bhondool s house went on being built for ever it knew no beginning and it was not going to know any completion

Next year I met uncle Bhondool in Calcutta. I was then in the Third Year "Come once to our house", uncle Bhondool invited me "Your aunt would like to see you. I invite you for next Sunday You must positively come.

I went. I met uncle Bhondool s son "I tell them to go to the village once, in this season I went there during the rainy season and planted fine beans of two kinds in the courtyard I also had a platform made for the creepers to climb up But nobody ever listens to me'

"How can they go?' cried his wife angrily "There is not one room fit for human habitation The roof is leaking in several places There is no arrangement for water One cannot live on beans alone Moreover the house has got no privacy there being no compound wall.'

Uncle Bhondool protested, though very timidly If a house was left deserted year in and year out it was bound to become covered with all kinds of vegetation He had had the roof made long ago, still no one went to live there The house was getting damaged in this way It was still standing, only because uncle himself went there once or twice every year It did not need much money to have a well dug He would have one dug at the end of the Bengali year And if the whole family agreed to go over to the village, he would have even the compound wall constructed

I understood that there were no well and no compound wall either as yet. Uncle Bhondool's house was still unfinished But the thing had been going on for such a length of time that while one side was being built, another side was crumbling down

After this, when I went to my uncle s village, I sometimes met uncle Bhondool home on leave He was busy repairing fences, planting trees, or cutting them down His sons did not want to come here from Calcutta. So he had to come himself to look after things He said this to me, rather apologetically Where was the compound wall, I asked Oh that? That would be done during the coming rainy season He had built this house, with the earnings and savings of his lifetime If the children did not want to come, he himself would come and live here

"How will you live here?' I asked. "The whole village has become deserted this style in particular

"What can I do, my boy?' he asked "I love this place so much I had to live all my life in other's houses and suffered for it, so I decided that I should build a house of my own somehow or other From my childhood, I have lived in this village it gives me great pain to think of leaving it I don't feel at home anywhere else I always had the idea of settling down here when I retired One needs a shelter Now I am going about from one place to another with the family, but where shall I go in my old age? So I starved myself I lived on water only to scrape up money for the building of the house.

But the family won't come here So I shall live here myself If I don't, the house will crumble down Sometime or other, the boys will have to come over here One cannot live for ever in Calcutta in rented rooms"

Then I heard much about uncle Bhondool, from my own uncles Uncle Bhondool lived alone in that house amidst the jungle. He believed firmly that his sons would come down finally and settle down there He still went on building here and repairing there He cleared off the jungle, all around with his own hand He was continually falling out with his sons all about this house His wife sided with her sons The sons did not help the father Uncle Bhondool had opened a small grocer's store here. But there were no customers, as the village had become deserted One or two people came to make purchases, but always on credit So the shop went Now uncle Bhondool roamed about the neighbouring villages and borrowed some rice from one house, and some vegetable from another Thus he managed to live on

Then many years passed by slowly I became a graduate and accepted service I went no more to my uncle's village as it had become unfit for habitation All the big families there the Roys the Bhars, and the Gangulies had either died out or emigrated to the towns No body ever came to the village for fear of malaria In one portion of the village the big house of Jiban Mazumdar had fallen into ruins only one very high wall remained standing erect The site of the big hall, where we had witnessed so many Pujahs and festivals was full of huge trees It looked like a dense forest, where tigers even could hide The famous tank Roy Dighi had become half filled up One could hardly see the water through the water weeds Sometimes cattle passed over it without falling in—so thick was the covering layer of water hyacinths

As evening fell the whole village became silent as a cemetery The very few remaining families, who had been unable to go away, on account of poverty, shut themselves in, as soon as daylight failed and blew out their lamps Then all through the night, the only sounds heard were the cries of jackals and the beating of the wings of wild birds

My uncles too had left their village home and taken up their residence in Calcutta. I went there once. That was on the occasion of the first-rice-eating ceremony of the son of my youngest uncle A little while before the feeding of the Brahmins a very thin old man came in, with a bundle His feet were laden with dust, and he was carrying an old umbrella with a bamboo handle, under his arm I could not recognize him at first. After a while I understood that this was uncle Bhondool So he had become quite old! My uncles had got new friends now who were fashionable and townbred Uncle Bhondool felt awkward and shy in the presence of their up-to-date manners and fashionable dresses, and sat down in a corner of the carpet spread for the guests He, too, had come as an invited guest, but his hosts were busy with the other guests, who were townspeople and did not notice him much

I went and sat down by his side He was glad to see me, as the rest of the company were utter strangers to him "Are you coming from Calcutta?' I asked

No, my boy," he replied 'I have retired from service, nearly five years ago I live in my house in the village My sons don't want to go there"

The feast was over But uncle Bhondool showed no sign of going away After staying on for four or five days, he took some rice and pulse and some left-over sweetmeats, and started for his home. I saw that he was wearing a pair of old sandals that belonged to my eldest uncle. He showed them to me and said, "Nabin got these from Cuttack I liked them very much and asked him to give them to me I am an old man and may die very soon Though these are old, they might last me two or three months I have got a pair of slippers at home, but they hurt my toes so I don't wear them'

He went out of the house. I saw him bending forward under the load he was carrying His sandals made a flapping noise as he walked along the road to the station Suddenly the old mysterious feeling of attraction for this man returned to me Stop a bit uncle," I shouted, 'I shall go with you and see you off' I went along with him, carrying his bundle, and got his ticket for him As he got into the train, he said, Why don't you come over once, my boy? You will see my house It is a fine one though there is no compound wall What can I do? I have no money nowadays My sons cannot make two ends meet as it is But all this is for them I am trying my best. Perhaps next year—'

I never met uncle Bhondool again But I met his son Harisadhan in Calcutta a few months after this. He was a clerk at Macmillan's He wore a coat of jean and carried a book shaped tiffin box of aluminium, and was chewing betels He was walking to his office, when I saw him I mentioned uncle Bhondool.

'Father is in his village home," he said. "We want him to come and stay with us, but he won't. He never had any sense—all his life's earning he has wasted over that house in the jungle Nearly five thousand in all, he threw away there. Who can go there, I ask you? So wild and so malarious! There are no people there, and no doctors He spent five thousand over it, but if he tries to sell it now, he won't get even the price of the bricks and the wood Do you think he will ever get a purchaser? Not on your life."

"You are right in a way," I said 'But you must think that when your father began his house, the village was quite a flourishing one He took such a time over it that the village became a desert in the meanwhile. All the people had left by the time he finished it. Whom can you blame ?

I never enquired about the old man for a long time after this Three years ago I met my second uncle at Deoghar where he had gone for a change, and I had gone to spend the Pujah vacation From him I heard that uncle Bhondool had died shortly after I met him for the last time. He had lain ill within his house, with none to look after him And indeed who could have looked after him in that deserted village ? His dead body lay there for three days, before people discovered it and wired to his sons

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Abinash Babu s pupil returned just then with the fried rice

LOVE NOT FORCE WELDS HUMANITY

Sir FRANCIS YOUNGHUSBAND URGES COMMON IDEAL THROUGH WORLD FELLOWSHIP OF FAITHS

By Mrs. IDA M GURWELL

SIR Francis Younghusband, British Author and Lecturer, has been touring the United States in the interest of the World Fellowship of Faiths an international agency for the promotion of fellowship and understanding among the religions of the world He is a member of the organization's world committee and has been named the British National Chairman of the Conference to be held in London in 1936 Sir Francis ascribed his interest to years of service with followers of Eastern Faiths in India, China, and South Africa.

A greater part of this man's life has been given to service of the British Government. He spent twenty-eight years in India in civil and military service His father also was an officer Sir Francis joined the first Dragoon Guards in 1887, becoming a Captain in 1889 In 1890 he was transferred to the Indian Political Department. From 1902 to 1904 he was British Commissioner to Tibet. It was during this diplomatic expedition that he was knighted This expedition opened up trade relations with Tibet, which extends for a thousand miles along the Indian border He received two decorations from Queen Victoria, and the Honour of Knighthood from King Edward, and one personally from King George Though many times decorated and many times honoured, Sir Francis remains gracious and simple

Many in America who have not known of his military honours do know of his literary honours. We know his books. Sir Francis has written more than a dozen books on religion, science, and exploration Among these most widely read are "Heart of a Continent," 'Relief of Chitral," "South Africa of To-day," "Kashmir" "India and Tibet," "The Heart of Nature," "The Gleam," "Wonders of the Himalays" 'But in our Lives" "The Epic of Everest," "The Light of Experience, "Life in the Stars,' "The Coming Country," "Dawn in India," and "The Living Universe"

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The purpose of the conference to find a common ideal, to bring about a fellowship among the peoples of the world, regardless of religions and faiths embraced, and for a realization of peace through a mutual understanding among peoples of all Faiths Great leaders of the world believe that love, not force, welds the peoples of the world together The *hindrance* to Fellowship —lack of understanding poverty, race prejudice, and the *aids* to Fellowship Education, art pursuit of beauty, significance of prayer, meditation, sharing of spiritual experiences worship of God, all these factors that make for fuller life will be discussed The Parliament in London like those held in America will be broadly religious, and will include all Faiths All Faiths will be entitled to send their greatest leaders to the Conference in London, here to contribute their part toward spiritual helpfulness It is not the purpose to attempt to weaken any Faith, or to merge Religions or Faiths, but to use the highest ideal of each Faith, toward the solution of the World's present problems Spiritual Unity is for the benefit of mankind In the first week the Fellowship meetings will be held in London in the second week, all groups will meet in the college buildings at Oxford The Conference attendants will be housed there

Sir Francis Younghusband along with other great leaders believes that only men of genius in employing the power of the spirit, saints and prophets, men of burning faith in the redeeming power of love poets who can touch the souls of men and philosophers who see things whole and divine the true essentials—only these are capable of guiding the human race and bringing to it peace of soul These are the men who must be got together from all parts of the world Centuries ago in India first Asoka and then Akbar held such conclaves In America what was called a Parliament of Religions was assembled in the year 1893 In Paris in 1904 was commenced a series of sessions of the International Congress of the History of Religions, other sessions of which were held in Basel, Oxford and Leiden In London in 1924 a Conference of the Living Religions of the Empire was held And in 1933 in Chicago, continued in New York in 1934 a Congress of the World Fellowship of Faiths was convened under the Presidency of Hon Herbert Hoover and Miss Jane Addams The Maharaja Gaekwar of Baroda was elected International President. And now a second such Congress will be held in London in 1936

How World Fellowship of Faiths came to be

The idea of a World Fellowship of Faiths originated with an Indian and an American Kedernath Das Gupta was a native of Chittagong in Eastern Bengal a town which has the peculiarity that its inhabitants are composed of followers of four of the great religions of the world, Hindu, Buddhist, Moslem, and Christian These people ordinarily live together on terms of decent amity And inspired by the example, the idea occurred to Mr Das Gupta that a fellowship for the Union of East and West, (the main purpose to produce cultural unity, and the Union produced in England and America thirty-one Oriental plays portraying the life and character of the East) might be formed principally for the appreciation of each other's standpoint Mr Das Gupta has worked for nearly twenty five years on this idea He found a cordial co-operator in an American Mr Charles F Weller, who had for years been working hard for a League of Neighbours When they spoke to Sir Francis Younghusband a few years ago about forming a Fellowship of Faiths the idea made instant appeal. Sir Francis had spent the best years of his life working on terms of fellowship with Hindus, Buddhists and Moslems, and had derived the greatest profit and enjoyment from the intercourse

Dr Charles Frederick Weller accompanied Sir Francis Younghusband on his tour of the principal cities of the United States Dr Weller is one of the General Executives of the World Fellowship of Faiths Kedernath Das Gupta, the other American General Executive, remained in New York It is these two men who brought the Fellowship Movement through adolescence to fruitful maturity They are responsible for the movement's success in Chicago and New York. Through their efforts it has been heralded and recognized throughout the world

Among great leaders in England who will lend their influence and assist Sir Francis in London in 1936 are Bishop Weldon who was Bishop of Calcutta and welcomed Buddhists Moslems and Hindus to the Cathedral, Dick Shepherd, Vicar of Saint Martins, Rabbi Mattock of the Liberal Synagogue in London, Sir Arthur Henderson, Chairman of the Disarmament Conference, Dr F N Norwood of Free Churches of London, and Dr L P Jacks, Unitarian Leader Of course there are many other great men who will serve on the National Council of which Sir Francis was elected Chairman

Many great men from India hold important places in this group working for a better understanding and true fellowship The International President is H H The Maharaja Gaekwar of Baroda. The Indian National Chairman is Raja Jai Prithvi Bahadur Singh and of course Kedarnath Das Gupta, who is one of the General Executives and the man who is greatly responsible for the movement in its successful entirety Mr Das Gupta is an Indian Numerous others from the East are interested and are sharing in the plans for the Conference.

It would seem the East is assured a place, an important one, in the shaping of the World's

Spiritual policies and in helping to bring harmony out of religious chaos We feel that the greatest meeting yet held will be the one to be held in London in 1936 Where we differ we should differ in the spirit of fellowship and understanding In such meetings differences would be fully recognized allowed for respected and indeed welcomed Any endeavour to force men into one and the same mould would be regarded as out of tune with the universal process No two men ever were alike Each has his individual character The individuality of every single person must be most scrupulously respected and preserved to the full World-consciousness and a world soul may result from such meetings but would never be allowed to stifle the soul of the individual Yes! there will be differences but there must be fellowship, and the deepening and widening of this fellowship will be the main aim of the Congress

AN UNIQUE PUBLICATION ON INDIAN MUSIC*

(A Review)

THE POSITION OF WOMEN IN THE NEW CONSTITUTION

By Miss MONOROMA BOSE, M A, Econ (Dac)

WE shall soon have a new constitution It has been in the making for the last seven and a half years We all remember the Simon Commission which came to India in the winter of 1927 28 with the object of studying the conditions of India and suggesting what further advancement could be made on the last Act Since then there has been much agitation in India and abroad In India the political consciousness of the people was roused and people began to demand their rights This led to the appointment of many more commissions and to the holding of many more conferences before the final step could be taken with regard to the future constitution of India The deliberations are at last over The India Reforms Bill has been passed and has received the royal assent.

We need not go today into the details of the Act Our one and only object is to point out what the position of the women will be with regard to franchise in the new constitution In order to be able to appreciate the concessions granted to us, we must know what our position is at present

India at present is governed by the Reforms Act of 1919 The system of election was first introduced in 1892 The franchise at that time was very narrow and hence the electorate was very small. The Commission that had been appointed in the winter of 1917 18 laid stress on the necessity of widening the electorate but very little was done in this direction and that is why the electorate today is made up of three per cent of the population only Any man or woman having a certain amount of property is entitled to vote. We find therefore that women have been admitted to the franchise on the same terms as men but the number of women voters at the present time is very small It is only 315 000 in the whole of India. Since the franchise is in the main a property qualification and since very few Indian women are property owners in their own right, it is quite natural for the number of women admitted to the franchise to be very small

The position of women will be quite different now Many more new qualifications for franchise have been added, and the property qualification has been lowered Any man or woman who pays not less than 6 as chowkidari tax, or 6 as union board rate, or 8 as cess or 8 as municipal tax or fee or income tax in any way will be entitled to vote This will give the right to vote to many in the rural areas and to many of the poorer classes as well The wives or widows of men with existing property qualification will also be entitled to vote The idea of this qualification is to increase the number of women voters and give the women an effective voice in the new constitution In Bengal all those who have passed the Matriculation or the School leaving certificate or an examination accepted by the Government as an equivalent thereof and are over twenty-one will be entitled to vote. This is the educational qualification This test was too high and we feared that the number of women thus enfranchised would be very small if not altogether negligible The qualification had been lowered to bare literacy, *i e* ability to read and write in some provinces Here in Bengal all we could do was to agitate for bare literacy also Several of the different women's organizations got together and sent a representation to the Government here and a cable to the Secretary of State asking for bare literacy in Bengal also It will be a matter of gratification to all to know that our efforts have not been in vain altogether

After the first election the educational qualification will be lowered to bare literacy. This is a special concession granted to women At the second general election all women who can read and write will have the right to vote This has been a great victory for us Our main object now should be to try and spread literacy amongst the women as much as possible. This is the only way in which we can widen our electorate and make our influence felt We wanted in the beginning universal suffrage but we were told that that was impossible on account of administrative difficulties The electorate would increase suddenly from a few thousand to a few million and it would be impossible to manage. No arguments could make the Government change its point of view and so we had to be satisfied with the wives and widows' clause to increase the women's electorate But according to the concession recently granted to us, it depends on us now whether we have universal womanhood suffrage or not. Let us hope we shall be able to rise to the occasion and do our bit in teaching our less fortunate sisters to read and write. Let us try as best as we can by opening schools raising funds and taking a personal interest to spread literacy both in urban and rural areas Let each one of us make a solemn resolution today to help in this respect and it may be expected with great confidence that in the course of the next few years we shall automatically have universal suffrage.

I am afraid I have deviated from the main point. We were talking about the new franchise qualifications On the basis of these qualifications

the electorate will be increased from 7 million to nearly 35 million Of these 35 million 28 to 29 million will be men and 6 million women The number of women voters will therefore increase from 315 000 to 6 million The population enfranchised will be 14 per cent as compared with 3 per cent at present. The percentage will still be very low and we should make every attempt to increase it. No Government can be truly representative until every adult man and woman has a voice in it

With regard to the franchise qualifications there is one other important point to be mentioned. The educational qualification will not automatically entitle the woman who has the necessary qualification to vote She will have to send in her application for the right to vote in order to have her name placed on the electoral roll This is bound to reduce the number of women voters to a certain extent We appeal therefore to all women who are qualified to vote to get themselves and their friends who are qualified also enrolled as voters If we all take an interest in the matter and help there will not be much difficulty in having all the women who are qualified to vote registered as voters. India is now passing through a critical stage and at this juncture a good deal of her future depends on us There is one thing amongst us women and that is unity We have been able to rise above communal differences and petty quarrels Sect, caste creed or religion has not entered our ranks. Even the Statutory Commision realized this and could not help remarking that "the women's movement in India holds the key of progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens' This is the reason why today none of us should under-estimate our position in the new constitution We should all get ourselves enrolled as voters when the time comes and use our rights to vote. We must remember that little drops of water make the mighty ocean and so not forget to use it with discretion

So far we have been discussing the question of votes and what would entitle a woman to vote under the new constitution But we have not yet touched on the more important point as to why we should vote I shall just say a few words here to show the necessity for voting Every citizen cannot expect to have a direct voice in the government of his country This might have been possible in the Greek City States in earlier times but such a system would be impossible today The area of any country is much too large to enable all the citizens to assemble in one place when any important matter comes up for discussion. The Greek city states were small in area and hence there was no difficulty in those days for all the citizens to take part in the deliberations. The present system is to divide the country into a number of small areas or constituencies as they are called and each constituency sends a representative. All the citizens in the constituency decide by their votes as to who should represent them The man who gets the largest number of votes is elected He represents the citizens of the constituency and whenever any matter comes up for discussion he always has the interests of his constituency at heart He will not neglect his constituency because in that case he runs the risk of not being re-elected. Hence the necessity of exercising our rights to vote We must not therefore treat the matter as something unimportant but get ourselves registered as voters when the time comes The greater the number of women voters the greater will be our influence on the representatives and through them in the Legislature where they will represent us

The Legislature is the law making body It is the most important institution in the government of any country Our representatives sit on this body and jointly discuss all the important questions of the day and decide the course of action that should be taken In Bengal the law-making body is the Bengal Legislative Council The province is divided into a number of constituencies and these constituencies elect their representatives to the Council

The Bengal Legislative Council has never had a woman amongst its members This has been so not because women are debarred from holding seats—because there is no such limitation—but because the number of the women voters has always been very small In the new Legislative Council the position will be different. Five seats will be reserved for women but unfortunately we are also being divided into communities like the men Of our five seats two will be reserved for Hindu women two for Muhammadans and one for Anglo Indians The system of separate electorates or communal representation will remain This means that Hindus will vote for Hindus, Muhammadans for Muhammadans, and so on All our protests in this respect have been in vain We did not wish to be divided into such water tight compartments but unfortunately we had no choice in the matter This was the one point which was never discussed, the one point with regard to which the British Government had made up its mind and there was nothing left for us to do If the system were to continue for men it had to for women also Let us hope that some day the men and women in India may be able to combine and put forth a united demand for joint electorates. Till then we shall have to remain satisfied with what we have got. We shall have five seats reserved for us in the Bengal Legislature and we shall also be able to contest the general seats This means that the number of women members can never be less than five though it may be more than five The electorate will be joint for men and women, that

spirit or with the right of the Court, not to speak of the right of government to restrain the publication of a libel, until and unless the author has been actually convicted for such publication Prof Dicey holds that the English principle is also opposed in spirit to any regulation requiring from the publisher of an intending newspaper a *preliminary deposit of a certain sum of money* for the sake either of ensuring that newspapers should be published only by solvent persons, or that if a newspaper should contain libels, there shall be a certainty of obtaining damages from the proprietor

Coming to the question of magisterial order in the Press Act of 1931 we find that it is beyond the control of the High Court, and hence, it runs counter to the real purpose of the Government of India Act, which gives the High Court general power of supervision, direction revision, and control over all courts subordinate thereto The amount of security from five hundred or one thousand in ordinary cases to three thousand or even ten thousand rupees in special cases is excessive The principle of double security from a person who is both the keeper and publisher of a printing press and newspaper is extremely unfair and unjust Such security is highly prejudicial to the interests of the indigenous presses and newspapers it has already caused untold hardship and suffering for the small presses Unlike England America or France India is a very poor country and journalism in India is the most ill paid profession Save and except a few Anglo-Indian papers receiving official patronage, almost all the Indian newspapers have to carry on their business against tremendous odds if on the top of these comes heavy security, the result will naturally be disastrous In fact, it has been so Many Indian newspapers and printing presses have already been throttled out of their existence many others may share the same fate

Again, the power of forfeiture given to the government by Sec 4 of the Act is much too wide and may cover matters and in fact, has already covered matters written in an honest spirit of reasonable criticism or fair comment It may expose and in fact it has already exposed persons to the penalty of the section when they have incidentally expressed admiration for the merits of the offender unconnected with the offence The phrase "cognizable offence involving violence" in Sec 4 has been misconstrued and largely misapplied with the result that it has attained an elasticity too dangerous for the poor journalists of this country

From the above it is obvious that so long as the Press Act of 1931, as amended by the Criminal Law Amendment Act of 1932, the Bengal Criminal Law Amendment Act of 1934 and the Indian States Protection Act of 1934 will remain in force, the progress of journalism and the healthy growth of public opinion in this country will suffer a tremendous set-back. Moreover, the Government itself will be deprived of the easiest and perhaps the best means of knowing the views and feelings of the people upon momentous matters, because it is the journals that are the mirror of public opinion and the barometer of popular feeling and it is the journalists that read out the pulse of the people Furthermore, the Act of 1931 is a purely emergency measure, and whereas the civil disobedience movement the terrorist movement and crimes of violence have subsided, it is high time that the death knell of this Act should be sounded It has already done too much harm and mischief to the Indian newspapers and journalists. Its *modus operandi* resembles the practice of the much hated Star Chamber of England It smacks of medieval despotism and perhaps its only parallel in the history of the English Constitution is the Licensing Act of 1662 We, therefore, urge the government to abolish forthwith the Press Act of 1931 as amended by various other Acts not only in the interests of the Indian journalists and the people in general, but also in their own interests We also urge upon them not to revive it in any shape or form, as the ordinary criminal laws of this country are quite sufficient to cope with any crime of violence or seditious libel

We ask all our fellow journalists of any community or any shade of political opinion in different parts of India to combine and combat most ruthlessly the repressive press laws and to secure their immediate removal from the Statute Book by constant agitation through the Press and Platform, through the Congress or members of the Legislatures To this end we must fight shoulder to shoulder in the spirit of Danton—'de l'audace encore de l'audace et toujours de l'audace',—"to dare, still to dare, and ever to dare."

THE QUESTION OF WOMEN FRANCHISE

By BEGUM SHAMSUN NAHAR, B. A

THE political history of our country is now passing through a critical period In the near future constitutional reforms will be inaugurated The system of Government in vogue will undergo a change and new statutes and rules are being framed and formulated From the Prime Minister to other prominent statesmen in the United Kingdom and in our country, beginning from the eminent leaders down to the lesser fry—all are racking their wits over the subject

One outstanding feature of the coming constitution is the conferment of adequate voting rights on women Under the existing conditions women enjoyed franchise on the same terms as men on the basis of property qualification Ownership of the requisite property or payment of taxes enfranchised men and women equally, but this right was in effect nominal for the number of women possessing rights in land and paying *taxes in their own name has been meagre In* the proposed reforms wives or widows of men with property qualifications will be eligible to exercise vote not to speak of those women who have property qualifications in their own right Moreover the standard in regard to property qualifications has been substantially lowered in the coming constitution Payment of six annas of chowkidari tax or union board rate or eight annas cess or municipal tax will qualify one to vote but at present those paying less than Re. 1 to Rs 1-8 have no voting right. This much in respect of property qualification besides which qualification other than property has been introduced—*e g* the educational qualification Not only those women who own property in their own right or whose husband is a property owner would have the right to vote but education of a certain standard will also be another qualification It needs be mentioned here that in the provinces of the Punjab and Madras mere literacy will be sufficient to qualify a woman to vote, but with regard to Bengal, Bombay and Bihar & Orissa the standard is higher In the latter provinces one without being a matriculate cannot vote Without dragging in the case of other provinces we can safely assert that such a proposal is highly detrimental to the interests of the women of Bengal It cannot be gainsaid that both in the Hindu and Mussalman communities of Bengal there are women who are highly educated cultured experienced and superior in all other respects even to those who hold degrees and diplomas from the University, but who had not had the opportunity to overstep the matriculation bar Among them are some who have devoted themselves to the spread of education among the women and to other progressive reform movements and it is therefore sad to contemplate that their self-education stands in the way of enfranchisement

The women of Bengal have not been indifferent to the gravity of this matter Through the press and the platform adequate protest and propaganda against the recommendations have been made Even representation on the subject was made to the Secretary of State for India jointly by the All India Women Conference All Bengal Women s Union The National Council of Women, All Bengal Muslim Ladies Association, and as a result it has been decided that before the second election under the new constitution the standard of literary qualification will be lowered *i e* mere literacy will give them the franchise

Having got the right of voting the next question to be settled is as regards the representa*tion of women-electorate on the legislatures by* which their grievances are to be ventilated and redress thereof sought.

After much consideration and discussion it has been decided that in the Bengal Legislative Assembly five seats—one Anglo-Indian two general and two Muhammadan will be reserved for women These five women members will represent the women voters This arrangement provides five representatives from the whole of Bengal.

The Provincial Advisory Committee on Delimitation of seats proposes that there will be one All Bengal Constituency for the Anglo-Indian women seat. As regards the general and Muhammadan seats the Committee says that there will be two Women's Constituencies—one for Calcutta urban area and the other for Dacca *cum* Narayangunge urban areas—one general and one Muhammadan seat being allocated to each constituency

While appreciating the general policy of the Government in granting political rights to the Women of India, we must add here that the proposal to give only four seats to Bengalee women in a house consisting of 250 members is to say the least—unjust inadequate and disappointing This gross injustice and inadequacy have been heightened beyond measure by the proposal to confine the right of franchise and election only to the cities of Calcutta and Dacca *cum* Narayangunge while education among women—both Hindu and Mussalman, is making a rapid stride both in quantity and quality all over the province There has been a strong protest against this proposal of the

Provincial Delimitation Committee from different municipalities district boards and public organizations including various Women's associations from all parts of the province It is interesting to note that women themselves have been taking a keen interest in the matter We hope that the Government will be kind enough to make changes in this connection and thereby do proper justice to the cause of women emancipation and political training

In the Central Legislature only one seat has been allocated to the women of Bengal The Council of State has also seats allocated to women and the number has recently been determined

We have so far described the voting right conferred under the new constitution Enfranchisement of women is a settled fact, but does our responsibility end there? Certainly not our duty by the country and our responsibility to boot have thereby been increased hundredfold.

Today we have obtained the right of voting and that very easily without much ado We can hardly claim that there has been any fervent urge from within us or that we demanded and agitated for our rights and as a result earned them Indubitably the women of our country are every day making progress in the matter of education and social reforms but we must nevertheless confess that much remains to be done and we are still in many respects lagging behind Literacy among women of our country is still at a very low level

It can scarcely be expected that under such deplorable educational conditions women will evince greater interest in the affairs of the State Therefore we cannot say that we had been giving much attention to the question of women franchise and yet we have got our just right

Apropos this we are reminded of the women of England, *who were enfranchised only* twenty years ago It is really amazing and interesting to go through the story as to how the *legitimate rights of the women were granted* in England Education and liberty had illumined the hearts of the women of that country and in *consequence they were inspired with a sense* of duty and responsibility towards their country and further they were conscious of their *strength and imbued* with deep faith and confidence in themselves They realized the importance of getting the franchise and the *urge came* right from their inmost depths, as the very needs of the situation called for it. From the middle of the nineteenth century a *group* of men and women in England began the movement for women franchise Mrs Elizabeth Garett, Mrs. Millicent Garett Fawcett and others were the standard bearers In course of time the movement spread throughout the length and breadth of the country Different groups adopted different modes of agitation Some had recourse to the constitutional method They established societies in all parts of the country and submitted signed petitions to Parliament. Among *the signatories were Florence Nightingale*, Mary Carpenter and such others of world wide fame, but you will be surprised to learn that these societies their petitions and memorials were of no avail and the hope of securing franchise for women seemed very remote Societies were also formed which to fulfil their aspirations thought of drawing the attention of government by passive resistance violation of law and order and by all other means The consequences were that they began infringing the laws and endeavoured to bring chaos in the country Women were incarcerated in large numbers and even in prisons they gave the authorities no quarter By resorting to hunger strikes and other disturbances they tried to harass the authorities There were moments when even the prospect of success seemed bright enough but Parliament failed to pass the women franchise bill, as except a very few the men in general were antagonistic to the movement and the very idea of enfranchising the women was repugnant to them From the inception of the movement and up to its termination eminent statesmen like Gladstone, Lord Curzon, Lord Birkenhead and Asquith opposed the franchise bills, but success came at last and in 1918 the women got the right to vote Subsequently they won full voting right in 1928 on the same footing as men We should not forget, however that the movement entailed a good deal of suffering and untold sacrifices The promoters were often tossed between hope and disappointment and the struggle went on for half a century Certain features of the movement are worthy of our notice. In the first place what strikes us is that the right of voting did not come in England as a gift. All among the protagonists had to surmount difficulties and fight against heavy odds to wrest their just rights In the second place notwithstanding their earnest endeavours meeting with repeated failures they stood their ground undaunted *to the last. Many sympathizers upon whose* support they relied forsook them and joined their enemies There had been periods when sections of women founded societies with a view to counteract the movement and these vehemently hindered the realization of their objects But, at long last the efforts of those who with unflagging devotion and zeal strove on towards their goal were crowned with success and in 1928, in the realm of politics, women got equal rights with men

It is a matter for congratulation and gratification that the women of India have got the right to vote almost unasked to secure which their sisters in England fought so hard In England 'the King reigns but he does not rule'—and men have been enjoying voting privileges for centuries past and the administration is for all practical purposes run by the people, but here in our

country men have just begun to be entrusted with the burden of government.

The women of our country have been enfranchised—they will now go to the polling booths, sit in the Council Chambers and do their bit in politics

We should, however be judging wrongly if we were to suggest that all are favourably disposed towards this enfranchisement of women, there being many whose minds are filled with misapprehensions and suspicion They imagine that the country is going to ruination—that the franchise will unsex the women—and divest them of the beauty, sweetness, grace and all other noble traits of womanhood Such an attitude of these countrymen of ours is not much to be wondered at, for as late as 1918 when in England the women got equal voting rights with men, distinguished statesmen there expressed similarly disparaging views The antagonists, however, forget that in the life of the women of our country this is not novel for here as nowhere else there had been a harmonious blend of domestic and civic duties The days are not long past when the women of this land occupied conspicuous positions in the political social and literary life of the country and yet retained all the womanly virtues intact

I have mentioned before that conferment of voting right has increased our responsibility a hundredfold and henceforth besides our duty as mistresses of the house and of rearing the children we would have to shoulder the burden of citizenship as well. This will conduce not only to the general well being of the nation but it also promises redress to a certain extent of the many grievances of our countrywomen To be more explicit—men cannot be the right judge—at least the sole judge—as to what will conduce or be prejudicial to the interests of the women

There is now an awakening amongst the women or our country—they now look at things with eyes open and are conscious of their wants and rights

For some time past the All India Women Conference and other associations have been giving expression to the many grievances of women

The existing system of imparting education both to the boys and girls of this country is far from satisfactory and wholly unsuitable to the latter It is, therefore high time that we set ourselves to overhaul the present system and introduce a better one This problem is now attracting the attention of all right-thinking women of the country Another knotty point awaiting solution is in respect of hostels for the women students There is hardly any suitable arrangement for lodging the very large number of girl tudents hailing in Calcutta for higher studies from the different moffusil towns and from which under proper superintendence they can prosecute their studies Young girls removed from the care and attention of their parents have to live and mess together in establishments having no systematic control or discipline This has produced undesirable results, detrimental to the well being of the nation, over the remedy of which the women-educationists are greatly exercised The health and physical condition of the girl students are also causing much anxiety and are so discouraging as to discredit the education they are receiving The authorities should take steps for the regular examination of the health of the girl student As a result of the enfranchisement of women, solution of all these important problems will become much easier Apart from the problem relating to education various other social problems are every day cropping up

In a metropolis so populous as Calcutta the health of girls other than those receiving education in schools and college, is also a matter of concern and it is necessary to set apart a number of parks for the use of women only

Another significant matter is the legal disabilities and restrictions imposed on the women of this country In particular the woes and travails of the Hindu women due to these are beyond measure Although Islam guarantees equal rights to both the sexes, the prevalent custom is sometimes responsible for many disabilities and consequently Mussalman women also have many difficulties to overcome

The women have taken upon themselves to remedy these wrongs and in consequence country wide movements have begun The All India Women's Conference sent representation to the Government for appointing a committee to enquire into these grievances But till now the government have not moved in the matter

Next comes the question of child marriage and we are all aware of the fact that the Sarda Act has failed to put a stop to such a practice Attempts are being made to give real effect to the Sarda Act and the attention of the Government is being drawn towards it.

Abduction of and Immoral Traffic in women are two great social evils which demand immediate solution

The betterment of the deplorable conditions under which the women workers work in the mines is also included in the programme of the present women movement

Those who are in the fore-front of the movement realize every minute the importance of women franchise They feel that unless the grievances of the women are represented in the legislatures all propaganda is in great part waste of time and energy

Really speaking, if the women had got the right to vote, educational reforms establishment of good hostels for girl students, compulsory medical inspection in schools and other matters mentioned before would have become easier of achievement.

The new constitution by enfranchising the women has opened a new chapter in the life-history of our country

Often we hear it said against this right of voting obtained by women, that no good will result out of it, for they will hardly be able to vote intelligently and judiciously The argument is that, if they vote blindly at the dictation of men, what benefit will accrue from women franchise? This allegation may be partly true Even then, if in the preliminary stage, men prompt the women the educative value involved should not be lost sight of The students of the university gather their knowledge of politics and adminstration of the countries by committing to memory facts from books Similarly the experience that the half-educated and ignorant women of our country will gather in the process will be of no mean value

The franchise has been granted to us and we should now be alert about its right use

There may be many amongst us who do not find any utility in this right to vote Those who have been enfranchised on the educational qualification, to be eligible to vote at an election, must apply and get their names registered as voters. Those who through indifference and inadvertence forget to get their names registered as voters as required by the rules of the new constitution, will not be permitted to vote at an election, even if qualified

I have mentioned before that many amongst us do not yet realize the gravity of the voting rights and nothing will be more regrettable if through neglect we misuse the privilege

We, therefore fervently desire that those enfranchised on literary qualification should lose no time to get their names duly registered and also request them to make their relatives and friends realize the importance of the franchise

And, if we fail in this we shall be guilty of the unpardonable sin of shirking our duty

RUSSIA TODAY, WHAT WE CAN LEARN FROM IT

By TARAKNATH DAS

(*A Review*)

If any social order persistently denies intellectual culture spiritual freedom law and order scientific discovery or social justice it cannot endure. —Sherwood Eddy

IN recent years many books on Russia have been written by partisans of communism and capitalism These authors have either extolled Soviet Russia as the paradise on earth or they have denounced Soviet Russia as a menace to the civilized world Dr Sherwood Eddy in his work* gives us a balanced survey of Russia Today and what can be learnt from Russian experiments

Dr Eddy first points out the mistakes committed by Soviet Russia in suppressing Freedom of Speech, Freedom of the Press, Freedom of Assembly and Freedom of Conscience and Religion, which are the great heritages of modern civilization and contributions of liberalism Furthermore, Dr Eddy denounces the policy of violence against political opponents, under the pretext of preserving the Revolution But the eminent Christian leader (Dr Eddy) is very anxious that the people in other lands should try to learn the best of the ideals and achievements of Soviet Russia, which is carrying on a vast experiment, based upon the ideals of social justice and social planning

The experiments in Soviet Russia are based upon political and social philosophy of Karl Marx, the advocate of Dictatorship of the Proletariat to be achieved through Revolution Dr Eddy tries to fathom the fundamentals of Marxian doctrines and finds it to be impossible for him to agree with them However he sees much good has been done in Russia by the Communist Revolution

The Soviet Russian system is working for a 'classless society" through economic planning In this connection the author points out that there is no race prejudice in Russia, whereas race-prejudice is a very dominant feature of the Anglo-Saxon world There cannot be a truly classless society unless we recognize racial equality In this connection the author makes a very pertinent remark which should be carefully remembered by all students of modern history

> The principle of racial equality is a powerful factor in challenging the imperialistic rule of the white race over some seven eighth of the planet (p 68)

It may be noted that the success of Russian diplomacy in Asia, especially in Turkey, Persia, Afghanistan and even in China and Japan was due primarily to the Russian policy of proclaim

* Sherwood Eddy *Russia Today, What We Can Learn From It.* Published by Ferrar and Rinehard New York 1934

ing racial equality and espousing the cause of the oppressed people of Asia.

Soviet Russia has set an example regarding the treatment of criminals, in spite of the fact that the Soviet system of justice is "class justice" and is merciless in dealing with their political opponents According to Soviet leaders, crime is due to ignorance, economic pressure, physical or mental defect, therefore the treatment of criminals must not be vindictive but redemptive Therefore education and special treatment of criminals form an interesting experiment The masses of Russia must be raised from illiteracy to the stage of scientific enlightenment Following this ideal much has been done towards educational progress of the country In 1913 only 33 per cent of the people of Russia could read and write and in 1932 literacy in Russia is about 90 p c Similarly Russian industrial development during the last few years has been phenomenal But the most remarkable feature of this success is that the ideal behind this is not profit but social justice The author carefully discusses what has been achieved in Soviet Russia in the field of controlling unemployment, slum-clearing and revolution in agriculture

In the chapter on "New Morality in Russia, the author compares the ideals of the capitalistic world with those of Soviet Russia and finds that from ethical points of view, the Russian ideal of morality is higher, because it puts into operation the ideal of service and removal of misery of man

In the chapter on 'Unified Philosophy of Life" (pp 177 223) the author gives a lucid discussion on philosophical ideals of life and interpretation of history The Greeks emphasized the importance of "freedom of thought", the Hebrews morality, the Romans gave us the ideals of Law and Order The western world in recent years has made tremendous progress in scientific fields, but it has failed in the field of Social Justice, the ideal emphasized by Karl Marx and his disciples The author presents an excellent summary of Marx's philosophy and points out that Marx himself said that

> 'Revolutions can never be created merely by a few agitators but are brought about by suppression of social wants by outworn institutions' (p. 213.)
>
> Revolutions are almost invariably destructive. They occur only when evolutionary progress to do justice is blocked by the class in possession and power when the hard crust of status quo restrains molten lava of discontent until the volcano of revolution burst into eruption (p 199)

Those who are interested in stopping a violent revolution should know that by merely agitating against the agitators or revolutionists, revolution cannot be stopped, but by social justice to the oppressed the causes of revolutions may be removed

Marx emphasized that economic forces are chief factors in determining human progress, but he never meant that men are mere machines or bound to fate On the other hand Marx's idea was that man should become master of economic forces and thus become free Dr Eddy disagrees with Marx and opposes the idea that violent revolution is a certain necessity To Dr Eddy the nature of Reality is neither mechanistic nor organic but super-organic.

In the chapter on "Reformation of Religion' (pp 224-245) he emphasizes that organized religion (specially Protestant Christianity) has been a supporter of the possessing class and thus has not aided the cause of social justice Unless this attitude changes, the mere denouncing of godlessness of the Communists will not help the cause of religion because any religion (Christianity or other) which does not function to carry out social justice (*not charity*) is bound to be overthrown

The author's conclusion is that we are at the change of an era Change in social order is bound to come It may come without a violent revolution, if the possessing class makes the desired concession, otherwise there will be a revolution in various countries as in Russia. The spirit of history is "march towards Freedom' At the present time, the Communist State is presenting a new extreme thesis of "Class Struggle and Dictatorship of the Proletariat.' This thesis is opposed by the anti thesis of Fascism, wishing to maintain the existing order and rule of the few of the possessing class through a Dictator The next step in human progress, towards Freedom, lies not in any one of these two extreme ideals of Communism or Fascism, but in a new synthesis which will be the outcome of the re-adjustment of these forces

Pasadena Cal
July 30, 1935

Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc, are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

THE BOAT TRAIN *By Fifteen Travellers Edited by Mary Agnes Hamilton Decoration by B Aylmer London Allen and Unwin Pp 15 5s*

A collection of fifteen light and interesting essays describing journeys of varied length and purpose and taking its name from the well known train which takes Englishmen abroad The contributions cover a wide range of interests from experiences in darkest Africa and the most inhospitable parts of Tibet to a description of the League in session at Geneva so that even if we were inclined to specialize in our light reading there would be at least one essay for each reader The writers are all well known people in their respective lines which does not prevent them from writing with an agreeable informality about their adventures The decorations are consistent with the spirit of the essays

RELIGION AND A CHANGING CIVILIZATION (*Twentieth Century Library*) *By Julius Hecker, Ph D London. John Lane the Bodley Head 1935 Pp 160 3s 6d*

This is one of the latest volumes in the 'Twentieth Century Library' edited by Mr V K Krishna Menon In it the well known author of the *Moscow Dialogues* and *Religion* and *Communism* attempts a balance sheet of the position of religion in modern Western society One of Dr Hecker's advantages is that having lived both in England and America and Soviet Russia the two worlds representing opposite standpoints on the subject of religion he can bring to its study a more heightened and broadened consciousness of the positive and negative qualities of religion than could have been possessed by one brought up exclusively in either of these two environments He can thus recognize the strength of religion as a force for good and evil in human society and, at the same time lay bare the factors of its decline

One result of Dr Hecker's familiarity with the Communist point of view is the emphasis he places throughout the book on the social roots and affiliations of religion He shows that throughout the world organized religion is connected with the material and cultural interests of certain classes and derives its spiritual and ethical complexion from that connection Thus within the body of one Church many contradictory trends may be observable—one conservative or even reactionary another pietist and other worldly while a third may be all for a social revolution But as Dr Hecker shows, these minority movements in favour of social justice can hardly be expected to swing the church at large to take a lead in the social revolutionary movement, though they contain some of the best prophetic elements in religion The reason for this is that in Europe and America the Church gets its support from the upper and middle classes whose economic and social interests are on the other side of the barricade from that of the workers'

The analysis of the religious trends in the different countries of the West is one of the most valuable features of the book So also is the clear precis of the opinions of modern anthropologists, psychologists philosophers and scientists on religion The theory of relativity and kindred hypotheses have turned the modern physicists into the most unexpected allies of religion and one whole chapter is devoted to a symposium of their opinions In spite of its shortness the book is a most comprehensive summing up of the forces for and against religion, and even those who cannot follow up their study with some or all of the books mentioned in the bibliography will get a surprising amount of information and ideas from its 160 pages

LITERATURE AND A CHANGING CIVILIZATION (*Twentieth Century Library*) *By Philip Henderson London John Lane The Bodley Head 1935 Pp 180 3s 6d*

The object of this vigorously written and combative book is to trace the development of literature (mainly English) in relation to the social order of which it is according to the author, always and everywhere the outcome This concentration on social conditions as the primary urge and controlling

mechanism of literature is natural in a writer frankly communistic in his standpoint, but the interaction is not stressed wholly as a dogma The author starts with the epics of early agricultural civilizations and comes down step by step to the writers of our own days, who are shown to be as typically the products of the breakdown of capitalism as their medieval predecessors were of feudalism the Elizabethans of the discovery of American gold, and the Victorians of the Industrial Revolution

In the course of his main argument Mr Henderson has many acute and sometimes unexpected things to say of contemporary writers In spite of their polemical character these constitute a most interesting feature of his book though no one will be expected to agree with all of his opinions One large generalization of Mr Henderson may however be endorsed without much fear of dissent There is hardly any doubt that in these days of dominant commercial ideals the artist has been cut off from social life and has become a kind of hot house plant an anomaly with an artistic temperament who has admittedly little or nothing to do with the serious business of life This is plain in the anarchical and ineffective individualism of the literature of our age and if literature is again to have the noble impersonality of the great art traditions of the past this chaos of petty individualism and personal neurosis will have to go Whether this will happen is likely to be the question uppermost in the minds of people interested in the future of literture As a communist Mr Henderson has no doubts on the point He says that the destruction of the capitalist order has resulted in a liberation of the creative spirit in Russia and that the creation of the same condition will lead to the same result elsewhere 'The old world must die before the new socialist world of the future can begin to live Let us help to kill and bury it before it buries us all in the ruins of its inevitable collapse. Then the conception of literature as an elegant accomplishment of the leisured class and art as fine art' will disappear and literature will once again as in classical times become the expression of men s struggle with environment and his pride in building up a society worthy of mankind

Misprints in this book are ratner unusually numerous

LITERARY CRAFTSMANSHIP AND APPRECIATION *By Roland Fuller London Allen and Unwin Pp 256 8s 6d*

"Appreciation ' says the author of this book, ' is one of the most important things of life. That is my excuse for writing this book It is also one of the most difficult Learning to read with full enjovment is no easier a process than learning to write clearly and well, and beginners unless shown what to look for are very often overwhelmed by the weight of the material before them To all such persons this book on literary craftsmanship and appreciation will be of great help. It contains chapters on observation, writing and revising the essay, description, humour, writing of letters, writing of narrative and verse, followed up with three chapters on general reading and appreciation of poetry The writer's observations are throughout illustrated with examples from the classics as well as from modern authors He is sensible enough to recognize the part played in the first stages of literary appreciation even by relatively crude fiction Some people do not see this and by starting a boy on books too sophisticated for him spoil either him or the development of his taste

The chapters on the technique of writing will help the literary apprentice in learning his job They will also be equally useful to those who have no greater ambition than to become good readers Just as a certain amount of thrumming on the piano is necessary for intelligent listening to music and some amount of dabbling with colours for an understanding of pictures so keen literary enjoyment cannot develop without some drilling in forms and practice in composition We have no doubt that a careful reading of this book even if it cannot make a good writer of one who has not the making of one in him will awaken sensibilities which might have remained dormant otherwise

NIRAD C CHAUDHURI

THE LEAGUE FROM YEAR TO YEAR (1934) *Information Section, League of Nations, Geneva Pp 191 Demy 8vo*

Those who want to become acquainted with the various kinds of activities of the League of Nations will get the main facts within a brief compass in this authoritative publication It is divided into fifteen chapters dealing with the League s organization of peace and disarmament the Permanent Court of International Justice Legal and Constitutional Questions Political Questions, the Saar Territory and the Free City of Danzig the Protection of Minorities Mandates Economic and Financial Work Communications and Transit Organization, Health Organization Intellectual Co-operation Social and Humanitarian Work Technical co operation between the League of Nations and China Work of Assisting and Settling Refugees and such miscellaneous items as the Budget of the League Financial situation etc Publicists and students of world affairs will find the book useful

THE UNIVERSITIES OF INDIA *By P Seshadri, M A Principal, Government College Ajmer, Oxford University Press Price Rs 2 Pp 58 Demy 8vo Cloth*

Besides the introduction this booklet gives in an interesting way information relating to the rise of the modern universities of India and their general characteristics projects for new universities other institutions of university standard the Inter university Board some problems of Indian university education some achievements of Indian universities some effects of the crisis in employment statistics of universities in India (1931-32), and results of examinations

EMPIRE SOCIAL HYGIENE YEAR-BOOK *Prepared by the British Social Hygiene Council Inc London, George Allen and Unwin Ltd Second Annual Edition Price 15s Net.*

This important year book contains an introduction by Mrs S Neville-Rolfe O B E and Dr T Drummond Shiels M C and a Foreword by Sir Basil Blackett and Sir Edward Grigg Part I of the book contains Surveys of Great Britain and Northern Ireland, the Dominions India, Southern Rhodesia Colonies, Mandated Territories and Protectorates Part II contains 11 articles by competent writers on various important topics Out of the 611 pages of the book only 37 pages are

devoted to India Considering that India contains a far larger population than all the other parts of the British Empire combined, this meagre number of pages shows how little is done in India by the British Government and the Governments of Indian States for the promotion of social hygiene

In various campaigns, including those of the last great war, Indian soldiers have shown that as fighters they are not inferior to white soldiers The two tables of "Incidence of Venereal Diseases," printed on page 385 of the book, show that they are also morally superior to white soldiers The latest year for which figures are given for both the British and the Indian Army is 1932 when there were per 1000 in the former 26 1 cases of gonorrhoea 6 0 of syphilis and 5 5 of soft chancre, and in the latter 5 3 3 7 and 1 8 cases respectively

WOMEN IN INDIA—WHO S WHO ? *Published by the National Council of Women, India Price Re 1*

We are sorry we are unable to recommend this booklet even as a first attempt

DIRECTORY OF INDIAN MANUFACTURERS AND HANDBOOK OF COMMERCIAL INFORMATION, 1935 *Maharashtra Chamber of Commerce, Phoenix Building Ballard Estate, Bombay Price Rs 3*

Sellers and Buyers of goods, including newspapers and periodicals manufactured in India will find this book useful It should be noted that the vernacular names of many Indian journals are in correctly spelled

NATIONAL PUBLIC WORKS *Published by the Organization for Communications and Transit, League of Nations, Geneva, 1934*

NATIONAL PUBLIC WORKS *Addendum Published by the same organization Geneva, 1935*

The first volume on national public works contains the replies of twenty nine governments to questionnaires which had been drawn up to pursue an enquiry the first impulse for which came from the International Labour Organization

The enquiry was designed to furnish information on public works undertaken in various countries since the beginning of 1929 (completed, in course of execution or in preparation), the principal administrative methods followed the principal methods of financing, the allocation of expenditure on execution of the works as between materials and equipment on the one hand and labour on the other, the governments' opinion with regard to the effects obtained or expected on the resumption of economic and industrial activities and on unemployment Governments were asked to classify the work by categories as follows roads and bridges, railways agricultural land reclamation, canals and other inland waterways, land improvement work, provision for drinking water supplies and sewage disposal, work carried out in sea and river ports, establishment of air ports, building work electric installations, gas works and gas supply, telegraph and telephone installation and wireless broadcasting stations and other works

The second volume contains the replies of the nine following countries Chile China, Egypt, Ethiopia, Hungary India, Irish Free State Poland and Sweden. Supplementary information is furnished by certain governments whose reports also appeared in the first volume These are Australia Denmark, France and the Union of South Africa.

This enquiry on national public works is the first to be based on official information requested from all governments The abundant material in the two volumes will be of interest to the authorities concerned and to public opinion in many States These authorities should compare their own achievements and plans with those of others

THE INDIAN WHO S WHO, 1935 *Edited by Waman P Kabadi Yeshanand & Co, Graham's Building, Fort, Bombay Crown 8vo. Pp 608 Cloth Rs 3*

Though the publishers admit that, this being the first edition of the work, it has its defects and there may be some mistakes, nevertheless it must be said that it is a commendable production The type is readable and the portraits, though small, are for the most part clear The editor has made an earnest effort to supply accurate information

CONSIDERATIONS ON THE PRESENT EVOLUTION OF AGRICULTURAL PROTECTIONISM *Economic Committee of the League of Nations Geneva, 1935.*

The essential part of this pamphlet is the report prepared by the Economic Committee in accordance with a resolution of the 1934 Assembly, which asked that an investigation should be made into the consequences in industrial countries of agricultural protectionism and those of industrial protectionism in agricultural countries special attention being given to the extent to which the demand of agricultural countries for industrial goods is limited by their inability to sell their products in industrial countries which have increased their agricultural protection"

In its conclusions the Committee makes the following statement

'An analysis of the situation permits of the conclusion that the maintenance of a normal current of agricultural imports on the part of the industrial countries is in keeping with the true interests of the nation as a whole and of the agricultural producers in particular Such a conclusion is obviously incompatible with the existence of unduly restrictive quotas but it does not in any sense exclude the maintenance of reasonable protectionist duties

There are certain signs moreover which point to an improvement in world prices, and this will not fail to facilitate a gradual return to the moderate form of protection which was the rule in the past and which achieved its purpose without involving for the national systems of economy or for international relations, the dangers briefly described above"

C.

RUIN OF INDIAN TRADE AND INDUSTRIES *By Major B D Basu, I M S Third Edition, revised and enlarged. R. Chatterjee, Calcutta. 1935 Crown 8vo Pp 267+11 Cloth, gilt letters With a portrait of the Author and a pictorial jacket*

The third edition of this well known work contains forty three pages of matter which did not form part of the previous editions Besides being thus

sustantially enlarged its get up is superior in every respect—paper printing and binding—to the first two editions *And yet the price has been reduced from Rs 2 8 to Rs 2 per copy*

The appearance of this edition is timely too *The Government of India Act of 1935* has just appeared with its chapter on Provisions with respect to [so called] discrimination &c contained in Sections 111 to 121 inclusive Major Basu's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries And these 'Provisions are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nationals of every country are justly entitled to occupy

So this is a book which every English knowing Indian ought to read

N

THE YOGA SUTRAS OF PATANJALI *By M N Dvivedi Published by Theosophical Publishing House Adyar Madras Pp xvii—112*

This is a very good edition of the Yoga Sutras of Patanjali The original Sutras are given in Sanskrit type with English translation below Then they are explained in English These English notes are based on standard commentators and are very lucid There are also two Appendices which explain the general principles of Yoga The book gives a clear idea of the philosophy of Patanjali unencumbered with unwanted erudition

SELECTIONS FROM GANDHI *By Nirmal Kumar Bose Published by the Navajivan Publication Committee, 89 Mechuabazar Street Calcutta Pp 11+230 Price Paper Cover 8 as., Cloth Bound 12 as*

There are millions to whom Gandhi's sayings are a gospel and his teachings the bulwark of life They will find in these careful and compendious selections the views of Gandhi well represented The book is handy well printed and nicely got up.

U C BHATTACHARJEE

ECONOMICS OF JUTE *By J N Sen Gupta M A (Econ. & Com.) B L Published by S R Basus M A Secretary Institute of Economics, Calcutta Pp 112 Price Re 1 8*

This monograph has made its appearance with a 'guinea's stamp' it has won for the Hony Secretary Indian Institute of Economics 1932 3 the prize of a sum of Rs 250 and a Gold Medal placed at the disposal of the Council of the Institute by the Eastern Bengal Jute Association Ltd Mr Sen Gupta has touched upon almost every important aspect of the jute problem *Fortunately a fairly good amount of* spade-work has already been done by Mr N C Chowdhury and others and the Jute Enquiry Committee also has brought together a mass of valuable information Mr Sen Gupta has fully utilized all the materials available and if at times he merely reiterates what one may have read in other books it is perhaps because there is little more that can be said about those topics The book should therefore be judged not by the descriptive parts but by those in which present-day problems have been discussed He has tried to analyse the different strands of opinion on the question of control of the production of jute and has shown himself after a critical study of these opinions to be in favour of some sort of quasi voluntary restriction scheme analogous to the plans suggested by the Jute Enquiry Committee in 1933 and by Dr N C Sen Gupta in his bill of 1930 His conclusions on the *desired effect of restriction* on stocks and prices are mainly identical with those of Mr N R Sarker as formulated in his speeches and writings Mr Sen Gupta's remarks regarding the marketing and futures operations follow closely the Minority Report of the Jute Enquiry Committee But we remember the frank admission of the author in the preface that 'The present study has been conditioned by the terms set by the Institute and Bengal is deprived of the benefit of independent thinking by a devoted student of economics The chapter on transport rates is interesting there has been scarcely any attempt up till now to synthesize the history of the changes in these charges The chapters on foreign trade and on the jute mill industry will repay perusal The author's remarks that 'it would ultimately serve the interests of the Indian mills better if they showed readiness to adjust themselves to changed circumstances and were content with normal earnings from fabric and that the efforts of the Indian mills to maintain their level of earnings through a scheme of restriction constituted a most ill advised step deserve serious consideration The book contains valuable statistics but they have not been always carefully put For example at page 17 commas have been replaced by decimal points (*Vide* p 4 *Jute Enquiry Committee Report*) thus reducing their values to one hundredth of what they ought to have been Again at page 99 the principle of approximation has not been observed in every case 1 598 841 51 682 1 938 690 32 381 995 154 and 25 339 in thousand (p 79 of the Report) are put as 15 988, 517 12 386 324 995 363 in lakhs of yards These may be misprints but one expects statistical table to be free from all sorts of inaccuracies

BHUPENDRA LAL DUTT

REPORT OF THE 45TH SESSION OF THE INDIAN NATIONAL CONGRESS HELD AT KARACHI (*March, 1931 Published by R K Sidhwa and Dr Tarachand J Lalwani, General Secretaries 45th Indian National Congress To be had from the All India Congress Committee Office Swaraj Bhawan Allahabad*

This is a complete report of the Congress Session at Karachi which was held under circumstances that were memorable and unique The Gandhi Irwin truce had just then brought to a provisional conclusion the first phase of the Satyagraha Movement and the Session of the Congress was in fact a council of war to decide if the Truce provided a proper *basis for peace* The report contains all the speeches including those on the main resolutions and amendments The main feature of the speeches was that almost all the speeches excepting those of the Chairman of the Reception Committee and the President were delivered in Hindi which has been accepted as the official language of the Congress This session was very important from many points of view and those who take any interest in the *progress of the National Movement in India will* surely derive much benefit from a perusal of this book. The report is profusely illustrated and presents an interesting study The printing and get up are excellent

SILVER JUBILEE SOUVENIR OF THE SALEM DISTRICT URBAN BANK LIMITED *Published by the Bank at Salem Price 4 as*

This is a report of the working of the Salem Urban Bank for the last twenty five years. From a very humble beginning the Bank has grown into the foremost district Urban bank in the Madras Presidency The bank has all along been fortunate in securing the services of men like Messrs T *Adinarayana Chettiar, Bar at law* and C. Raja gopalachari the first two Presidents of the Managing Committee The bank has now erected a big two storied building in which it is now housed A perusal of the Silver Jubilee Souvenir will convince *one of the good work the bank has been doing for* the last twenty five years It is being run on a sound financial basis and is a tangible proof of the good work the Co-operative Movement has been doing in India The report contains the details of working of the bank and also the remarks of the Registrars and prominent co operators of the Madras Presidency The book is nicely printed and profusely illustrated The get up leaves nothing to be desired

SUKUMAR RANJAN DAS

IS WAR OBSOLETE? *By Charles E Raven (Halley Stewart Lecture 1934) George Allen and Unwin Ltd 1935 4s 6d*

A singular interest attaches to this series of lectures by the Regius Professor of Divinity of Cambridge University under the auspices of the Sir Halley Stewart Trust Now that wars and rumours of war are clouding international relations it is interesting to turn to the pages of this book to know what exactly a prominent Churchman thinks of international struggles The author who had joined up as a padre during the last European War and had seen its horrors at close quarters has no hesitation in coming to the conclusion that the human frame is ill suited to the strains of warfare under modern scientific conditions apart from the question of the appalling loss of life and of the shattering of happy homes Taking as his guiding principle How would have Christ acted? , he solves the problem of conflicting loyalties to one's country and one's conscience by declaring that such civic duties as are sanctioned by a developed religious sense have alone any binding authority The author does not hope that the pugnacious instincts of men will disappear at any time but he does believe that with increased knowledge of the futility of war as a solution of international jealousies and strifes men will learn to sublimate their crude combative instincts As an alternative to war, which can be condemned outright as violating the fundamental principles of Christ's religion the author suggests trying the Christian method of love even if that involves risk and martyrdom He looks upon co-operation among the nations of the world as the only effective antidote against racial arrogance and aggressiveness and upon the Christian Church as the potential Army of Peace. He alludes incidentally to Mahatma Gandhi as showing what the operation of love can do in the absence of military coercion

There is much else in the book which would appeal to the pacifists all over the world The reviewer does not hope that the author's pleadings for peace will find any echo in the hearts of the bellicose and imperialistic nations of the West and the Far East so long as there remains to be conquered or coerced any weak or distracted nation unable to defend its frontiers against a modern army equipped with the latest devices for mass murder It does one's heart good however to know that the cult of *non injury (ahimsa)* does find occasional advocates at least in peace time, in the West and on that consideration alone the book may be said to be a notable contribution to the pacifist literature of England

H D BHATTACHARYYA

THE ILIAD OF HOMER *Translated by Sir William Marris Oxford University Press, London 1934 Pages D/c. 16mo 566*

In spite of the several existing English versions of Homer's Iliad the present one by Sir W Marris is welcome. The translator has very judiciously chosen English *blank verse* to the exclusion of other metrical forms for turning the well known Greek epic *into English* This use of blank verse as is evident from reading the Book I may be said to have met the criticisms which Mathew Arnold made against its use Sir William Marris translation is a pleasant reading and will re create to some extent for readers who are not acquainted with Greek the epic atmosphere of the original work It can be hoped that lovers of Greek culture as well as earnest students of Western classical literature will find this work very useful

MANOMOHAN GHOSH

RIGHT OF TEMPLE-ENTRY *P Chidambaram Pillai, B A B L M L A. (Travancore). Nagercoil Re 1 1933*

Mr Pillai goes to the root of the matter over the question of the right of temple entry and by much industry exposes the hollowness of the claims of caste Hindus to keep out any section of the Hindus from public places of worship When the temples had been under direct Government supervision no such claims were entertained and it was only when they were placed under trustees (?) that old time memories social conveniences etc found an opportunity to take up a most unreasonable and inhuman attitude with regard to the question Mr Pillai's book contains much curious information specially about South *India's usage and though his statements are frequent*ly repeated and his authorities are not always irreproachable his views are sane and healthy and the book treats exhaustively of the right aspect of the subject

THE WORK PROMETHEAN *Dr James H Cousins Ganesh & Co, Madras Re 1 8 1933*

Dr Cousins who is too well known as a scholar and professor to need any introduction has successfully attempted in this book to bring out the signi*ficance of Shelley's thought and poetry and to expose* the hollowness of misguided criticism of the poet's work that has been accepted almost as a matter of tradition Much of what the poet had sung and had dreamt of has now been realized the awakening of women and the closer approach to equality among men have been accepted as practicable or realizable ideals and Shelley's vision at the interval of a *century seems bright and definite not Utopian* Dr Cousins has rightly pointed out the similarity between the Shelleyan and the Indian view point in

respect of many births and other articles of belief, though unfortunately he has been unable to trace it through a causal connection The book will be a help to the understanding of Shelley for the lay reader as well as (to some extent) the student of literature. The usual clarity of Dr Cousin's style is here adding no doubt to the charm of his exposition

There is some credit attached to things which are obscure more or less (the learned professor would have us believe) because of our lack of understanding This is however as difficult an impediment as an appreciation of 'the direct spiritual intonation referred to by Sri Aurobindo while writing of the most promising signs of recent English poetry in reference to Dr Cousin's book *It is no use complaining* of our inability to understand through ignorance. Till it is removed the difficulties are admittedly real

P. R SEN

A CENTURY OF SERVICE *By U N Ball. Published by the Centenary Committee, Brahmo Samaj Lahore. Price 6 as*

This book presents a brief survey of the religious and cultural activities of the Brahmo Samaj in India. It is interspersed with the author's musings on various social and political questions which form interesting reading

NIRMAL KUMAR BOSE

FASCISM—*Mussolini, Doctrine and Institutions, "Ardita" Publishers—Rome, 5/ 1935*

FASCISM AND SOCIAL REVOLUTION *By R. P. Dutt, International Publishers $ 2 25, 1934*

About a fourth of the volume published from Rome consists of three famous speeches of Mussolini containing his well known views on the nature and functions of the Fascist State, war socialism democracy liberalism and other allied topics The rest of the book is a reproduction of the important laws and decrees of the Fascist State in Italy Mussolini puts the State above individuals and groups 'who are admissible in so far as they come within the State." The State has a will of its own and 'lays claim to rule in the economic field no less than in others" Fascism is thus "definitely and absolutely opposed to the doctrines of liberalism" Fascism next "trains its guns on the whole block of democratic ideologies' and loudly proclaims 'the irremediable and fertile and beneficent inequality of men who cannot be levelled by any such mechanical and extrinsic device as universal suffrage" Socialism is rejected by Mussolini for the significant reason that 'Fascism denies the equation well being=happiness" and also denies that 'the class-struggle is the *preponderating agent in social transformations*" Furthermore 'Fascism will have nothing to do with universal embraces" This leads up to war and imperialism "Fascism' says Mussolini believes neither in the possibility nor the utility of perpetual peace war alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it" Mussolini defines the imperialistic spirit a tendency of nations to expand and sees in it "manifestation of this vitality In the opposite tendency which would limit their interests to the home country, it sees a symptom of decadence"

Read together with the above volume, Mr Dutt's book presents an interesting study in contrasts Mr Dutt denies that there is any such thing as a 'theory" of Fascism There are intellectuals and not a few of them are to be found in India who while deploring' the excesses" of Fascism, "allow themselves to be fascinated and drawn into elaborate speculative discussion of the philosophy of Fascism which as Mussolini interprets it seems to be the combined idealism of Plato, Aristotle Hegel Green and McDougall raised to the nth degree The unsophisticated may solemnly discuss the bewildering variety of theories provided by Fascism 'to suit all tastes' but they only get themselves lost in the 'Serbonian bog *The reality of Fascism*" remarks Mr Dutt is the violent attempt of decaying capitalism to defeat the proletarian revolution and forcibly arrest the growing contradictions of its whole development All the rest is decoration and stage play whether conscious or unconscious to cover and make presentable and attractive this basic reactionary aim which cannot be openly stated without defeating its purpose' Fascism is thus solely a tactical method of finance capital and its copious armoury of platitudes and commonplaces is simply 'the standard vague and *deceitful terminology of all capitalist parties to cover* the realities of class rule and class-exploitation under the empty phrases of 'the community," 'the national welfare" 'the state above classes" etc. For example when Mussolini describes imperial power as 'spiritual and ethical and an imperial nation as capable of existing "without the need of conquering a single square mile of territory" are we to take these expressions at their face value in view of all that has happened in course of the present Italo-Abyssinian crisis ?

"Parliamentary democracy," observes Mr Dutt, "was essentially the form through which the rising bourgeoisie carried through its struggle against feudalism and against old privileged forms, carrying the working class in their wake in this struggle.' When the struggle against the pre-bourgeois forms *ended in triumph parliamentary democracy served* to check the growing class-struggle between the proletariat and the bourgeoisie by means of concessions With the deepening of the economic crisis and consequent drying up of the stream of super profits further concessions to the workers became out of the question Meanwhile the phenomenal development of the technique of production and management caused employment to fall almost as steeply as production rose Hence arose the need to destroy machines, material wealth and "superfluous' human beings the *dire necessity of organizing social* decay in order to maintain the profits of capital the rule of the possessing class Fascism is the method employed to accomplish these objects Fascism is thus "a terrorist dictatorship of big capital" though before it has firmly established at the helm of the State, Fascism resorts to anti Capitalist phraseology in order to utilize the discontent of the broad pauperized strata of urban and rural petit bourgeoisie and of certain strata of the declassed proletariat for the purpose of creating a reactionary mass movement' In international affairs Fascism means the rivalry of the different imperialisms led by monopoly capital in the so-called great powers So Fascism must lead to war though war will prove to be no solution of the contradictions of capitalism Fascist powers cannot unite even among themselves Fascism is merely the summing up of a world converted into a powder magazine It stands for terrorism at home and war



The delegates of the Conference

respective countries with particular reference to cultural movement amongst the youth. The papers and the discussions were highly informative and were of engaging interest. On behalf of the Indian Delegation, Mr. Amiya C



The Indian Delegation to the Conference

Sitting: (*Left to Right*)—Messrs. D. N. Dubash (Rome), A. C. Chakravarty (Oxford), President of the Federation of Indian Students, N. G. Swami (Berlin). Standing: (*Left to Right*)—Messrs. Hamed (Zlin), P. D. Katyar (Vienna), S. Deb and K. Chari (Paris) and Amiya N. Sarkar (Rome)

Chakravarty, M. A. addressed the Conference on "The Problem before India and Asia" which was much appreciated. At the end of his speech Mr. Chakravarty answered a series of questions put to him by the students of other Asiatic countries which showed how much interested the youth of the Asiatic countries are in India and her great movement. The Siamese and the Javanese delegations openly said that their art and culture are to a great extent Indian in origin, influenced later by the Chinese, and even today they feel a strong kinship for everything Indian. India was the inspirer of all that is great and good in their civilization.

The amount of enthusiasm and goodwill evinced at the Oriental Conference, and the results achieved, go to show the unanimity of opinion amongst the oriental students on the immense possibilities the organization offers in bringing about real cultural collaboration and co-ordination not only amongst the youth of the East but also amongst the oriental countries in general, leading to a better political understanding and co-operation. Another outstanding feature of the Conference was the anxiety shown by the delegates to find out means by which the Confederation could be permanently placed in a position entirely free from political influence of any Western Power. It is not hazarding too much to say that complete independence can be achieved, now that the organization has been able to raise funds for itself, and it is absolutely free to act according to its own will.

The papers and discussions confirmed once again that the activities of the Confederation are extra-political and it is only concerned with the cultural problems and problems of the youth in particular—of the East, and it never ignores the great importance of co-operating with the new spirit of the youth in the West.

TRAINING INDIANS FOR MILITARY CAREERS *

III CADETS AT WORK AND AT PLAY

By Sr NIHAL SINGH

(Illustrated with photographs by the Author)

I

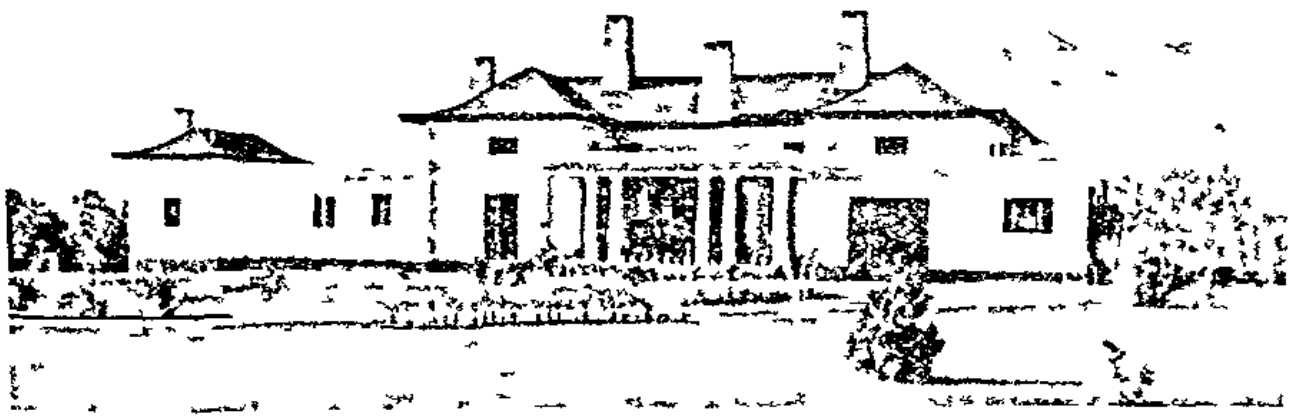
NEARLY forty years have gone by since I learnt to eat with a knife and fork I still have a vivid recollection of the awkwardness of my early essays at mastering this alien art.

The meat seemed, at first, proof against being cut. As I hacked at it, it danced all over the plate Each bit appeared to be endowed with some demoniac form of energy when I tried to pursue it with the fork. When I finally managed to capture a vagrant piece and endeavoured to convey it to my mouth, it was overcome with attraction for my shirt front, beneath which my breast was palpitating with nervousness

Some years later, while living upon the outskirts of China, I was initiated into another mystic gastronomic rite—eating with thin, long, ivory sticks—"chop-sticks," as they are called. The difficulties involved in the process were far greater than in the other case.

By then I had seen something of the world and no longer stood in awe of it. Instead of feeling a sense of misgiving and self-consciousness, I, therefore, actually enjoyed making the attempt behind which there was not the element of compulsion that, I felt, there had been in the former instance

Nor did I desist until I had become so adept that I could with ease and rapidity ply these implements in the manner regarded as genteel by Chinese (and Japanese) of quality In time, I became so proud of my dexterity that I used to delight my friends in a Chinese restaurant, at first, in Chicago and later in Piccadilly (London) by picking up with "chop-sticks" boiled rice grain by grain, and conveying it, uncrushed, from the bowl in which it was served, according to the convention, to the mouth.



A typical house occupied by an officer at the Academy

II

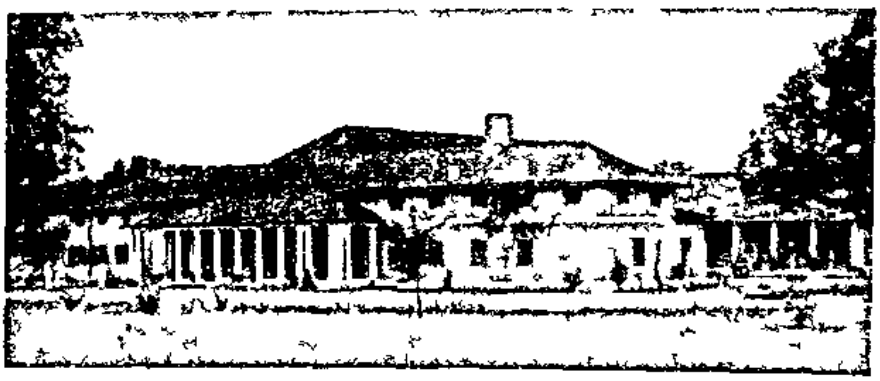
I have been reminded of these experiences of mine by the travail of our young men who enter the Indian Military Academy at Dehra Dun without having had the opportunity of handling a knife and fork at the table Such is particularly the case with many of the gentlemen-cadets who come from the army—I am not, of course, referring to those who find the army merely a convenient stepping-stone to the institution, as some unquestionably do Their trials, fortunately do not last long, however

There is at the Academy, transition in more

* The first article in this series appeared in the *Modern Review* for August and the second article in the issue for September, 1935.

than the mode of eating Some of the viands served in the mess differ from those the gentlemen cadets were in the habit of partaking of in their homes and even in the hostels attached to the colleges from which they proceed there Nor is the way of cooking the food quite the same, though, I understand, some Indian dishes are also served at some of the meals

It must take the cadets some time to acquire the taste to relish some of the fare set before them delicious as that fare might taste to palates educated up to it I have known of many Europeans and Americans who found the English style of cooking flat How much more so must this be the case with young men brought up on Indian cookery which certainly does not err on the side of flatness, whatever else it may or may not do



The Mess at the Indian Military Academy Dehra Dun U P

I have heard of raw gentlemen-cadets brought up in the rural *side* who thought nothing of putting a big lump of butter in their tea. They must have been Punjabis—and probably felt that by doing so they were having *dudh ghee* (milk and clarified butter)

I heard an amusing story about a newcomer who sat, by chance, at his first breakfast in the mess next to a cadet of a facetious turn of mind Never having seen oatmeal porridge in his life before, he turned to his neighbour and asked him whether it was to be eaten with sugar or salt. He was advised to try it with salt, pepper, a dash of Worcester sauce and a dab of mustard It will take him long to forget the taste of the mess thus concocted

III

Eating at the Academy is something of a ritual, as, indeed it is in the regimental or *brigade mess*. It looks to me—a civilian and proud of being one—as a sort of sybaritic rite.

I am told, however, that the men who devote *their life to arms* at least those of British blood look upon eating in common as a means of promoting *esprit de corps* It must, for that reason, be, I fancy, of special utility in a country where personal aspiration and political ambition, masquerading as religious fervour, often set by their ears even *(supposedly) educated men and* where there still exist persons learned in the English lore who talk of "untouchability" as being God-ordained—no doubt because they themselves are not compelled to grovel at the foot of the social ladder

But why English food in an Indian cadet mess as regular, every day fare? I advisedly use the word English and not European

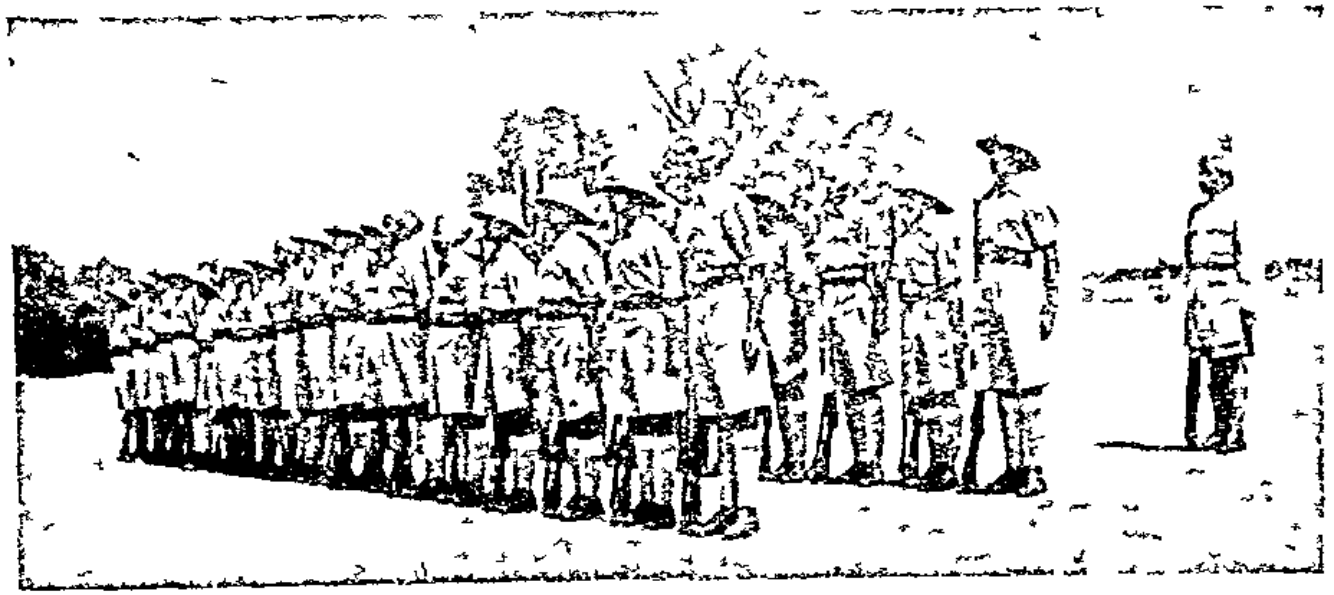
Barring a few domiciled Europeans and Anglo-Indians the young men at the Academy *are Indians Those of them who are so fortunate* as to win their spurs will enter the Indian (and not the British) Army and will, normally spend *their lives in India Unless I am mistaken, the* kind of commission that they will receive will not entitle them to command a British unit, except in special circumstances They will, moreover, receive emoluments adjudged (by non Indians) to be adequate for Indians to maintain themselves as gentlemen—a scale appreciably lower than that applicable rank for rank, to fellow officers of non Asiatic origin and domicile also serving in the Indian Army

The significance of these circumstances is not, I am afraid, being grasped—or, at least fully grasped Otherwise conditions would not have been created that tend to habituate young Indians to relatively expensive non Indian ways The emphasis laid at the Academy upon the consumption of English food, even though interlarded with Indian dishes, seems to me to be misplaced as, indeed is the stress upon the spoken and written English, of which I wrote in an earlier article.

IV

Since in this matter what should be an obvious fact has been missed altogether, I must take the occasion to point out that between the mode of cooking food that has grown up in one land in a northern zone, and efficiency at soldiering in another land in the tropics, there does not—and cannot—exist a mystic, indissoluble link Otherwise armies maintained in many an Asiatic country would be doomed to perpetual inefficiency

I recall 'breaking bread' in Japan, with Japanese officers They—and I—ate, from small bowls Japanese rice with a little boiled sea weed and tiny pieces of fish dipped in a salt (soya bean) sauce Instead of knives and forks we used chop sticks, made of bamboo, if I remember aright. I drank unsweetened tea without milk or cream (or lemon)—boiling water being just poured on and off the tea leaves and not permitted to stand and draw In addition to this beverage they probably would have had *sake*, a



When at drill, it is impossible to tell a competition wallah from an army cadet

kind of beer made from rice, drinking it from equally diminutive bowls, had I—a teetotaller—not been there

Were these Japanese officers the less brave because they *did not* eat *English (or European)* food, or with the type of cutlery approved by Europe?

Quite the contrary Only a little while before these men had directed some of the troops that hurled the Russian bear back to the region from whence he had, with ravening mouth come prowling down to the verge of the yellow sea *My first visit to the Daybreak Empire occurred*, I may add, shortly after the cessation of the Russo-Japanese war

V

India is a poor country and, unless I am gravely mistaken, is likely to remain poor for many decades to come There is, therefore, all *the greater need to exercise caution against lifting* young Indians out of the pattern of their Indian surroundings

The roots of many of the cadets lie in the villages. They had best be left there as undisturbed as possible Therein really lies the weal of the officers-to-be (and later of the officers) as well as the weal of Mother India.

I, for one (who has had the *opportunity of* seeing something of the great nations in their native habitats strewn about both hemispheres), *refuse to admit the undeniable nature of the* necessity to model the nucleus of (what I hope is) the Indian Dominion army wholly, or even largely, upon the British army pattern To adopt a system wholesale or, at best, with slight modifications is, no doubt, easy, while to evolve a new scheme means the killing of much brain tissue—means not only much thinking (out of the intellectual rut) but also a great deal of experimentation

Owing to harrowing poverty, backwardness of communications, paucity of schools conducted *on the right lines and jealously*, the cohesive forces have not acquired the strength they might have and life among us does not possess quite the unity of pattern that one would wish. There are, for instance, local variations in cooking in parts of India, even when one lies next the other

In this matter our Motherland is not peculiar Such variations existed, not so very long ago, *and, in fact, continue to exist in self governing*, progressive Britain (a pocket handkerchief of a country compared with our India)

It should, however, be not beyond the wit of men who consider themselves resourceful, to devise a dietary that would be suitable for Indians gathered from all points of the land than one radically divorced from all the Indian modes *of cuisine. The difficulty should not be insuperable*, at least at the moment, when, properly speaking northern or rather north western India is virtually in possession of the Academy

Care must be exercised, let me note in no uncertain terms, to prevent the cadets from acquiring the "superiority complex" that would make them regard persons who do not eat with *knife and fork as barbarians Most of those* near and dear to them would, otherwise, be labelled by them as semi savages

The penchant to delight in looking at life through non Indian open eye-glasses already exists, I fear, and must be discouraged whenever it manifests itself obtrusively The young Indians who serve on the mess committee of the Academy should be induced to pool their intellectual resources to devise a menu approximating much more closely to the Indian dietary—and,

what is even more important, to the middle class pocket.

VI

There is one more point in this connection upon which stress needs to be laid India has its age-long traditions of non flesh dietary Any cadet at the Academy (paid for out of the taxes eked out mostly by vegetarians) should be able to partake of vegetarian food should he so wish, and the selection of vegetarian food available to him should be both wide and substantial, to make possible for him to maintain his health, and at the same time, to enjoy his meals

Any young man who is already habituated to or any one who wishes to adopt the meat diet should, of course, be permitted to please himself but not in the belief that hidden far below the surface, there is a constant relationship between feeding on the dead bodies of our four footed brethren and fighting efficiency I have known many persons who adhered to vegetarianism and yet were valiant soldiers

The authorities I understand, do not permit either beef or pork to be served in the (Cadet) mess This matter should, therefore, be easy to arrange It does not appear to have been attended to*

VII

Life at the Indian Military Academy is not a matter of "roses, roses all the way" It is strenuous No question about that

The day begins early The rising bugle sounds at 5-15 in the morning in summer and half an hour later in winter It ends at 22 o'clock —or at 10 P M as we civilians would call it 10-30 P M during the cold weather

Excepting the brief intervals for washing up, partaking of meals and the like, the hours between *reveille* and the putting out of lights are filled with hard work of one kind or another Physical training in which I include sports (which are compulsory) occupy a good deal of the time The quiet periods,' as they are officially labelled are devoted to study at least by the cadets who are anxious to get on

The first important item in the day's routine, is the parade, held, at 6-30 A M, in the extensive concreted ground in front of the main building known as the Chetwode Hall, after the Commander-in Chief Sir Philip Chetwode, who, I *am told* has exhibited keen interest in the Academy almost from the moment he assumed the duties of his office All young men, except those on the sick list or specially excused, must be present.

The cadets are formed into four companies—"A," 'B,' 'C," and "D" Each is under the command of one or another of the officer instructors

All the five terms are represented in each company That arrangement is of special utility to the newcomers, who, by imitating their seniors, fall much more easily into the stride than they otherwise would

Woe betide any cadet whose appearance at the parade does not conform to the standard of military smartness exacted by the Adjutant, (Captain I F S McLaren, 1st Battalion, Black Watch) who is specially responsible to the commandant for drill and discipline No blemish seems to escape his eagle eye. The slightest spot of tarnish on a brass button or the tiniest rip or tear in a uniform, or the least deviation from the correct poise of the body while in motion or at attention, will result in a sharp reprimand

If the offence is repeated, punishment is meted out to the erring cadet, be he a Raja's or a peasant's son He may be penalized by having to undergo another drill, or be awarded 'C. B' (confinement to barracks)—or in extreme cases, may be ordered to report to the Commandant, who would no doubt put him 'on the mat," as the phrase goes

VIII

My information gathered from various sources, is that in these matters the requirements at the Academy are of the stiffest This is as it should be. *If* the Indians who, in due course, are to command increasingly larger units of men, themselves lack the soldierly bearing and (what is even more important) discipline, the prospects before India cannot be bright.

I must say however, that I have great sympathy for the young men who have to be broken into this strict routine Some of them have never before in their lives been subjected to discipline of any description I was told of a 'mother's darling' who shed hot bitter tears when for some fault of omission or commission, he was given his first "C B"

The early weeks must, no doubt, be a time of trial and tribulation They, however have themselves chosen the military career and must put up with the 'rules of the game"

Brigadier Collins, the various Company Commanders and the Adjutant, particularly the last-named officer deserve to be congratulated on the high standard in respect of drill and discipline they have insisted upon from the very start of the operations at the Academy

In a speech delivered on the occasion of the Commander in Chief's first formal visit to the Academy on December 10, 1932, when that institution had been in operation for about two

* A military friend (not an Indian) whom I consulted upon this point was definitely of the opinion that vegetarianism was a perfectly satisfactory form of sustaining life He was afraid however that it would create difficulties in time of war *unless* all officers were vegetarians In the latter case supply would be thought be as easy as when all officers were meat eaters



Apparently an easy exercise but not so when you try it

months, the Commandant stated that his "aim, in this first and critical term" had been "to lay the foundations of a spirit of high endeavour, discipline and unity which later" would "become embodied in a tradition"

Sir Philip Chetwode expressed himself as greatly pleased with the performance of the cadets on the parade ground They received his Excellency with a "General Salute" and, after inspection, marched past him in line and in fours, formed up facing the saluting base while the head of the Army in India presented the insignia of the M B E to Sergeant-Major Instructor Crofts, of the Army Physical Training Staff, and the parade had concluded with cadets marching off in fours followed by the pipe band of the 2/9th Gurkha Rifles. A Burmese (Karen) cadet, Smith Dun by name, who began life in very humble circumstances and had worked his way into the Indian Army as a Naik and thence into the Academy took the parade and sat next to the Commander-in-Chief at lunch in the temporary mess

IX

It was said on that occasion that the young men who, through sheer ability had entered the Academy through the open door of competition, conducted themselves so well on the parade ground that even a military man could not tell them apart from their comrades who had been in the Army for a longer or shorter period* When, on November 18, 1931 his Excellency the Viceroy visited the institution to present to it the King George V Banner and Colours, I attended the ceremonial to see for myself if such were the case

The cadets looked smart that morning There was not a speck of tarnish on a single brass button on the khaki tunic of any one of them They bore themselves erect without being unduly stiff When they marched past, the nearest cadet only a few feet from the chair in which I sat among the spectators the pace and the swing of the arms were rhythmic

The quality of the training was even more noticeable when they stood at attention during the few minutes prior to the beginning of the ceremony and during the intervals between the various salutes and other items of the programme The sun mercilessly shot its shafts upon their faces but the temptation to scratch their cheeks and noses which must have been almost maddening, was resisted to an extent that seemed remarkable to me.

I have witnessed similar parades in other quarters of the globe Nowhere have I, however, seen better discipline in this respect than at Dehra Dun on November 18 1931

Yet only a small percentage of the cadets who participated in the ceremonial could be regarded as anything like the finished product of the Military Academy If there were among them some who had been there from the day it began functioning and were almost ready to sit for their final examination* there were others who had but recently entered the institution

* A writer believed to be a soldier of distinction had written in public print "Even a practised Panjabi eye could not have picked out an 'A' (Army) cadet from a competition wallah on parade after two months training" *The Statesman* (Calcutta), December 13 1932.

* Twenty nine cadets sat for the final examination in December 1931 held by external examiners sent out by Army Headquarters All passed and received their commissions signed by his Excellency the Viceroy on behalf of his Majesty the King Emperor Two of them who had elected to serve in the engineers were sent to the Thompson College of

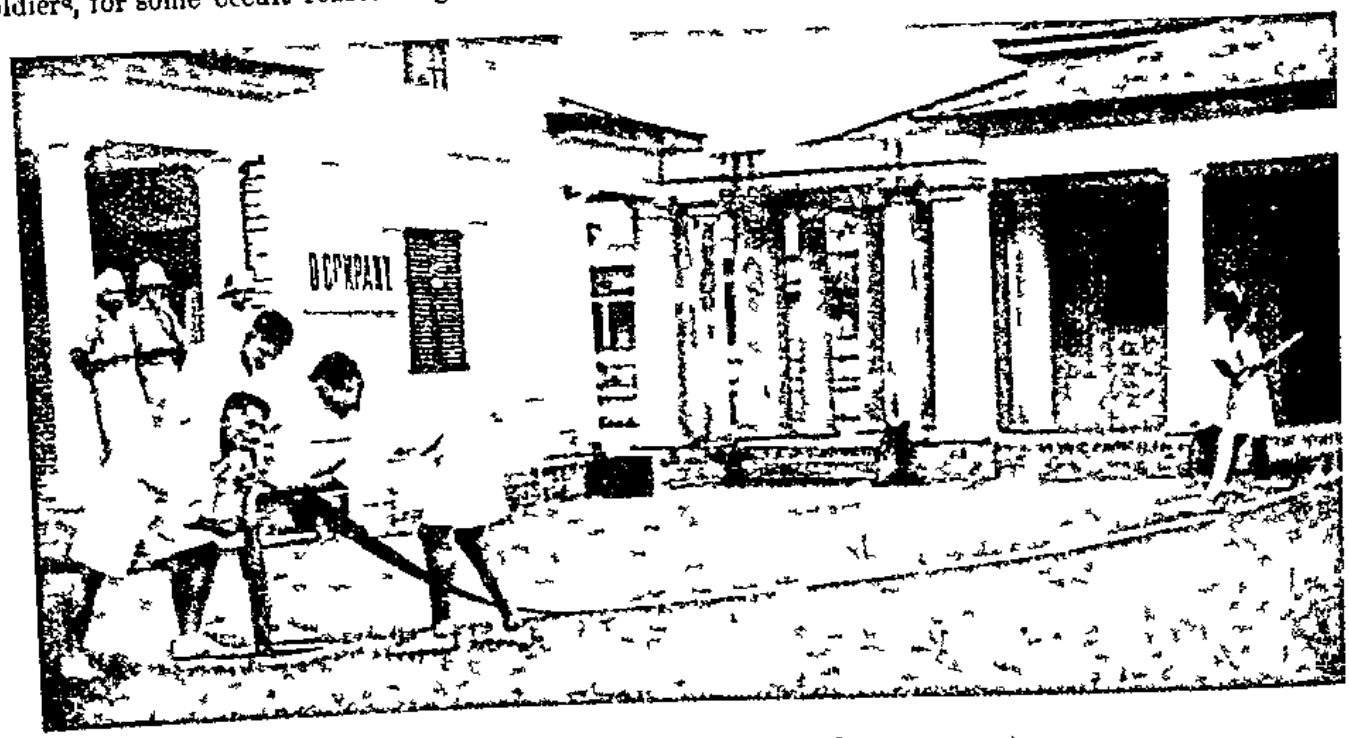
I tried my hardest to pick out these "competition wallahs" from the other cadets, particularly from those who had already served as a cog in the military machine. Try as I might, I could not tell one 'class' of a cadet from another as they stood at attention or when they marched past.

Distrustful of my own opinion in a technical military matter, I consulted men who could speak with authority and was gratified to learn that my observation had not been faulty. Such differences as could be detected were that a few of the cadets being Sikhs were bewhiskered and had their heads swathed in turbans, whereas others wore caps and were clean shaven except for the suggestion of a moustache on the upper lip that soldiers, for some occult reason, regard as smart.

very high in the heavens. The cadets dress sensibly for the purpose—in thin white singlets and twill or duck shorts. The Sikhs leave uncovered their long hair, coiled up near the crown, except for a bit of white cloth pinned over the knot (Jura).

The standards to which the young Indians must measure up in this respect are high. I am told in fact, that the gentlemen-cadets at (the Royal Military College at) Sandhurst are not put through as many of the 'P. T. tables" as are young men at Dehra Dun.

Through the Commandant's courtesy I have witnessed, on more than one occasion, cadets at these exercises in the south-east corner of the parade ground. They were, I fancy, all or nearly all seniors.



Cadets at fire drill in front of the D Company quarters

The performance that day reflected credit especially upon the 'competition wallahs' who had not been through the military mill as the army cadets had been. Many of them did not even belong to the so-called martial races, clans and castes nor had they passed through any O. T. C.* at their school or university. This is one of the most heartening signs of the times.

X

Physical training exercises are performed under the eyes of picked British N. C. O. instructors, in the morning before the sun has risen

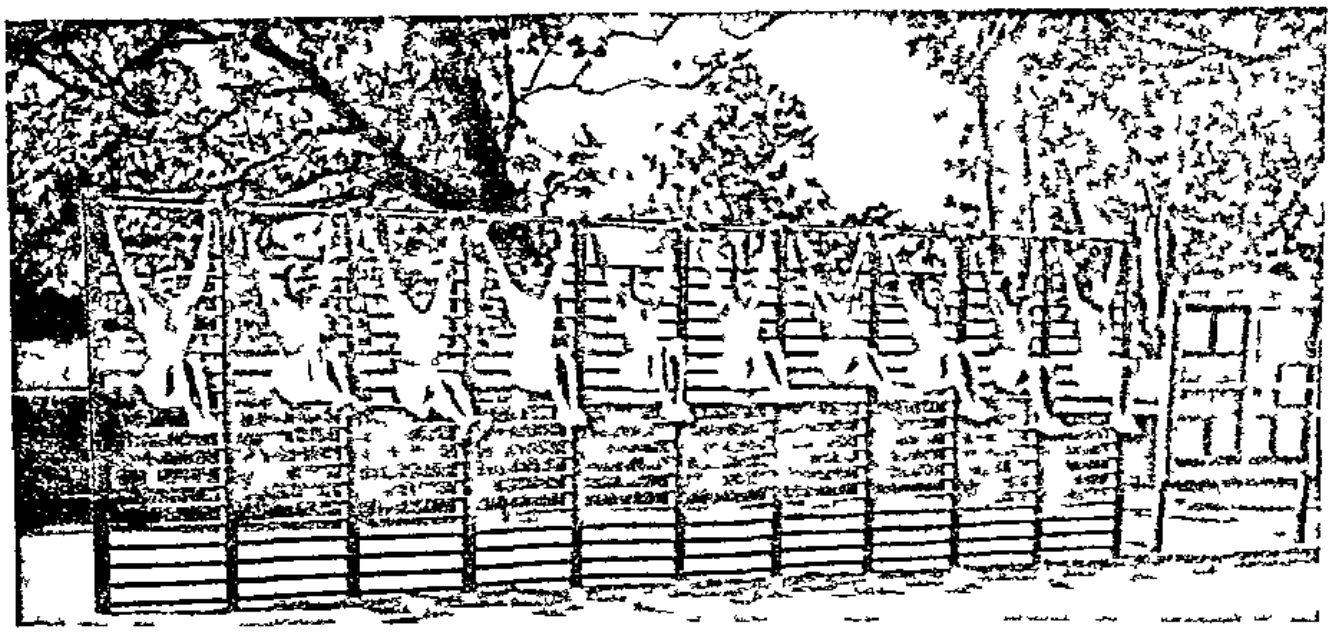
I was interested to learn that they included a fair percentage of young men who had entered the Academy through competition, and that several of them came from sections of the community that the authorities had for decades persisted in regarding as "non-martial." They went through the movements without a hitch, their bodies swaying forward or backward, lunging to one side or the other, in unison.

Some of these exercises called for considerable agility and made a great demand upon muscular strength. Such was particularly the case with 'scaling the fort'—climbing ropes hung from a high steel frame and remaining suspended, all in line and all in the same position.

The photographs reproduced with this and the earlier articles tell the tale much more strikingly than any description I could give.

Engineering, Roorkee and the remaining 27 attached to one or another British unit for practical training for a year which will end in a few weeks.

* Officers' Training Corps.



One of the most difficult P T exercises but the cadets seemingly enjoy it

XI

The second half of the morning *e g* after breakfast, which is over by 9-30 o'clock is devoted to classes The subjects are partly academic and partly military

This is the sphere where the weaknesses inherent in the scheme upon which the Academy is based manifest themselves The cadets gathered through the Army and from the Indian States with few exceptions are educationally behind—in some cases far behind—the "competition wallahs." They need a great deal of coaching in the class room and tutorial periods in practically every branch of knowledge—elementary knowledge My opinion is—and I state it bluntly—that the deficiency in most cases is so pronounced as to be incapable of being made up during the two and a half years they in the ordinary course will spend at the Academy

So long as the two entrances to that institution are maintained, bifurcation of these elements in the class-rooms is, I am convinced, imperative. It is mere waste of time for the general run of "competition wallahs to be made to study academic subjects of a comparatively elementary description Their attention could with advantage, be centred upon higher or, in the alternative military studies.

Such an arrangement would, at best, be a stop-gap measure. So long as the present system survives, it will be impossible to evolve a type of officer who in addition to knowing something of the profession he has elected to enter will be an educated man in the real sense of that term.

To attain to that ideal, it would be necessary, not to impart academic instruction of the middle or high school type, as is, I fear necessary in the present circumstance. We might, for instance, copy the practice obtaining at the Royal Military College at Kingston in Ontario Canada, where teaching (in many cases by civilian professors) is of such a high grade that Canadian universities and other institutions treat a diploma from that college as the equivalent of a third year course or even the B A degree *

Not too much stress can be laid upon this point Some of the young men admitted into the Academy are likely to disappoint their military examiners and be themselves disappointed Unless, therefore the system of education there is of a sufficiently high order they will find it difficult to obtain training in some other profession and their life might easily become blasted

XII

The teaching of English—especially as it is spoken and written by the military—receives considerable attention at the Academy Some of the time and energy devoted to this language could in my judgment, be profitably diverted to other subjects of much more vital importance—the social sciences, economics civics, psychology and the like.

Great emphasis is also laid upon "Empire study I expected that this would be the case at an institution created and conducted not by Indians for themselves but by Britons for them. Nor can anything but good result from such a study, provided it is made intelligently and at the feet of men with wide knowledge and liberal instincts

I lay special emphasis upon the latter phrase

* Refer to the Author's article Canada's Way of Training Army Officers in the *Modern Review* for July, 1935

If such instincts are lacking, the insistence upon such a study can only lead to the introduction through a back door, of politics into the Academy and politics of a narrow and even jingoistic kind (And politics of all kinds should, in my judgment, be severelly excluded from such an institution) I hope, therefore, that Empire study is entrusted to officer instructors with wide sympathies and knowledge preferably knowledge gained through residence in some portion or portions of *Britain overseas not* governed from London



The four cadet under officers They all are in their last term

There is one suggestion that I should like to make in this connection The expansion of England (I use that term instead of the United Kingdom for historically the expansion began prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are tongue-tied can be eloquent. Expansion in terms of territory is, however by no means the most significant fact about the British Empire.

The transmutation of a part of that Empire *into the Commonwealth of Nations* (I *omit the* usual prefix 'British' for the Irish Free State, Canada and South Africa are not exactly, or at least wholly, British) is a development of the greatest significance The creation of Dominions that are in no way subordinate to Britain in any aspect of their domestic or foreign affairs and *whose association with Britain* (*not* even the mother-country of them all) is entirely free in character constitutes a landmark in human evolution

Of this phase little is known in India—and even in England or in Britain outside a limited intellectual circle. Since, however, the concept of our country having a Dominion Army has found expression in at least one publication *issued under the authority of the Government* of India* and more recently statements have been made—*haltingly*—by responsible British statesmen that they were directing India however slowly, towards the Dominion goal it is but meet and proper that the young Indians at the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development

I have another suggestion to make in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country Instruction in Indian citizenship or if a wider subject be preferred) civics should be imparted by competent instructors, preferably civilians The need for such studies is so obvious that I shall not labour the point.

I may however, express the hope that means may be found to teach Hindustani which despite the so-called Skeen Committee's recommendations, has been left out of the Military Academy *syllabus This omission needs to be made good*—and at the earliest moment.

Some of the time now devoted to the cultivation of English might be easily utilized for those purposes.

(To be concluded next month.)

* *See reference to this point in the first article* of this series on p 190 of the *Modern Review* for August 1935

THE LEAGUE OF NATIONS

A Critical Estimate of Its Present Position and Future Prospects

By S G WARTY, M A
Secretary, Indian Institute of Political Science, Bombay

THE League of Nations is hardly fifteen years old, and when it was established, an unlimited bright future had appeared to be opening before it, but recent events have so violently shaken it that it is no wonder that the generality of people look upon it as broken and dying What then is the real position of the League of Nations at the present day? It is proposed in this article to attempt a dispassionate estimate of its position and to discuss its future prospects

We must disabuse our mind of the impression that the League is quite an unprecedented thing in the world and that there was nothing like it in the past. Leaving aside the secondary activities of the League, and confining our attention to its primary object, namely, the prevention of war, we find that just as the League came to be formed after the Great War in this century, so in the beginning of the nineteenth century soon after the Napoleonic wars, serious attempts were made to establish an organized system of conducting international affairs with a view to the avoidance of war, in which the British statesman Castlereagh took a prominent part His idea was to substitute for the chaotic methods of the past, a system of diplomacy by conference, and he provided his "Conference of Ambassadors" with an organized plan of work and with a Secretariat. These preliminary efforts culminated later in the century into what was known as the European Concert, which proved on many occasions to be an effective instrument for the joint settlement of the Balkan problems and for the maintenance of European peace But ultimately it failed completely, because it never had in it the seeds of life Not only did its members differ fundamentally on all the greater issues of international politics, but even the pressure of a general democratic will for peace was lacking

If for the same reasons or for any other, the League of Nations also fails completely, there would be nothing unnatural in it, nor need we be afraid that a great disaster would befall the world, as if the world is not already in a precarious condition The League may go the way of its predecessors if the seeds of life are lacking There is a saying among the Hindus that when a friend or relation dies and his body is carried to the burning ground, the men who accompany the dead body, experience what is called the "Smashan Vairagya," a recoil from worldliness for the time being, but they soon get over it when they return home In the same manner, countries and nations at war with one another, when they have sufficiently exhausted themselves by mutual destruction, come to experience the "Smashan-Vairagya" of the Hindus, feel for the time being that they should never have suffered from the madness of war, but soon after, get over that feeling of repentance and become sinners again

It is perfectly legitimate to argue that if the League of Nations has done everything else but has not been able to prevent war or the race for armaments which inevitably ends in war, it is a complete failure When you have set out for a tiger hunt, but have only been able to shoot a hare, you cannot call your venture a success Is the world in a better position today in regard to the maintenance of peace than in the pre-war period, after fifteen years of the League's existence? What do we see all round? The world is re-arming itself, though they are making a scape goat of Germany While Germany is suffering from an inferiority complex, the other Powers, namely, England, France, Italy and Russia are suffering from the fear complex Germany might well complain that she is being encircled by the countries which have entered into a pact for the so-called collective security, and there will be nothing surprising if Germany,

Japan and Austria are brought closer together as a result of the diplomatic manœuvres of England and France If some such situation develops, can we with any justification say that it is different from the pre-war system of the balance of power, which brought about the Great War?

The removal of the inferiority complex from Germany is essential to future peace, and her complete equality of status with her fellows should have been frankly, freely and unreservedly recognized long ago in practice Nearly six months ago, General Smuts had given a strong warning that "if this was not done by agreement, it may soon come of itself" Well, the warning remained unheeded, and Germany's equality of status has come of itself General Smuts held out another warning also, which may still be heeded while there is time He held and I think very rightly, that the arming and drilling and preparing that was going on in Germany, were no more than the workings of an inferiority complex, that it was not real militarism but only military hope, and he further observed

> To tell me that the German people realy desire war and are deliberately preparing for it is asking me to believe that they are madder than any people today could possibly be Let us stop this senseless war talk the mischievous tendency of which is to translate itself into fact sooner or later

It appears that if the new conscription in Germany is driving England, France, Italy and Russia into a fearfully nervous attitude, war cannot be far behind It will come, not because Germany wills it, but because the others by their fear complex will rouse the war spirit. Plague, as we know, is an epidemic which takes a great toll of life We read it in a fairy story, that a friend of Mr Plague asked him why he was so cruel "Not in the least," replied Mr Plague, "I really attack only a few The generality of the people who die of Plague, invite the attack by mere nervousness and fear" When you persistently cry "Wolf, Wolf," you create a position which cannot fail to bring in the actual wolf

How does the present world position stand as compared with that in the period immediately preceding the war? That it has not improved is certain, that it has worsened is probably true In these circumstances, on what grounds can the League justify its existence? So far as the major issues of world politics are concerned, its futility is clearly established One may justifiably ask, are we progressing towards internationalism or nationalism? France still retains its vindictive mood as regards Germany Japan has already swallowed Manchuria by faithfully copying and improving upon previous imperialistic methods Italy is steadily carrying on its aggressive policy and its latest venture is to be in Abyssinia. What is more, in the philosophy of fascism, war does not come in for condemnation but for praise

A number of causes and incidents have conspired almost from the very start to render the League impotent in the sphere of international relations The first blow was dealt to it at its very birth, by the refusal of the United States of America to enter the League. Secondly, the League has been practically a League of victors. Thirdly, though it is called a League of Nations, it is no better than a gathering of delegations from a number of Governments who have entered into mutual obligations of the same order as they were accustomed to impose by treaty, long before the League came into being Moreover, for vital decisions in matters of policy, unanimity is necessary, and even when unanimity is attained, the decisions are of the nature of recommendations only, which require ratification by the individual member States. Sanctions there are, but only in name, for they are so hedged round with restrictions, and are so ambiguously worded that they are extremely difficult of interpretation And lastly any member State can withdraw by two years' notice Thus, taking all things together, it has been rightly asserted that the League of Nations has less power than all the Confederations known to history, even those where the social bond was weakest.

It is no answer to this proposition that the League could not afford to go further than its constituents If the constituent countries are not sufficiently international in their outlook, then let us frankly admit that the prevention of war which is declared to be the prime object of the League is a mere pretence One might grant that at the start of the League when the wounds were yet to be healed, the relations between the States could not but be in a

strained condition and closer agreements were difficult, but surely with the passage of time, old wrongs must have come to be forgotten and improved relations must have come to exist But nothing of the kind has happened On the other hand, nationalism has come to be pursued with a greater zeal and persistence, and economic and armament conferences have brought no result. What is worse, even the most thoughtful minds in every country, whose outlook used to be world wide and humanitarian, have of late been thinking in terms of nationalism alone, so much so that a writer in the latest issue of the *Hibbert Journal* characterizes this as the 'Treachery of the Intellectuals'

Apart from the defective provisions of the Covenant, the manner in which the member States have conducted themselves toward the League from the first years of its existence has not been sincere It appears as if each of the Great Powers is there to gain its own selfish ends under the mask of internationalism Not one of them has made any sincere endeavour to add to the prestige of the League by referring to its consideration the more important issues of its politics We in India are naturally influenced in our views regarding the League by the attitude of the British Government toward the League, and let us therefore take it to illustrate our point Sir Norman Angell has pointed out that British policy has all along been to keep the League impotent Nay he even mentions the fact that while Japan's swallowing of Manchuria has been wholly condemned by the League of Nations, the Federation of British industries has sent a mission to Japan to seek orders and to discuss a British loan to that country for the development of Manchukuo and the recognition of the State

Similarly, the dispute between Ireland and Great Britain on the question of the Land Annuities was one of great importance, a major issue, and could well have been referred to the arbitration by the League machinery, whereby the prestige of the League would have been enhanced In the case of India also, fundamental differences have existed between India's view of her rights and the British view of her due, and Britain being a party to the dispute cannot in equity be the proper judge to decide This was also a case for the decision of which the League machinery should have been put into operation Let us remind ourselves of the fact that President Wilson in 1917 enunciated *the first principle of future peace as follows*

> 'That no nation should seek to extend its polity over any other nation or people but that every people should be left free to determine its own polity its own way of development unhindered unthreatened unafraid the little along with the great and powerful'

This was the principle of self-determination and India has been denied that right, though she was admitted into the League on the clear understanding that she would soon get self governing powers As an alternative, India could at least have been governed as a mandated territory, in which case the League would have taken some interest in her administration But to the British Government even such major issues were matters of mere domestic concern Even in the decision in regard to the communal adjustment known as the Communal Award, the British Government refused to be guided by the principles laid down for the minorities by the League of Nations

I can refer here to another circumstance as well We know that one important reason why the United States refused to enter the League was its irreconcilable opposition to that part of the Covenant by which members were to protect one another, in case of seizure of territories The United States interpreted this to mean that subject countries would thereby be deprived of their inherent right to fight for their independence and in case of fight, would be opposed by the whole force of the League If this interpretation is correct—I hope it is not correct—then it amounts to this that any subject country—say, Cambodia or Java—in case she is driven to extremity by the bankruptcy of imperialistic statesmanship—a circumstance which I admit is only hypothetical, may be thwarted of her legitimate aspirations by the combined force of all the member States of the League

I am not concerned with partisan politics here, and I am not writing this from a political motive I state the facts as they appear to me after a great deal of study and thought. I know there was Locarno, but one swallow

does not make a summer, and possibly these Locarno treaties will be buried alive in the present crisis Nor do I make light of the work of the Permanent Court of International Justice, but on the whole, it has dealt with matters of trivial importance from the international point of view and withal its decisions are unenforceable

Let us at the same time frankly recognize that the secondary activities of the League such as the Labour Organization, Control of Drug Traffic, etc., have succeeded immensely and have rightly received the strong impress of *internationalism* Can we declare the League a useful body internationally, because of the success of its secondary activities? We know there are certain industries which are not profitable in themselves but become a paying proposition by reason of their by products It is also a debatable point whether these secondary activities can be separated from the League as such and carried on independently of it. But it is a question whether the League as such can be scrapped so long as it is responsible for the administration and supervision of mandated territories

Anyway, to restore the prestige of the League, not only should it be strengthened and the Covenant recast on the lines of a World Federation, but the member States, especially the Great Powers, must be prepared to undergo sacrifices for its sake, refer the more important issues to its consideration and learn to abide by its decisions You cannot expect others to respect a mother whom you yourself do not respect. Meanwhile, the League of Nations and its branches throughout the world must help to create the international habit of mind among all the peoples of the world In his latest volume, 'The Preface to Peace,' Sir Norman Angell has lucidly brought out the fact that the generality of the people of the world, otherwise very peace loving, are ignorant of the implications of the policies of their Governments and are *unwilling instruments of war I think the* League of Nations would do well to take the people into its confidence, frankly admit its failures and ask for public sympathy It can best hope to survive and to be useful to the spread for internationalism not by broadcasting and magnifying its little successes which if magnified would only excite ridicule and make it suspect in the eyes of the public, but by emphasizing its own failures and their causes without hesitation Its educative work should not be propaganda but should be on the lines adopted by the Carnegie Endowment Trust for International Conciliation in the United States Thereby the mere sweeping condemnation will be kept under check and a sensible critical attitude would develop which I should think to be the beginning of wisdom and from which the League may hope to get some sustenance

FOREIGN PERIODICALS

Universal Education in Shanghai

When Bengal is faced with a scheme of education, there has been started in Shanghai a "drive against illiteracy" *The People's Tribune* (August, 1935) writes:

The beginning of free universal education in China has been made with the opening of 220 mass educational schools throughout the Municipality of Greater Shanghai on July 1 This is one of the most genuinely revolutionary innovations which have been made in China 430 000 illiterates in Shanghai are to be taught how to read and write,—a privilege heretofore available, in the main, only to those children with parents or patrons who could pay for it For education in China, as *in the West until recent times*, has been in the main a private enterprise to which the Government has at times contributed but which has never been given freely to the people on any considerable scale On a small scale indeed there has been some free education by religious institutions—Buddhist, Taoist, Moslem, Christian, and others—for obvious purposes, but even this has never touched *more than a small minority* of the Chinese population.

The old system collapsed with the decline of the Manchu Empire, but *education has remained in large* part a private enterprise Whether Government or private, however it has rarely been free Educational opportunities were for the children of those who could pay for it. Though free and universal education was put forward as one of the aims of the Chinese Revolution, and though the number of schools has greatly increased since the overthrow of the Empire, the actual facilities for free education have been very limited

The opening of 220 schools for mass education in Shanghai, therefore, is a most radical innovation Education is no longer to be the privilege of the more prosperous members of society, but is to be free to all Instead of being a private enterprise, paid for by *fees (often supplemented* by official or other contributions), elementary education is to be a public enterprise, paid for by the State out of its revenues and available to all of its citizens This placing of education on a socialist basis is as yet only on a small scale here, as compared with the general communization of education in most Western countries, but the start is a most significant one for China, the classic land of private enterprise

This present move is only a beginning but it is a great beginning. Throughout the Chinese areas of Shanghai, the greatest city of China, illiteracy will soon be stamped out,—among a population the majority of which is now unable to read and write All illiterates of teachable age are being enrolled, with time schedules arranged so as not to interfere with the various occupations of the students Instead of payment for education, there will be fines assessed (ranging from 20 cents to five dollars) for failure to attend classes 6 classes of 50 minutes per class per day, accommodating 300 students, will provide for 66 000 persons A term lasts two months at the end of which the students will know over 600 basic and most commonly-used Chinese characters,—a solid basis for further study In a year, some 400 000 students will have passed through this elementary course

It is of vital importance of course, that the elementary education so gained be carried further 600 characters are of little value for ordinary reading, but some simple yet interesting reading matter can be specially prepared with this limited vocabulary, and we trust the educational authorities have fully provided for this Furthermore with 600 characters as a basis, supplemented by the Chinese phonetic alphabet, self-educational primers can carry the student on to a fuller knowledge of reading and writing The educational authorities of course are fully aware of the futility of teaching characters which will be promptly forgotten if not used—and the best insurance against this is the provision of special reading matter which will be both interesting and instructive

The foreign concessions of Shanghai are taking no part in the present drive against illiteracy The schools of the Shanghai Municipal Council and the French Municipal Council remain institutions with fees (much higher than in Chinese schools) which exclude the poorer Chinese altogether The only privilege of the Chinese is to pay 14 per cent of their rentals to the foreign municipalities—a total of municipal rates far higher than in the areas of Shanghai under Chinese administrations The children of the ordinary "man in the street" will have no educational advantages in *exchange for the taxes paid in the foreign concessions*

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How one may become an Editor?

The Catholic World (August, 1935) discusses the question and says:

There is a story about a great preacher whose friends begged leave to print his sermons. "*On one condition*" he answered, 'you must print me with them' There's the rub! How to get on paper the man of flesh and blood, bone and sinew, passions, prejudices, and the whole congeries of qualities that we call his 'personality' or his 'individuality' "*Le style c'est l'homme*," said Buffon, and if the man cannot perform the magic of placing himself in and under and between the lines so that he leaps out at you when you read, what business has he with journalism?

It is rare to find a man so versatile that he can express himself equally well in two or three different mediums. Of course there was Michelangelo, who could write you a sonnet, or paint you a picture (though he despised painting as a woman's vocation) or carve you a statue or build you a dome And there was Leonardo who could do all those things and also dig a canal and invent a *flying machine* But such myriad-minded multitalented geniuses come only once in about five or six centuries

There are others who, as we say, have the stuff in

them but can't get it out For some artificial reason they are prevented from "releasing the inhibitions' They have humanity and personality, but one or all of what I like to call the 3 P's are acting as a dam to the flow of their thought and emotion The first P is Prudence The second is Policy The third is Politeness

Again there is the obstacle the phobia, the bogey of 'disedification So long as Catholic journalists write as if all their readers were intellectually and morally immature, unprepared to know the truth except when the truth is sweet and lovely, write down to them as one speaks down to kindergartners, proceed on the obscurantist theory that our people don t know what s what or what s going on in this wicked world so long will our journalism remain wishy-washy namby-pamby, flat stale—though perhaps not un profitable

There is one more obstacle to vital personal journalism The timid tell us that we must present a 'United Front' to the world suppress our differences of opinion refrain from debate with one another sing the same song keep step and avoid above all the weakening of the morale of our forces by any manifestation of individuality If by individuality is meant peculiarities, oddity of views crotchets and prejudices, I agree But to say in general that on all matters we must take the same view and express the same opinion is to advocate the goose step regimentation, standardization, paralysis

"Tell the truth! a simple maxim and noble But one who follows it must steel himself to the consequences Truth telling is a very risky sport One had better not go into the game unless like a boxer or a football player, he is ready for hard knocks In the parlance of the day, if he dishes it out he must "take it Furthermore, one who tells or writes the truth may himself be able to speak dispassionately but he must not imagine that the world in general will weigh his arguments in the scale of reason and logic Even so bloodless a philosopher as Herbert Spencer gives warning that opinion is ultimately determined by the feelings and not by the intellect So the editor who tells the truth as he sees it must not be scandalized if he is answered with passion and prejudice He must be ready for whatever reaction may come

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Is War Incurable ?

In answering such a challenge Mr F Melvyn Lawson attempts in the *World Order* (August, 1935) 'to teach people the relationship between their daily sowing of the seeds of conflict and their periodic reaping of the bloody harvest' and lists six causes of war

No war ever was an accident Neither was it produced by the event immediately preceding its precipitation War followed in the wake of the Sarajevo tragedy, the destruction of the "Maine the Ems telegram and the annexation of Texas but the fundamental causes of the military contests subsequent to these historic happenings were built up, link by link over a long period of time The much publicized event that immediately preceded the roar of the cannon on each of these occasions was merely a natural consequence of many deep seated and underlying forces

War in short is merely a symptom of a virulent disease The real disease from which nations suffer is not the mobilization of troops and the sacrificing of men on the battlefield Such activities are only easily recognized manifestations of much more deep seated maladies The source of the real sickness lies in the philosophy, organization and practices of everyday life Our economic structures our political systems, our social attitudes, and our religious practices all contribute to the inequalities, the dishonesties the intolerances and the prejudices from which wars are born In short war is simply the inevitable outcome of current thought and action

One of the most powerful causes for war is a condition which now exists throughout the world known as international anarchy Politically speaking national governments are the supreme courts of human welfare, that is they are the highest authority for the settlement of controversial questions Internationally speaking there is no binding compelling organized control over the nations of the globe In short, there is anarchy A feeble, but gallant step was made after the World War to remedy this situation through the creation of a League of Nations The League was not a perfect structure by any means but was unquestionably a step in the right direction, for as long as there is no compelling power higher than national authority, countries will interpret every issue which has an international bearing in a selfish and provincial manner no matter what the cost Such an interpretation by each member of the family of nations can have but one answer in the long run —war

Ancient man fought over hunting grounds; modern man kills his brother over market places Present day boundary lines are only temporary They will be re drawn in blood unless some form of international organization is set up through which a change in ownership of territory may be consummated as peaceably by nations as property is transferred today from one individual to another It is true that the move to settle the Saar Valley tangle on some such basis represents an encouraging step in this direction, but the general problem of territorial friction is far from settled

The New Mercantilism is a cause for war which few people know by name but many support in practice It is a revival of some of the ideas found in the old Mercantile Theory of colonial days, and may be defined briefly as government promotion and protection of business interests abroad This cause is closely connected with various forms of economic expansion and imperialism and is responsible for gigantic 'trade wars' in the form of protective and retaliatory tariffs

The New Mercantilism is apt to operate somewhat in this fashion A business concern invests money in a sovereign foreign country Local or other outside interests in this foreign nation may oppose bitterly the progress and policies of said business corporation, and their opposition, if carried too far, will spell ruin to this concern operating in their midst The managers, or big investors in the business therefore appeal to their home government for protection, and the home government responds with a warship or two a detachment of marines or both Bitter feelings are engendered all sorts of intrigue is begun, and a localized war may be started which will soon spread beyond all control

The race for armaments goes on Under the guise of 'an army and navy consistent with national safety nations still spend billions for the instruments of war, more in fact than they spent in 1914

These (Secret Alliances) have long been a bugbear to those who have sought to keep open the highway of peace Much was heard of removing this war germ after the 1914 Armageddon But recent twists in diplomacy show that 'open covenants openly arrived at" was like "making the world safe for democracy" merely a Wilsonian verbalization It failed to make itself felt in the hearts and lives of men This forerunner of war, like all the others has continued unabated since the world made peace at Versailles Nations still are seeking security' by weaving around their potential enemies a steel ring of alliances which may be drawn tighter at a moment's warning

One of the most baffling of all causes for war to decipher, even by the best trained and informed persons, is propaganda It may be defined roughly as one-sided information disseminated by speech or press Perhaps it never can be eliminated entirely because information will always be distributed by human agencies, and it is well nigh impossible for a human being to write or speak without some form of indoctrination However, under our present system of imparting information this problem is most difficult to control

Unquestionably there are many other factors attitudes and states of mind that produce organized warfare

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National Crisis and the Question of National Unity

Mr Chang Chi-Yun says in *The People's Tribune* (August 1 1935)

The greatness of the Chinese nation lies in the fact that all the races under her flag whether major or minor, are socially and politically all treated equally The term 'Chinese race' is in ordinary usage an arbitrary cultural expression, its connotation being not necessarily limited to the narrow idea of ethnical unity Aliens who have adopted Chinese names and speak the Chinese language are also grouped as Chinese and apparently many queer Chinese names had their origin in alien races, but the Chinese people do not view them with discrimination Even the most common Chinese names, like Chang and Li, have long lost their original ethnical significance, for as far back as the Tang dynasty these names had already become so common that it was the general practice of the time to employ them in denoting imaginary persons, in very much the same way as such names as Smith and Brown are popularly used by English people In districts where the inhabitants are composed of mixed races *i.e* the Chinese and some minor race, their blood relationship is quite obscure. This is especially true in the North West, where Mohammedans are numerous, and the term, Han Hui, or "Chinese-Mohammedan is generally used in referring to these people. The fact that these minor races have not been wholly assimilated is chiefly because of religious differences For instance, the Mongolians and Tibetans believe in what is known as the Lama religion, while the faith of the Mohammedans is that of Islam, and naturally relations between them have not been so cordial as would have been the case if no such differences had existed Since very ancient times, religious tolerance in China has been proverbial; to the Chinese the idea of intellectual conflict among people because of religious differences is an utter absurdity Little wonder, then that the feelings of affinity among these minor groups for the Chinese people are as strong as their feelings of alienation are weak Therefore, so far as constituent races of China are concerned, the complicated international arrangements made by the League of Nations after the World War to safeguard the welfare of weaker races are, to the Chinese mind, superfluous gestures intended to bolster up a system which does not exist in China

In achieving the important task of racial unification of the country due attention therefore, must be given to the languages and religions of these peoples and efforts made educationally politically and socially to preserve and develop their good qualities and correct their weaknesses so that those who are naturally disposed to Sinicization may gradually become assimilated to the Chinese as did the Manchus during the days of Imperial China—a very good example of racial assimilation As medical establishments in the frontier regions are most inadequate great stress must be laid on the spread of hygiene education Next instruction in farming afforestation and mining should be given so as to facilitate the development of virgin natural resources in those regions. Equally important is the work of cultural training which for obvious reasons must not be confined to book knowledge alone If the Mohammedans and the Tibetans—who regard pilgrimages to Mecca and Lhassa as the one great aim in life—were encouraged to visit the Confucian Temple at Chu Fu, Shantung, and other historic places in China the impressions they receive on such trips will be exceedingly valuable. Marriage being the strongest social force the more intermarriages among people of different origin, especially in communities where racial groups are quite varied, the more harmonious will be their relations In the newly established province of Sikang (Eastern Tibet) for instance, the offspring of Chinese-Tibetan parents usually speak both the Chinese and native languages Clinging to native customs as they do they nevertheless show a decided tendency toward Chinese attachments, and most of them take great pride in claiming themselves to be Chinese citizens and an open admiration for things Chinese is usually shown even by those who do not claim to be Chinese.

Obviously with the combined influence of education and inter marriage difficulties of political control will be minimized and such work as the inauguration of local administration and the extension of Chinese law codes will proceed with smoothness A traditionally pre-eminent racial characteristic of the Chinese people is their spirit of fair play in dealing with inter racial problems, and under their system of group-life all peoples, whatever their origin, are treated alike Nonetheless, the success of frontier adminstration depends to a large extent on the hearty support and close co-operation of the frontier peoples In this connection it is significant to note that the Governors of such remote provinces as Ninghsia and Tsinghai are selected from among the Mohammedans —proving that political opportunities in China are open to all who show ability, without discrimination arising out of religious or racial differences The few outstanding Mohammedan personalities now in charge of important military and adminstrative offices in the North-West mostly come from the illustrious Ma family of Hochow, Kansu province That they are able to command the confidence of the Chinese people is largely due to the fact that their ancestors as able supporters of Tso Tsun Tang, the great contemporary of Tseng Kuo Fan, achieved great distinction in supressing revolt in that region in the seventies

They rendered great service to their country by boldly sinking their religious differences in order to help the Government suppress the rebellious Mohammedans whose cruelty and ruthlessness was a disgrace to civilization Their strong spirit and humanitarianism and their readiness to support any great national cause, rightfully places them well in the forefront of workers for inter-racial solidarity If such a commendable spirit is given fresh impetus and carefully fostered among our frontier peoples, foreign intimidation and bribery, however intensely resorted to, will be futile.

In short, geographic, economic and racial unification must proceed simultaneously and rapidly before real national unity for China can be attained It is only after the complete achievement of this great task that the Chinese people can be assured of real security and prosperity and see their representatives at international conferences given the dignity and respect commonly accorded to diplomats of Great Powers Further when the tempest of war sweeps across the Pacific which seems quite inevitable in view of current events—China will be prepared to weather the storm and, perhaps, by a favourable turn of events recover the territories torn from her during the last hundred years by foreign invasion and otherwise.

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Peace or War—What the people desire ?

When the common people vote for peace big men stake their fortunes in the probability of war *The Living Age* for August, 1935, reviews the situation thus:

Still another munitions expose entitled *Who's Who in Armaments* by W H Williams, has just been published by the Labour Research Department in London Among the Vickers-Armstrong stockholders it lists Prince Arthur of Connaught the Rt Hon Sir John Gilmour (Home Secretary in the MacDonald Cabinet), the Rt Hon Sir Robert Horne former Chancellor of the Exchequer, and the Venerable Archdeacon H S Phillips of Foochow The holders of airplane shares, which have enjoyed quite a flurry in recent months are almost equally impressive and include Lionel N de Rothschild, several peers and not a few members of the clergy But the shareholders in Imperial Chemical Industries whose profits reached a new record in 1934, are a veritable handbook of the British aristocracy They include directors of the Midland, Martins, Barclays and Lloyds Banks the Marquess of Lothian, Neville Chamberlain, Chancellor of the Exchequer, Earl Inchcape of shipping fame the recently divorced wife of Prince George of Greece, Sir Henry Page-Croft, a Cabinet member, and even the novelist Warwick Deeping In the case of the biggest shots, the pamphlet includes short biographical sketches A certain Commander C aven for instance, served in the Navy from 1900-1912, then with Vickers until 1914, then with the Navy until 1916 and then back to Vickers, where he has remained ever since And it is of more than passing interest to discover the Bank of England listed among the Vickers shareholders

While the select few in Great Britain stake their fortunes on the probability of war vast majority of the population shows a perverse preference for peace and even a touching faith in the League of Nations More than eleven and a half million people have participated in a nation-wide Peace Ballot,' and ten and a half million of them voted in favor of 'all-round reduction of armaments by international agreement' As many as 74 per cent of the voters endorsed taking military action against an aggressor state and 94 per cent favoured collective security by non-military measures Less than 775,000 people voted in favour of the private manufacture, of arms and this proportion did not vary even in the centres of the private-armament industry Here is the way Walter Ashley, assistance secretary of the committee that organized the poll interprets its results :—

This, then, in brief, is the meaning of this vast vote for peace an overwhelming majority of the people of this country have declared themselves, through their votes in the ballot, emphatically in favour of the League of Nations of an all-round reduction of armaments (and in particular of the abolition of naval and military aircraft), of the doing away with the private manufacture of arms, and of collective security by non military measures Further, a large majority of the people have also declared themselves in favour of collective security, even if, in the last resort, it involves recourse to combined military measures

The people have expressed their will It is for for statesmen to see that this will is put into effect

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Liberty

Mr Daniel Sargent speaks of Liberty in *The Commonweal* of August 9, 1935, as follows

There are some people who would reanimate the word by rearousing the old emotions of 1776, the indignation against tyranny which cried out: 'Give me liberty or give me death" But are there not too many other emotions abroad? The season has changed. The only thing that now can make magic the word liberty is a philosophy which shows that the thing liberty is magical And where is such a philosophy?

It is natural to seek for it among so called liberals but in truth, as philosophers, liberals have been generally believers in determinism, a belief which casts a slur at liberty It is true that many of them have been willing to die for liberty, but they have been quite unable to show why they thought it so holy John Stuart Mill wrote it down honestly that of course he did not believe in any absolute rights of man Such rights were to him founded only on utility In case people proved uneducated (as he might well have thought us), it was fitting that a 'Charlemagne or an Akbar should take away all their rights John Stuart Mill at least had his eyes on men Since then liberals have more and more kept their eyes on machines and on animals According to their philosophy man has as little right to autonomy as the ape In order to shout for liberty these latter-day liberals have had to be very illogical which has not bothered them at all But how can liberty lovers look to their cogitations for help?

To tell the truth, in order that liberty be a magic word some liberty must be inviolable, must belong to a part of us that is also inviolable, which we cannot lose, and that only thing is our personality We can lose our overcoats but not our personalities I can have my ear shaved off, or even my head, but my personality is inseparable from me What it comes to, then is that a sense of the preciousness of personality is the only thing that can restore the magic to the word liberty

It might be thought that all our fellow citizens would have a sense of the preciousness of personality for, to begin with, each one of us finds his personality

infinitely precious As a child he resents interference, as a grown man no less Who of us does not like to be autonomous? Our personality is the one thing we are content with We envy others the colour of their hair We cannot envy another his personality And besides this appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others They wish children to express themselves spontaneously

We would take off our hats to talents to riches but not to human beings simply as human beings We had cut short our common courtesies as mere formalities

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage which stayed with many even after they claimed to be no longer Christians—has dwindled and dwindled As if to hide the dwindling there has continued a respect for the bodily sufferings of others and even those of cats But the personality is something more hidden It can't be seen to suffer We can almost expect the unfit and insane to be shortly put to death for the sake of general prosperity provided they are not in their bodies forced to suffer, or seen to suffer

Individualism has received a hard blow and it will undoubtedly receive even harder but it still exists

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A Bankrupt Century

In *The Month* (August, 1935) Thomas F Woodlock' 'propo e> to sketch in outline one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century' and says.

The nineteenth century saw the population of the civilized world—the Western world—trebled and the comforts of life immensely increased for the great mass of men To borrow the jargon of our economists, it saw the 'economy of scarcity," which had ruled from the coming of man upon the earth, transformed into the 'economy of abundance. It saw, in a word the first appearance of practically every thing that differentiates the world of to day from the world of Julius Caesar—most of all the virtual abolition of time and space so far as concerns men's dealings with each other, upon which nearly everything else depends—and it saw the most remote corners of the globe explored mapped and claimed by somebody It saw man freed in large measure from the slavery of muscular effort, by having at his command the machine to slave for him In all these things it opened up for the human race a vista of 'progress" that in all the previous millennia no one had in his wildest dreams ever dared to imagine

Nor was it only in material things that the nineteenth century revolutionized the earth for man It saw him 'emancipated" from arbitrary rule by "democracy" It saw him 'educated' as never before so that illiteracy had almost disappeared It freed his tongue to talk, and it brought him the doings—and the talk—of his fellows all over the world It displayed for him the teachings of 'science, as it brought him the gifts of science, it told him that knowledge is power, and it gave him the opportunity to acquire 'knowledge' to his heart's content and invited him to use his reason' upon the knowledge it brought him

I need waste no time in recounting the visible consequences of that insolvency, for they stare one in the face Twenty or thirty millions in need of work for whom no work can be found—here is the most conspicuous world-phenomenon presented to us by our new-found 'economy of abundance, and our elaborate retinue of machine slaves The 'Parliament of Man, the Federation of the World is farther off than at any time since Europe was Europe, the war-drums are muttering in every country, and there are more battle flags to be seen unfurled than ever before in history The facilities of communication which we so ingeniously contrived by transportation, we are now feverisbly abolishing by tariffs quotas, embargoes, immigration restriction and so forth—bent on splitting up again into isolated and insulated fragments, a world so cleverly knit together by steam and electricity by trade and intellectual intercourse, as if each fragment could best thrive in complete separation I need not linger on the picture's details, which stare us in the face on every side

The first, and most fundamental, is its assertion that the purpose of life is bound up with this world and this world only

The second article in the Liberal creed follows from the first It denies dogmatic religion by rejection of all authority for truth of any kind

The third article is a profession of faith in 'development' by evolution—an 'inexorable' progress automatic and continuous as a result of man's emancipation from intellectual servitude

Finally, the fourth article is the assertion of the intellectual independence of the individual, his "right' to think for himself and repudiate any direction from his fellow man however highly placed in Church or State This is in effect a denial that God speaks to His creatures not only through conscience but also by means of His guaranteed revelation; it is an endeavour to rule the world without any reference to its Creator Man is the measure of all things, and if only he thought freely, and freely spoke his mind, truth would infallibly emerge as the result of the talk, and world peace and order would follow The great thing is to stimulate discussion so that everyone has his say, and subjects everyone else's say 'to his own independent judgment'

Let us see what has happend to the three "positive' faiths of Liberalism—'science,' "education and 'democracy

Nothing is more striking in the world of intellect than the complete *volte-face* of 'science" within a single, or at the most two generations Sixty-one years ago Professor Tyndall, in his famous Belfast address enunciated the *credo* of the materialists of his time in the following portentous words

'In matter [he said] we discern the promise and the potentiality of all terrestrial life The doctrine of evolution derives man in his totality, from the interaction of organism and environment through countless ages past.

And for a long time nineteenth century 'science," as purveyed to the masses, repeated with conviction this dictate of pure deterministic materialism It was in that 'science" that nineteenth century Liberalism made its act of faith Two generations ago, when elementary "education" became widespread, a host of half educated *vulgarisateurs* popularized amongst the deChristianized masses the pseudo science of the theorists and the products of the Rationalist Press Association became best sellers. We can see traces of its survival in the writings of Mr H G Wells and his school to-day Yet at the very flood tide of this literature science itself was preparing a great

recantation It would not be too much to say that twentieth century science is as humble as nineteenth-century science was conceited

To turn now to education, as the nineteenth century in its later phases administered it to the multitude Destroy illiteracy Open the mind of the multitude to the printed word Bring it into vital contact with the past and the present by free libraries and all will assuredly be well! No need to expose *that* half truth so long as Newman's devastating refutation of it in "The Tamworth Reading Room remains one of the classics of literature

Since 'universal literacy" looks for self realization chiefly at the news stands and in the movie houses, no one can wonder much at what it finds and what it does not find And as for other departments of culture while pretending to no special competence in the field of aesthetics, I doubt whether a music, based partly upon strictly barbaric rhythm and partly upon new and ingeniously disagreeable sound combinations is really a development and not a degeneration I doubt whether a painting which strives to break the bounds of sense in order to express some kind of intellectual abstraction, and a sculpture which aims at a similar result by incredibly revolting distortions of form and a positive cult of ugliness are anything but fundamental departures from truth and beauty And finally, I doubt whether a literature which abandons all principles of selection of reticence and of economy which offers us cheap cynicism for satire filth for realism impudence for irony, and what the Germans call 'gallowswit for humour, is one that will find much of a place in the world's long annals of true art

And what finally, of democracy of which we used to be told that the way to cure its failings was to give us more! Here the nineteenth century failed to learn from its predecessor when Liberty Fraternity and Equality were tried out in France according to the prescription of Dr Rousseau and resulted first in the Terror and then in the dictator Napoleon The sequence is always the same—unlimited self government mob rule murder and sudden death and finally the tyrant But the lesson was lost on the doctrinaire Liberal extend the franchise make the ballot secret try universal suffrage and all political ills will vanish! Look around—in vain—for the proof! Europe is dense with dictators and as for the United States we stand between two worlds one dead—the other (seemingly) powerless to be born The fallacy of direct democracy is that since rule needs unity, and numbers mean diversity the masses can effectively have only a remote and indirect voice in government The art of ruling well is the highest of all and demands a combination of qualities never found but in a few Knowledge may come but wisdom continues to linger

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Britain's Economic Recovery Policies of the National Government

In these days of economic disorganization in India a criticism of the British National Government policies for Britain's Economic Recovery by William Koren, Jr, in *Foreign Policy Reports* (*July 31, 1935*) may be of interest to Indian readers

Thus the efforts of the National Government to lift Great Britain from the depression have for the most part been directed to save successive groups of hard pressed producers benefiting consumers only in so for as the latter belonged to one of the assisted producing groups Taxpayers have been rewarded by the modest gains attendant on restored confidence in the national finances The government has adopted the eminently orthodox measures of cheap money and a protective tariff, its 'interference' with industry and agriculture consists in safeguarding and administering voluntary rationalization The government has not attempted to end the depression by monetary inflation or by putting the unemployed to work at its own expense

Critics point to the failure of the National Government charged with unfettered powers for the full Parliamentary term to present a 'five year plan' for the country's rehabilitation Often, it is claimed, the National Government has followed rather than led the way in the adoption of reconstruction measures

Observers also criticize the National Government for confusion regarding the significance of its own policies In order to 'save Britain from ultimate bankruptcy' through an adverse balance of payments the National Government attempted to reduce imports rather than bring about a revival of world trade on which restoration of the normal balance largely depended By tariff and quota restrictions the government succeeded in narrowing the adverse balance of commodity trade until the demand for imports which followed revival of the home market widened it once more in 1934 Yet this increased adverse trade balance failed to create a serious adverse balance of payment or alarm the government as in 1931, because simultaneous recovery abroad increased the invisible items in Britain's favour

The Ottawa and foreign trade agreements have been partially offset by reprisals against the British tariff on the part of France Germany the Irish Free State and other British customers Successful bargaining for the Scandinavian and Baltic coal markets has driven Polish exporters to compete with Britain in the Mediterranean and South America forcing British coal companies to reach an agreement for division of these markets with their new rivals In so far as it succeeds in decreasing imports moreover, the National Government reduces the power of overseas countries to buy British exports or repay past borrowings in England and harms British shipping The curtailment of food imports is especially vicious because agricultural countries have not only been important purchasers of British capital goods but are also Britain's debtors for past loans The 1935 Report of the Chamber of Shipping complained that 'tariffs quotas and agricultural subsidies have necessarily deprived shipping not only of inward cargoes but of the outward cargoes which would have been exported to pay for the excluded imports with consequent injury to the shipping industry ship building engineering and other industries wholly or partly dependent on it One consequence of this system of economic nationalism 'admirably conceived to stabilize depression" has been the necessity of the £2,000,000 subsidy to British tramp shipping Although the adverse effect of curtailed imports on the export trade could have been partially offset by a liberal policy of foreign lending Neville Chamberlain's total embrago on foreign loans from June 1932 to July 1934 and present extension of the embargo on loans to non sterling bloc countries has hindered a rise in exports as well as an increase in the business of financial houses Since assuming the Premiership in June 1935 Stanley Baldwin has underlined the dependence of Britain on international trade without explaining how that dependence was to be harmonized with the policy of stimulating domestic activity

INDIAN PERIODICALS

A Poem

This is the English rendering a poem by Dr Rabindranath Tagore, published in *Visva Bharati News*

Forgive me peerless one
if I forget myself
for with the first rush of the rains
the forest trees are darkly ag tated
the garden lane is reckless in its flowering excess
prodigal with its perfume
Forgive me, my peerless one
if my eyes are guilty of trespass
See from all corners of the sky
the lightning repeatedly flashes through your window
and the wind is rudely rampant with your veil

Forgive me, my peerless one
if I am slack in my manners
The daylight is dim today
the idle hours seem absent minded
the lonely meadows are without cattle
the sky blinded with showers
Forg ve me my peerless one
if I forget myself
when the shadow of the dark dense clouds
has deepend in your eyes
your black hair circled by a jasmine chain
your forehead kissed by the clamourous day of July

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Health of School Going Children

Dr V B Gokhale writes in *The Progress of Education*

Every young person s education is a continuous process from day to day for years together This is naturally to be shared by both the parents and teachers alike A boy or girl really spends five sixth of the day out of school under the apparent supervision of responsible parents This very fact needs complete co operation of parents and teachers to ensure which every school should have a parent s association as an integral part of its system There should be free exchange of mutual confidences the primary object be ng to maintain uniformity of discipline supervision in character build ng inculcation of healthy habits both in school and out of school Children are prone to observe and imitate their elders It is up to the parents and teachers to set good example for these youngsters The association will form one of the means to induce parents to take a lively interest in the doings of the school This is my first suggestion for your close consideration My second point before you is the physical tra ning of the pupils You are all doing full just ce to the education of the mind. But as far as I can judge at present extremely meagre attention is paid to the development of the body Although every one of us is so familiar with the time honoured dictum sound mind in a sound body (शरीर माद्य खलु धर्मसाधनम्), very little importance is given to this part of education there should be no school hours for at least a couple of hours after full meal Neither pupils nor teachers can do full justice to themselves during this period In tropical countries like India early morning is the best time both to impart and receive knowledge which undoubtedly requires great concentration of mind One is fresh after a good night s rest In Egypt all transactions are suspended between the hours of 12 noon and 3 p m Once this point of paramount importance entirely in the interest of our youngsters is grasped and accepted all other difficulties can be smoothed away

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Population of India in time of Akbar

C S K. Rao Shaheb writes in *Quarterly Journal of the Mythic Society*

To estimate the population of a country where statistics are not available recourse is generally had to two sources of information *viz* extent of cultiva tion and the strength of armies If we assume that the main l ne on Indian Agriculture has persisted during the last three centuries then area under crops is a rough index of rural population The statistics preserved in the *Ain-i Akbari* is sufficient to give a general idea of the extent of cultivation in those provinces of the Mughal Empire in which the regula tion system of revenue assessment had been effectively introduced'

After discussing various data Mr Rao Shaheb concludes

So we come to the conclusion that Akbar's Empire contained a population of abont 150 millions This was subjected to natural checks as famines epidemics and war Mughal India was not free from these scourges which must have reduced the popula- t on considerably

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Irrigation Problems in Bengal

Mr S C Majumdar writes in *Science and Culture*

The problems vary in d fferent parts of Bengal Thus in Western Bengal specially in Bankura and Birbhum districts and in the western portions of Midnapore Burdwan and Murshidabad districts the most pressing demand is for irrigation Though in normal years the total rainfall may be considered to be more or less adequate the distribution is erratic and during the latter half of September and in October the rainfall is usually insufficient for the requirements of crops In consequence the outturn is usually poor even in normal years and in years of scarcity which occur

approximately once in 5 to 7 years, there is a total or partial failure of crops The ryots can hardly afford to use any artificial manure, and the productivity of the soil is gradually decreasing Canal irrigation can increase the productivity of the soil as the silt is carried by the rivers

In the eastern portion of Western Bengal also, irrigation would be useful, but the most pressing need is to improve its sanitary condition and to increase the productivity of the soil by means of flood flushing which the area has been deprived of as a result of embankments, and to restore the network of rivers within the area which, being deprived of the flushing from the parent streams, have badly deteriorated and can no longer serve as efficient drainage channels The ideal solution would, no doubt, be to remove the embankments and to restore the natural condition prevailing before the embankments were erected

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Reciprocity of Sexes

Maulvi Abdul Matlib, M A, B L, writes in *Servant of Humanity* partly thus

It may be said that by the removal of parda mankind will be accustomed to free social intercourse and no bitter result will ensue but will that ensure safety for females in every day affairs of life? If however, such free scope is not possible and if having considered the human tendencies of average mankind we find that our women will require body guards to protect them against the unlicensed handling of irresponsible males it is better for our females to leave for the males, that sphere of life which is more suitable for them It may be said that screening the women from view altogether stands on a different footing; there may not be any harm in allowing females ordinarily to be seen by others though there may be objection to their free mixing in public places But if no useful purpose is served by exposing our females to public gaze, why should it at all be allowed? Why should we subject ourselves to an unwholesome test that is likely to cause some mischief

Every man is endowed with that faculty which by nature attracts him towards a female and the more it is indulged in, the more it grows in keenness It is very easily said by many that our virtue should not be 'fugitive and cloistered' but how many are there who can stand the test if indiscriminate mixing is allowed?

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Indian Civilization

The following occurs in *Vedanta Kesari*

In other religions God has been worshipped as the Father or the Friend or the Master India has added to these, many other forms of worship God is worshipped in India also as the Divine Mother of the universe And through Bhakti, or devotion, God is wroshipped in all the human relationships He is worshipped as the Master, as the Friend, as the Child or Parent and as the Beloved These forms of love are most natural,—the heart of man reaches out to the heart of God, soul thirsting for soul God the embodiment of love and wisdom and strength is the highest object of man's devotion If man loves woman or child, he loves but a spark of that great Love which is God If man loves his master, he loves but a particle of that wisdom and strength which is God In God man's highest aspirations find fulfilment, for God is beyond man's greatest hopes and desires In the infinite heart of God there is room for all No one can fathom its depth, no one can measure God's love There is always love beyond love, joy beyond joy, wisdom beyond wisdom So the Upanishad says 'Love God alone, for then the object of your love will never perish"

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The Machine and the Mahatma

In an important paper in *The Indian Review* Mr J M Kumarappa writes.

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease; it crushes the individuality and initiative of man and makes him a slave It stimulates the greed of the rich and promotes parasitism and irresponsibility It concentrates wealth and power in the hands of the few and deprives the producer of his share in the production and its profits Is it any wonder then if Gandhiji, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? 'I want to save,' declares the Mahatma "time and labour, not for a fraction of mankind but for all I want the concentration of wealth, not in the hands of the few, but in the hands of all To this end he welcomes simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers It is clear therefore, that he is not against all machinery While the Mahatma is most uncompromisingly against the use of the machinery which saves labour in order to increase profits for the profiteer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but lawful

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The Growth of the Political Conscience in Ceylon

Mr S J K Crowther writes in *The New Review*

Ceylon is India in miniature In this island of *25 000 square miles and a population of 5,300 000*, mainly descendants of early settlers from India are reproduced as in a microcosm many of the elements of India's problems The caste system prevails in Ceylon, though it is not the grim reality that it has become in India Cleavages of race and religion exist but they are not so deep seated as they are in India. For these reasons the development of political responsibility in Ceylon is of some interest

The Donoughmore Commission came in 1927 Their conclusion naturally was that the Ceylonese were not yet fit for responsible government As a step towards this end they recommended a new constitution which is a disguised form of dyarchy, although the Commissioners protested in their report that they did not favour a dyarchical form of government The chief features of the new constitu-

tion are the abolition of communal representation and the enfranchisement of all males and females above the age of 21 without any literacy or property qualification.

Under the new constitution introduced in 1931, the Legislative Council was replaced by a State Council having both legislative and executive functions The State Council consists of three official members fifty elected members and eight members nominated by the Governor The three official members, styled Officers of State,—namely the Chief Secretary, the Attorney-General and the Financial Secretary,—have seats on the Board of Ministers as well as in the State Council in both of which they may speak but cannot vote The Chief Secretary, the head of the Civil Service, is the Chairman of the Board of Ministers as well as of the Public Service Commission which is in charge of appointments, promotions and transfers He is also the Minister in charge of Defence and External Affairs The Attorney General is the Minister in charge of Law, and the Financial Secretary is head of *the Treasury and in charge of Finance*

Elections were held in all the other constituencies A total of 1 577,932 voters (978 548 males and 599 384 females) had registered themselves and in those divisions where contests were held sixty per cent of the voters went to the poll On the whole the contests were fairly fought and there were only one or two cases of appeal to religious prejudice On the other hand the people's freedom from racial prejudice was shown in the election of two Europeans and two Indians

The State Council entered on its duties under the worst of auspices The Depression lay heavy on the land Tea rubber and coco nuts the main agricultural products had slumped disastrously The public revenue had declined so seriously that the first budget presented by the Board of Ministers revealed a serious deficit

Besides the outstanding achievements of the Council its one serious blunder was the passing of a Bill for the relief of Judgment Debtors Passed during the worst phase of the Depression it bore evidence of the prevalent panic. The Bill, had it become law, would have done much harm to the credit of Ceylon. The Governor, on instructions from the Secretary of State has therefore, withheld his assent from it

On another matter the Governor and the Council come into conflict once a year,—on the vote for leave passages and holiday warrants of Government employees. The Secretary of State has held that the practice of granting leave passages once in four years should continue because the Constitution requires that the conditions of employment of public servants which existed at its inception should not be altered

This is one of the grounds on which a section of the State Council is pressing for the withdrawal of the special powers vested in the Governor From the point of view of this section of the House, who are all Sinhalese, the Governor's special powers are an intolerable restriction of the Council's freedom of action

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New Orientation in Education

Mr B. Ramachandra Rao, M A. L.T., Principal, Hindu College, Guntur, contributes a very instructive paper to *Educational India* Part of it is given here

Following up the argument in practice we may so arrange the school work that the forenoon session (7 to 10) may be entirely devoted to teaching languages, mathematics and specialized sciences and the afternoon (3 to 5) session may be left completely to the pupils to make good what they have learnt from teacher by experience in practical work in the laboratory or workshop or art studio to be followed up by games and lectures (two or three per week) with the aid of cinema or magic lantern that go to elucidate the general knowledge subjects viz, History Geography and General Science It is high time that the pupils are disabused of the false notion that knowledge can be acquired by reading pages after pages of text books More often than not the periods assigned to these subjects are utilized for the dictation of notes There might have been some excuse for such a procedure when the essay type of answers was in demand But fortunately now the new style of questioning needs short intelligent and accurate answers For geography there are slides to illustrate the topography climate vegetation and economic development of a country or a region The proper study of *picture* and *map* supplemented by excursions will surely foster correct geographical concepts and the text book should be read independently by the pupils only for refreshing their memories Similar aids can be easily devised for other general knowledge subjects In fact pupils should be weaned from too much attachment to printed letter and should be induced to acquire knowledge by observation and experiment The compulsory vernacularization of all non language subjects will greatly facilitate this reform

The allocation of one school session to the self-effort and self manifestation of the pupils will have a very healthy effect on the tone of the school and the task of the teacher will be greatly lightened The teacher and pupil will realize that education is a co-operative effort and that each has a part to play

The employment of pupils in laboratories workshops and art studios to realize by practical experiment the truth of what they have learnt in the class room will incidentally afford ample scope for developing skill of hand and eye Manual training should be closely associated with subjects of class instruction In the miniature World of the School pupils whose parents pursue different vocations in life gather together and the various types of inherited genius that they possess should be properly utilized for the benefit of all In this society of all talents only such manual work as will release the native genius of the peoples should be alloted and it will not be impossible to establish some sort of co operation between home and school Workers in the carpentry section should be able to effect ordinary repairs of school furniture and prepare simple educational equipments So also the smithy and laboratory by mutual association forge ordinary implements of scientific education In this way every branch of education will find its instructors and workers Thus the theory and practice of education would be set side by side to infuse real love of knowledge, to foster dignity of labour to engender confidence in the apparently dull and indifferent pupils and finally eliminate truancy and failure from the school world

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The Practical Problems of Life

The following are extracted from *Prabuddha Bharata*

The conflict between authority and reason is very common to modern minds There are people who

proclaim their unbelief in all forms of authority They do not want to submit to any discipline They have no philosophy of life which they adhere to nor have they any ideal to be achieved in life They absolutely ignore the great value of tradition They are practically led by wandering whims and caprices In the name of liberty and reason, they propound doctrines which are suicidal to the progress of mankind In the midst of this confusion, some people take a blind refuge in age-long authority In their heart they are either sceptics or hypocrites but they console themselves with a false relief by leaning towards authority

The efficacy of reason can hardly be over estimated Who can underestimate the value of any rationalistic investigation? Our life is sure to be swayed by superstition and fanaticism if it be not governed by reason We know how the evils of authority have ruined individuals and nations It is well known how religions fight against one another for want of reason Besides, liberty and reason are so indispensable for the growth of our soul We can never grow within the hedges of blind tradition

It has been said that reason is not strong enough" said Swami Vivekananda it does not always help us to get the Truth; many times it makes mistakes and therefore the conclusion is that we must believe in the authority of a church! That was said to me by a Roman Catholic but I could not see the logic of it On the other hand I should say if reason be so weak a body of priests would be weaker and I am not going to accept their verdict but I will abide by my reason because with all its weakness there is some chance of my getting at truth through it, while by the other means, there is no such hope at all' The great Swami at the same time emphasized the limited scope of reason too He said in the same breath To reach Truth by reason alone is impossible because imperfect reason cannot study its own fundamental basis Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles' Liberty and reason must have their proper limits If they be let loose they will certainly fail to be safe guides in life Tradition on the other hand should not be set at naught simply because they are age worn and out of fashion We must avoid the extremes of both authority and reason for the solution of our problems in life We need be conscious of the dangers of faith and also the obstacles of intellectualism There ought to be a balance between reason and faith in all our undertakings in life An undue leaning to one or the other is the cause of our mistakes and miseries The unrest that we find in the modern life is largely due to the lost balance

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The Principles of Indian Art

The following extracts are taken from The Theosophist

The chief characteristic of the Indian temperament moulded as it is by religion and philosophy, is its instinct to search for principles To proceed from a principle or a general law, to its application to action is the Hindu method—the reverse of the British temperament which takes things as they are and 'muddles through and after achieving success at last is surprised to discover that there was a principle all the time The Hindu mind always seeks the idea first. 'From above downwards may well describe Hindu technique in everything

This is particularly true in all forms of Indian art The artist seeks above all things to express the idea Everything even the form is subordinated to the idea Let me illustrate In painting no Indian painter ever uses a model Suppose he plans to carve a bull in granite, every one of the tens of thousands of temples of Shiva has an image of his bull, and these granite bulls small and large are everywhere He does not get a bull and model from nature He has observed thousands of bulls—cattle are in every village and home; from these memories he creates in his mind the idea of the bull Then he sets to work to carve it His object is not to make a bull which is true to nature in all details, he plans to make the idea permeate the matter If in creating his proportions are not accurate he does not consider that a defect, he is creating not the image of any living bull but the idea which materializes or clothes itself as a bull The bull's passivity his dignity and aloofness his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal This emphasis on idea as above form is the hallmark of true Hindu art

NOTES

Sir Samuel Hoare's Baseless Boast

Addressing the Assembly of the League of Nations at Geneva on the 11th September last Sir Samuel Hoare, British Foreign Secretary, is reported by Reuter to have said

> In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of self government in our own territories For example only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend self-government to India

It is an entirely unfounded claim that 'The Government of India Act, 1935," to which Sir Samuel Hoare referred has extended self government to India or even that it has promoted the growth of self government in India. This has been pointed out so often in the Indian section of the press in India during the discussion of the sections of the Government of India Bill in the British (*not* the "Imperial"*) Parliament that it may seem superfluous to point it out again But as British Imperialists will not cease to repeat the falsehood that they have given self-government to India by the new Act, it will not do for us to cease to contradict and refute such a flagrant falsehood

If a country is self-governing its seat of ultimate authority in state affairs (including political, economic and kindred matters) is situated in the country itself But in the case of India that seat is in a country several thousand miles distant from it and separated from it by two continents and many seas The ultimate authority, too, of a self-governing country, whether one man or a body of representative men, is indigenous to that country But the paramount authority, so far as India is concerned, will continue to be non-Indian

The constitution of a self ruling country is usually framed by itself, or if it be in the transition stage from a subject to a self-governing condition the constitution should be framed at least in accordance with the wishes of the subject population and receive their assent. But in the case of the Government of India Act, it was framed entirely by non Indians, and, though there was a show of consulting Indians, the J P C report itself says that the J P C Committee did not accept even the recommendations of the 'Moderate Indian delegates' examined ! And needless to say, no Indian party, not even the much favoured and much 'conciliated' Muhammadans, have acclaimed the Act as one which, far from granting complete self rule, concedes even partial self-government.

A self ruling country has and performs the duty of defending the country But the new constitution, like the existing one, places Defence entirely in the hands of the foreign Executive and outside the control of the Legislature in any way There has been for years a hollow talk of the Indianization of the army But in the new Government of India Act one does not catch a faint echo of even that deceptive talk

So much for Defence.

As regards the civil administration of the country, India at present has no say and in the future also will not have any say in the matter of the periodical appointments of her Governor General and Governors.

Even in the case of officers of lower rank such as those belonging to the Indian Civil

*To call the British Parliament the Imperial Parliament is quite incorrect. For not to speak of subject India which contains the greater portion of the population of the British Empire even the self governing Dominions do not as they are not required to, send their representatives to the British Parliament.

Service, the Indian Medical Service, the Indian Police Service, the Irrigation Service and many other officers, the Indian legislatures or ministers will have nothing to do with their recruitment, posting, promotion, leave, pensions, suspension, dismissal, etc., the most important parts of such work being in the hands of the Secretary of State and the remainder in the hands of the Governor-General and Governors For details the reader is referred to sections 244 to 263 of the Act.

It is a fine brand of self rule for a country not to appoint or control its own servants! The "steel frame" is not only to be maintained intact for an indefinite period but to be reinforced and extended

A self ruling country controls and disburses its own purse But in the new constitution expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking fund charges on the national debt are removed by statute from the vote of the legislature These non-votable items in the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even as regards the remaining 20 per cent of federal expenditures, the power and responsibility of the future Finance Minister are limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote

To call a country self governing which cannot control even 20 per cent of its revenue with certainty is a grim joke which the joker may enjoy, but not those at whose expense it is cracked

A self ruling country determines its relations with foreign countries But, not to speak of such subjects of high politics as negotiations for war and peace, even matters relating to commerce with other countries, emigration and immigration, etc, are placed outside the jurisdiction of the legislature, for Foreign Affairs, like Defence, is a "reserved' subject

In Sir Samuel Hoare's self governing India, currency and exchange, banking, railway rates and freight, etc, will continue to be manipulated in non-Indian interests These key economic spheres have thus been removed from responsible legislative control

Every student knows or ought to know that before and during the rule of the East India Company, and even later, Britain built up and developed her trade, industries and shipping at the expense of those of India, thereby occupying in the Indian economic sphere the place which ought to be India's own The reader may refresh his memory of facts relating to this subject by consulting the enlarged new edition of Major B D Basu's "Ruin of Indian Trade and Industries" In Sir Samuel Hoare's self-governing India, Indians will not be able to re occupy in the trade, industries and the shipping and other means of transport of their own country that supreme place which the nationals of all civilized and self ruling countries do in theirs by any or all the means which have been and are resorted to by such nationals For, in the new Act in order to "hang" any possible future endeavour aiming at such re-occupation such endeavours have been given the bad name of "discrimination" By sections 111 to 121 the Executive (the Governor-General, etc.) have been given ample and unlimited powers to prevent such "discrimination" Thus, the provisions regarding 'commercial discrimination and the "special responsibility' laid on the Governor General to prevent such "discrimination" seriously limit the pitiable future Finance Minister's power to devise and carry out a programme in the interests of Indian trade and industry

The height of absurdity and injustice is reached in section 116 which makes British companies carrying on business in India "eligible for any grant, bounty or subsidy payable out of the revenues of the Federation or of a Province for the encouragement of any trade or industry to the same extent as companies incorporated by or under the laws of British India are eligible therefor,' under some conditions which exploiting British business men will be able very easily to comply with

No wonder then that a paper on "The Government of India Bill as Amended in the House of Commons" by Mr Hugh Molson, M P, published in the July number of *The Asiatic Review*, contains the following exulting

laudation of the provisions against so called discrimination

> 'Under the Bill there are as full and complete prohibitions of discrimination as the ingenuity of the Parliamentary draftsmen prompted by the greater ingenuity of the European community's legal advisers has been able to devise' p 457

A self ruling State makes its own laws, which are not subject to any veto by any non indigenous authority or person But in the case of India, the British Crown, the British appointed Governor General and the British appointed provincial Governors are empowered by this new Act, imposed upon India from outside, to veto or disallow laws passed by the central or provincial legislatures There is no means provided for over riding this veto, as, for instance, there is in the case of the power of veto possessed by the President of the United States of America

The Governor General and the Governors have been thus not only empowered at their discretion to reduce to a nullity the legislative powers and activities of the central and provincial legislatures, but they have been in addition given powers to make 'Governor General's laws" and "Governor's laws' by their sole authority, without the help of or in disregard and defiance of the legislatures' The Governor General's and the Governor's Acts shall have the same force and effect and duration as Acts of the Federal or Provincial Legislatures

Sir Samuel Hoare's self rule-granting Act may be exposed to the admiring gaze of the civilized world in far greater detail than we have attempted and that to an indefinite length But we must now stop with mentioning only three more items, viz.

The Governor General's and the Governor's power of suspending the constitution wholly or in part, at their discretion, and taking unto themselves and exercising all the powers of the department or departments concerned,

Totally ignoring the existence of the eighty million inhabitants of the Indian States' subjects, giving seats in the Federal Legislature to the nominees of the rulers of these States and giving full recognition to the autocracy of these Princes (as they are called) as it exists today, and

Reducing the Hindus of British ruled India, who number more than half not only of the entire population of British ruled India but of the population of both the British Provinces and the Indian States combined, to the position of a minority community

This last item requires some statistical elucidation

The total population of the whole of India (*minus* Burma) according to the census of 1931, is 339,625,586 The Hindus of British ruled India alone, that is of the Provinces, number 177 157,030 This is more than half of the total population of the whole of India. Therefore, the Hindus of British ruled India ought to have been given more than half the seats in the two Houses or Chambers of the Federal Legislature, namely, the Council of State and the Federal Assembly But out of the 260 seats in the Council of State the Hindus of British India have been given only 81 seats, and out of the 375 seats in the Federal Assembly they have been given only 124 seats They ought to have got more than half the seats but have got less than one third These 'General' seats are meant for Buddhists Jains, etc, also whose numbers we have not taken into consideration

It is to be noted that the Hindus of British India not only form more than half the total population of the whole of India but also contain the largest number of the best educated, most public-spirited and most enterprising persons in India. Perhaps that is the reason why Sir Samuel Hoare's self rule-giving Act has discriminated against them

Salary of the Prime Minister of India To Be and That of the Japanese Prime Minister

Speculation is already rife as to who is likely to be the first Prime Minister of Federated India. What is going to be his salary, we wonder

Our provincial ministers get salaries of Rs 64,000 per annum apiece That may lead one naturally to guess that the All India Prime Minister must be given at least Rs. 80,000 per annum, if not Rs. 100 000

It is interesting to compare the bloated salaries of these practically powerless figure-

heads (comparatively speaking), dressed in brief authority, on some of whom bigness is thrust, with the very modest salary of the Prime Minister of the powerful Empire of Japan. Formerly his salary used to be 1,000 (one thousand) yen per mensem. But, we have learnt from the Consul-General of Japan in Calcutta, that his salary according to the revised scale is 800 (eight hundred) yen per mensem. On the 19th of September last the exchange value of a hundread yen was Rs. 78. So, the Prime Minister of Japan gets a salary of Rs. 624 per mensem, or Rs 7488 per annum! One reason why Japan is able to spend large sums on the improvement of her agriculture, commerce, industries, education, health services, shipping, etc., is that she can command the services of men of first-rate standing and ability for the public good on very moderate salaries. But here in India the bureaucracy must awe and dumbfound us Indians, who are regarded as among the gaping rustics of the world, with the length of the purses presented to the ministers.

Pennsylvania Gives Equality to Negroes

The 450,000 negroes who live in the State of Pennsylvania have found themselves from last Sunday in a state of absolute equality with their White brethren. Every hotel by law has opened its doors to them. No public swimming bath can exclude them. In trains and buses they can sit where they please. In theatres, in all places of public entertainment, they can take their seat next to a White woman without the manager of the hall daring to say them nay. First September was the day in which the State's Negro Equality Bill recently rushed through both the Houses of the State Legislature, became law.

So the position of the Negroes in America has not been superior to that of the depressed classes in India in *every* respect, though it has been so in many respects. It is welcome news that at least in one American State the Negroes have now been legally placed in a position to rise in the social scale and be equal to the Whites.

Asoka Pillars and Willingdon Kiosks

As quite recently the ancient name of Asoka and the modern name of Willingdon have been placed in juxtaposition in the public mind, it may be expected that wherever there are Asoka Pillars and Rocks bearing Asoka's Inscriptions, there (and elsewhere, too) will spring up Willingdon Kiosks bearing the legend:

"Bow Down, Ye Indians, Bow Down—And Buy British."

Indian Oil-seeds

The *Journal of the Royal Society of Arts* for August 23 last contains a paper on "Indian oil-seeds" by Dr. F. J. F. Shaw, which was read before the Indian Section of that society. It is stated there:

The total exports of Indian oil-seeds of all kinds improved in quantity from 733,000 tons in 1932-33 to 1,121,000 tons in 1933-34, and from Rs 11,31 lacs to Rs 13,66 lacs in value. Relatively to 1932-33, therefore there was an improvement of 53 per cent in quantity and 21 per cent in value. In quantity the exports in 1933-34 reached a record level for recent years, this expansion being mainly due to the recovery made by Indian linseed. Exports of linseed in 1933-34 attained the pre-War level and there was also an improved demand for groundnuts as compared with the preceding year, but this improvement was accompanied by a fall in value. Excluding linseed and groundnuts, other kinds of oil-seeds taken together declined from 228 000 tons to 198,000 tons in quantity and from Rs 3,28 lacs to Rs 2,45 lacs in value, rape-seed being largely responsible for this result, the demand for it falling off by about 37 per cent. The table given below compares the quantities of the different kinds of oil-seeds exported during the last three years, with the pre-War averages:

	Pre-War average	1931-32	1932-33	1933-34
	(Thousands of tons)			
Linseed	379	120	72	379
Rape-seed	273	54	115	73
Groundnuts	212	672	433	547
Castor	114	104	86	82
Cotton	240	12	2	6
Sesamum	119	12	10	15
Copra	31	—	—	—
Others	85	14	15	22
Total	1,453	988	733	1,124

In the case of linseed, observes Dr. Shaw, the possibility of combining the production of oil with fibre offers a fruitful line of research.

Oil-seeds are exported abroad for obtaining oil and oil-cakes from them. Vegetable oils are used for various purposes, the manufacture of vegetable ghee, lard, etc., being one of them.

The case for and against the export of oil-seeds from India is put thus by Dr. Shaw:

Each of the Indian oil-seed crops presents its own economic and scientific problems. In general, India suffers a loss of nitrogenous manure in the export of oil-seeds which yield oilcake. Such exports are crushed outside India, and the cake is

not available either as a food for cattle or as a manure for the country which has produced the seed

A fair proportion of the various kinds of oil seeds oil and oilcake are exported to foreign countries and the rest are consumed in India There is a difference of opinion about the desirability of exporting large quantities of Indian oil seeds Many people consider it as a loss to the country and consider that the seeds must be crushed in the country and only the surplus oil should be exported There are others who maintain that the export of seed should continue The arguments advanced in favour of encouraging the oil-seed crushing industry in India are —

(1) The cakes would be largely retained in the country to be utilized for feeding and manuring

(2) The profits of the industry would be secured for India and the industry would provide employment for many Indians

(3) By crushing the seeds fresh and better oils could be produced

The arguments in favour of the export of oil seeds are —

(1) India is pre-eminently an agricultural country and it would be better to give attention to the development of agriculture with a view to increase the yield and export of raw material rather than to attempt to start new industries

(2) Even if an oil-seed crushing industry were established on a large scale in India the farmers would not readily take to the use of cake as manure and consequently Indian agriculture would not benefit

(3) India already exports some oil and cake which indicates that her actual requirements for these are adequately met

(4) It would take a long time before India could produce refined oils of the kind demanded in Europe and the industry could not therefore flourish

(5) It is easier to export seeds than oil

The first argument in favour of export is only plausible at the best. All civilized countries have been mainly agricultural at some period or other of their history, but most, if not all, can become manufacturing countries also And they should become manufacturing countries also, seeing that agriculture alone cannot support an increasing population with a civilized standard of living and also considering that the profits of manufacture, not to speak of agriculture and manufacture combined are much greater than those of agriculture alone India should certainly be more of a manufacturing country than it is now, because too large a proportion of the population has been thrown on the soil leading a mere hand to mouth animal existence Moreover, throughout her history before the British period India was as great a manufacturing country as an agricultural one It was only after the "Ruin of Indian Trade and Industries," mainly during the rule of the East India Company, that India has become mainly an agricultural country

In the course of the discussion following the reading of Dr Shaw's paper, Mr B T Mulwani, B Ag, met the arguments of the advocates of the export of oil seeds thus

> one point emerged which could not be over-emphasized namely the very real menace to the fertility of the soil and the upkeep of livestock from the loss of plant and animal nutrients in the export of oil-cakes This formed a particularly sound argument in favour of encouraging the oil-seed crushing industry in India for oil-cakes were highly organic and nitrogenous and contained considerable quantities of phosphate potash and other valuable nutrients On the other hand manurial ingredients were very much lacking in many of the Indian soils and the artificial fertilizers imported to meet the need might in the long run deteriorate the soils Moreover as it was attempted permanently to maintain increased yields the need for retaining these useful by products in India became all the greater
>
> Another argument for the oil-seed crushing industry in India was that it would not only provide employment for poor and needy Indians but it would also encourage and strengthen the development of mechanical engineering in that country
>
> Again as mentioned when the seed was crushed fresh it produced better oil with a more pleasant aroma and consistency as was shown by the iodine value the essential oils the Reichert Meissl number and other micro-chemical and physical determinations Also the grading of oil-seeds and the separation of such poisonous and unpleasant seeds as castor would be easier and cheaper if seed was crushed on the spot, for Indian labour was the cheapest in the world
>
> The third argument quoted by the lecturer in favour of the export of oil-seeds was that the actual requirements of India for oil-cakes were adequately met The force of that argument was rather nullified by the previous argument which stated that the farmer would not readily take to the use of cake as manure The large imports into India of artificial manures and feeding meals also disproved the statement However well organized instruction in the usefulness of oil-cakes and reduced prices would no doubt induce farmers to take to the use of these valuable materials
>
> Success in producing refined oils might easily be expected if some trained experts were recruited to start with The object might also be achieved by the offer of medals etc, to the producers of the best quality oils If the exports of Indian oilseeds or oils exceeded the present trade the grant of concessions in taxes to oil-seeds growers might help to stimulate production The distribution of pure and graded oil-seeds for sowing at concessions rates would also strengthen the industry
>
> In short the industry would be complete in itself if oil-seed crushing in India was encouraged or at least given a trial in co-operation with some of the Merchants Associations Such Associations would hopefully come forward as they had been

In the years following, Noguchi published several volumes of poetry and prose, the *Summer Cloud*, the *Pilgrimage*, the *American Diary of a Japanese Girl*, *Lafcadio Hearn in Japan*, *Through the Torii*, the *Spirit of Japanese Poetry*, and the *Spirit of Japanese Art*, *Korin*, *Utamaro*, *Hiroshige*, Selected Poems, as well as many books in Japanese

Noguchi's poetry possesses an elusive charm, a musical lilt found in the work of few living poets It suggests colour and moonlight, the sighing of breezes and the singing of birds, his feeling is delicate and fairylike, and his later works all portray an increasing love for his adopted language which he handles as no other non-English poet save Tagore has done

"The Consummation of the Age-long Efforts" of India ?

Addressing both Houses of the Indian Legislature at Simla on the 16th September last, His Excellency Lord Willingdon, the Viceroy, said among other things :

> It is a matter of great satisfaction to me that during my Viceroyalty there has been made possible a consummation which many of the great rulers of India through the ages desired to see but did not see and which was hardly in sight when I myself took office over four years ago I mean that the Act for the first time in the history of India consolidates the whole of India state and British for purposes of common concern under a single Government of India for the first time, and India can become one great country The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown just as the Dominion Governments do They will cease to be agents and will stand forth as full political and juristic personalities, exercising the function of His Majesty The first feature to which I have referred is the consummation of age-long efforts, not only of the British Government but of all great rulers in India from Asoka onwards The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's dominions enjoy

Those who want Swaraj for one undivided India will not derive the same satisfaction from the passing of "The Government of India Act, 1935" as Lord Willingdon has done. They have not in fact derived any satisfaction from it. What is of primary importance is freedom Therefore, a number of independent Indian regions or states would be anyday preferable to one big subject India. It is true, no doubt, that the previous existence of India as an aggregate of several independent states led again and again to her subjection, and it is also true that the existence of one undivided independent big country is preferable to the existence of a number of warring independent smaller political units. But the independence of the smaller units is, in spite of all drawbacks, preferable to the subject condition of the bigger whole India has been often described as being in diversity and size comparable to the whole of Europe minus Russia Would it have been better for this big Europe-minus-Russia to have been one undivided subject country instead of being the aggregate of a number of smaller independent and often warring states which she has been down the ages ?

We will not here discuss whether India was ever one *political* unit in the sense in which she has become one now, nor whether the part of India (the greater part no doubt) which has become one political unit was ever exceeded in area by the parts combined which in any previous age had become one political unit. Neither will we discuss whether, though *India might not ever have been in the past* one political unit there was not and has not been through the ages a deeper and a more fundamental unity of India We will speak of other matters

As Lord Willingdon has mentioned Asoka, it is necessary to point out that Asoka's India or in any case the India of the age of and near about Asoka, included Nepal and Afghanistan or that part of Afghanistan which is adjacent to India. Of course, we have not the remotest desire that Nepal should become part of a *subject* Federated India, or that Afghanistan should lose her independence. In fact our imagination recoils from the thought of any country at present independent losing its independence We have mentioned Nepal and Afghanistan only to point out that there were times when Bharatavarsha denoted a bigger portion of the earth than the Indian Empire of "The Government of India Act, 1935"

The Viceroy has spoken of "a consummation which many of the great rulers of India through the ages desired to see but did not see." What was that consummation? As His Excellency has mentioned Asoka by name, what was the consummation which Asoka desired to see? It is not easy to answer either question But it is quite easy to say what consummation "the great rulers of India"

like Asoka did *not* desire to see They did not desire to see the whole or any part of India coming under and being governed by laws enacted outside India by non-Indians Therefore, it can be asserted safely that the consummation which has been brought about is not the one which Asoka desired to see The consummation which is a matter of great satisfaction to the Viceroy will not bring any solace to the soul of Asoka or to that of any Indian who wants Swaraj

But we certainly admit that if Federated India ever becomes truly self ruling and *if the present mechanical juxtaposition of two such politically dissimilar parts of India as the Provinces and the States be the direct cause of and hastens the advent of that self ruling condition,* the framers of India's new constitution will have deserved our thanks

The Viceroy's reference to Asoka has given rise in our mind to many thoughts Asoka preached and practised religious equality It does not matter whether he was a benevolent despot or a constitutional monarch or anything else in modern political parlance But one thing is clear Though he was a Buddhist, Buddhist and Hindu, Sramana and Brahmana, were treated alike in his empire. There was then no graded citizenship politically speaking According to India's British-made new constitution, there is first-class citizenship for the master race, the Europeans second class citizenship for the Anglo Indians and Indian Christians, third class citizenship for the Muhammadans, and fourth class citizenship for the Hindus—with two brands, one for the "depressed' and the other for the 'caste" Hindus

Religious toleration and amity was one of the glories of Asoka's reign But Sir Henry Craik has told us recently that never in his twenty five years' experience had he seen greater communal dissensions and rancour than to day And Indians think that this state of things is due not a little to the "Communal Decision" which is the foundation of the new constitution and to the other Communal Rewards which have been announced

Therefore, though India may have been politically made one mechanically, in spirit she has been hopelessly divided by the constitution Far from healing old sores, it has created new ones

The constitution which has divided the electors into so many racial, religious, caste, economic and other mutually exclusive groups (each to place its own narrow, sectional interests above national interests)—which has separated even the two sexes, the constitution which has assigned seats in the legislature to the various groups, not according to one uniform standard or basis, but according to varying ones, cannot be said to have consolidated the whole of India.

Lord Willingdon says, now India "can become one great country" His Excellency may be reminded of that paragraph in the J P C Report where that committee said that they were destroying the national unity of India or words to that effect—we are writing these Notes in a place far away from our or any library containing political literature The kind of Provincial Autonomy which the new constitution provides will lead to gubernatorial autonomy undoubtedly, but so far as the provinces and their people are concerned one certain result will be the Balkanization of India The Provinces have been treated as regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing, provincial envy and jealousies will persist and new causes of such feelings will spring up Thus, it will not be easy for India to "become one great country'

There is another reason why, in spite of a single Government of India, India will not really become one great country For becoming truly one great country, the Provinces and States should have one great common purpose or a few great common purposes In spite of the new constitution the people of India will, no doubt, continue to act under the great common urge of winning self rule But as Lord Willingdon refers to the new Act in particular as a unifying factor, he or his subordinates should point out the *great* common urge, purpose, or object which can be discovered in it. We find none

A common grievance may be, as it has often been, a unifying factor And all Indians will continue to labour under the common grievance of not having Swaraj But the new Act has divided the people into so many

conflicting groups and has set British India and Indian India, as also the Provinces among themselves and the States among themselves, by the ears so cleverly, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of Swaraj may fail to receive adequate common and joint attention

Federated India will mechanically bring together two politically heterogeneous parts of India. In the British provinces, there will be at least the form of democracy and some sort of modern administration, in the States generally there will not be even the form of democracy—there will instead be the autocracy and old world personal rule of the Princes under the paramountcy of the British Crown, with its concomitant, the unescapable influence of the resident and the political agent. Can this be called the consolidation of "the whole of India, state and British"?

"Authority By Direct Devolution from the Crown"

Lord Willingdon has said

> 'The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown just as the Dominion Governments do They will cease to be agents and will stand forth as full political and juristic personalities exercising the function of His Majesty"

We can only smile What does it matter to us the people of India how the authority of the Government of India is derived and how they will stand forth, so long as we the people continue to remain deprived of any ultimate authority in anything? The Dominions appreciate direct devolution because their people have the substance of self rule and independence The mere words "direct devolution" cannot in India be a consolatory substitute for that substance

His Excellency has added

> "The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's Dominions enjoy"

Credat Judaeus Apella

Did "the most developed of His Majesty's Dominions" enjoy the "necessary preliminary" of the safeguards, special responsibilities of the Governor General and the Governors, the Governor General's reserved subjects of Defence, Foreign Affairs, etc., the Governor-General's and the Governors' ordinance-making, law making and constitution-suspending powers, Communal Decisions and Rewards, and provisons against "discrimination"?

Cessation of the Ramlila in Allahabad, etc

What the Durga Puja is to the Hindus of Bengal the Ramlila is to the Hindus of the United Provinces of Agra and Oudh, Bihar, etc Non-Hindus in the latter provinces were or are spiritually or materially none the worse because the Hindus there enjoyed or enjoy the Ramlila processions, shows, fire works, etc. But some Muhammadans in Allahabad and a few other places took it into their heads to raise objections to the Ramlila celebrations some ten years ago and the local British bureaucrats gave them their support. So these places have not had the Ramlila for ten years or more In consequence the Hindus there have been denied a religious right, have ceased to have some harmless enjoyment to which they were entitled, and have been deprived of a source of undefinable inspiration Whether in consequence the objecting Muhammadans have during this decade acquired greater fitness for paradise is more than we can say But that they have suffered some material loss is the testimony of the Muhammadan writer of the following letter in *The Leader* of Allahabad

> Sir—By the stoppage of the Ramlila our community is not suffering less than the Hindus During Ramlila our people used to get contracts for lighting, music and fireworks Muslim hawkers used to sell paper toys fireworks and innumerable other things If the Ramlila be revived we will not only gain the goodwill of Hindus but our trade will get an impetus and we will lose nothing I may tell our leaders that they should learn some lesson from the independent Muslim States of Turkey Arabia and Persia. Can our leaders cite a single example of the kind in those countries which were the cradles of Islamic culture? So many motor-cars pass daily by our mosques every evening and we read our prayers peacefully and during the sacred Muharram our bare drums do not allow anybody irrespective of caste and creed to sleep during day or night. We are however terribly upset only once in the year during our prayers and that too at Allahabad only by the music of Ramlila procession. When our own forefathers ruled

India was there any such question at the time? We should follow the good policy of co-operation with the Hindus which made illustrious the Emperor Akbar the most successful ruler in India Remember that we can t change historical facts Therefore I appeal in the name of com monsense to prove ourselves that we are no parties to oppose the Ramlila at Allahabad

MEHDI ALI

Allahabad

Babu Rajendraprasad on the Bengal Governor's classification of Critics of Detention without Trial

Babu Rajendraprasad, President of the Indian National Congress, has issued the following statement to the Press

His Excellency the Governor of Bengal in his address to the Bengal Legislative Council has divided those who pressed for release or in the alternative for the trial of Bengal detenus into two classes *viz* those who were in secret sympathy with terrorism and therefore should be regarded as out of court and those who though well meaning were ignorant of the real state of affairs and therefore deserved no consideration He ignored the third class which I believe is the largest in the country and which has among it persons holding diverse political views and belonging to diverse parties That third class comprises persons who hold the liberty of person as sacred and who strongly feel that none should be deprived of his or her liberty except as a result of trial openly held in accordance with the canons of civilised law It is this class which has insisted on a trial of detenus and failing that their release The Government pleads difficulties in the way of trial and prefers to rely on laws which dispense with its necessity and substitute executive order for judicial decision They have no reason to complain if public are not prepared to accept their view subversive as it is of all recognised principles of civilised jurisprudence But to-day they are bent on perpetuating lawless laws depriving people of personal liberty liberty of association and liberty of expression of views on the platform and through the press at the will of the executive and they have been enforcing such laws with all their vigour and not unoften misapplying them to conditions for which they were never intended

Consider the number of presses and newspapers which have been penalised the number of associations including labour organisations and Congress organisations which are banned the number of individuals who have been deprived of their liberty without any of those being tried and condemned by a court of law and it becomes clear to what extent the Government can go even when things are more or less quiet Having once enjoyed these powers which subject them to no scrutiny by an impartial tribunal, one is not surprised that they resent even a criticism of their methods We must continue to struggle against these conditions until we are in a position to make such laws impossible in our land"

Mr. De Valera on Qualifications for "Victory"

GENEVA, Sept 16

The smaller nations continue to rally their support to the League Covenant Today was Mr de Valera s turn eloquently to proclaim the Irish Free State s adherence to the obligations.

In a bitter survey of the international feeling he contrasted the deep sadness now obtaining in the League with the lofty purposes of previous years and asserted

Today the Cynic is our teacher He whispers to us that man in the long run is only a beast and Victory rests with the most brutal'

Mr de Valera asked What could be more melancholy than to be thrown into enmity with those whose friendship we desire and oppose those we admire That is a hard price we may have to pay for collective security, but it is worth it

If one aggressor is to be given a free hand and the other restrained it is better to return to the old system of alliances Our own conduct now will determine whether the League is worth survival or whether it should be allowed to lapse'

M Litvinoff on the Inviolability of National Independence

Geneva Sept 6

In a speech last evening on the occasion of the Italians dramatic withdrawal Prof Jeze the Abyssinian representative begged the Council fully to examine the dispute and prevent bloodshed They were ready to accept any help from disinterested countries at modernisation of Ethiopia He invoked Articles X and XV and asked the Council by all possible measures to prevent the threatened war Still he hoped that Ethiopia could count on the Council s efficacious help

At this point the Italians withdrew

M Litvinoff admitted that he did not sympathise with Ethiopia as described in the Italian memorandum but that it was indispensable to protect the independence of a member of the League

No internal conditions could deprive a state of its right to integrity and independence

The League should stand firm on principle No fighting should occur except in absolute self-defence

M Litvinoff in his speech said the Italian representative in effect had invited the Council to declare itself disinterested in the dispute and leave him freedom of action It was in effect an invitation to members of the Council to repudiate their own international obligations

The Wal Wal incident had been happily settled and there was nothing now left to justify the threat of impending military operations.

There were measures other than military which could be used to civilise Ethiopia by Italy He admitted that peace was threatened

M Litvinoff invoking Article X XI and XV said that Russia joined the League to collaborate in the cause of peace and advised the Council not to shrink from the necessary decisions

"Abyssinia Refutes Italian Attack'

Geneva Sept 15

The Italian documents have been carelessly drawn up and many witnesses cited who have never been consulted declares the Abyssinian reply

to the Italian indictment published last evening

The reply, prepared by the French ethnographer M Griaule says that an error of date in the Italian memorandum of nearly a thousand years is sufficient to discourage serious examination of the indictment

The reply points out that there is no case in the history of Italo Ethiopian dispute where Abyssinia has declined to submit the question to arbitration when requested to do so by Italy

The reply accuses Italy of establishing consular posts in parts of Abyssinia which can only have strategical interest and stirring up of trouble in the army and tribesmen

If the condition of Ethiopia is really such as suggested in the Italian indictment why has no other foreign legation protested against her? The Italian indictment does not justify the intervention of a foreign Power in Abyssinia

M Griaule has proposed an impartial inquiry by a committee of experts—*Reuter*

Indian Swimmer Breaks World Record

On the 18th September last, at 1 28 A M, Mr Robin (Rabindranath) Chatterji, B A, instructor in swimming to the Allahabad University, broke the world's record in endurance swimming by remaining in water swimming and floating, for 88 hours and 12 minutes Up to that time the world record was that of an Italian swimmer, who had swum continuously for 87 hours and 10 minutes (87 hours 24 minutes, according to some) When Mr Chatterji had accomplished this remarkable feat, he was picked up on a stretcher and removed to a tent where a bed had been prepared for him He was examined by several doctors present and his condition was declared to be satisfactory At about 8 30 P M the previous evening he gave a demonstration of his swimming tricks and Captain R. C Banerji, who had just then examined him, was surprised to notice that the movements of his feet and hands were as quick and active as if he had entered the tank quite fresh.

The following paragraphs from a letter contributed to *The Leader* by Mr Lakshman Sahay Mathur are worth considering in this connection

> Sir—The full magnitude of the achievement of Robin Chatterjee cannot be judged from the mere fact that he has beaten the world record by 1 hour and 12 minutes It is well known that in England and America in swimming tests the water is heated by electricity and kept at body temperature This helps the swimmer to greater endurance than when the temperature of the water changes from time to time In the Bharadwaj tank the temperature in the day was different from the temperature in the night which was further heightened by the rains during the closing hours of Robin Chatterjee's performance
>
> Grease had to be applied to the body of the swimmer to prevent chill and prevent the skin from cracking But this resulted in fouling the water and the swimmer who had to keep only his head above the level of the water swallowed some quantity of it Nausea was inevitable Such foul water was never to be found in the tanks in England and America while swimming tests were carried on and records set up
>
> Simple precautions such as providing the swimmer with rubber socks and surgeon's rubber gloves were not taken which would have prevented the water from cracking the skin of his hands and feet and making the cavities between his fingers and toes sore The tank being open and not covered the swimmer was exposed during the day to the scorching rays of the sun and at night to the cold dew A small portion of the tank was in fact provided with shelter but this instead of helping the swimmer fettered him to one spot



Mr Robin Chatterji

Occidental "Neutrality" in the Italo-Abyssinian Dispute

In our last issue we wrote in relation to "American and other Occidental 'Neutrality'" as follows, in part

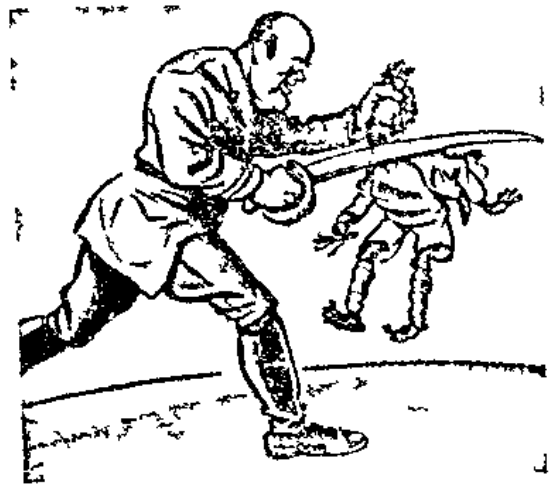
> Italy has munition factories of her own and has already despatched considerable quantities of war materials Ethiopia has no such advantage So occidental neutrality' will go against Ethiopia"



The Eruption of Mt Mussolini

The Manchester Guardian, we have found after the publication of our comment, wrote as follows on the same subject

> The Abyssinian Minister in Paris has addressed a letter to the League protesting in the name of his country against the action of all League members that refuse to permit the export of arms to Abyssinia If States and nations share the human attribute of conscience at all this protest should find it out Though no law forbids it and common justice commands it though there is yet no war and technically no threat of war though Italy, the open aggressor masses her men and munitions on the Abyssinian frontiers and is helped by half the countries in Europe to do so Abyssinia herself the wronged the innocent the appealer to arbitration cannot get so much as a single bullet for the defence of her independence The just and generous example has been set by the Governments of France and Britain both bound by a treaty actually designed to enable the Emperor of Abyssinia to obtain all the arms munitions necessary for the defence of his country on the ground that to permit the export of arms might prejudice the chances of a peaceful solution Firm ground and fine chances these but even were they so no chance can weigh against the plain alternatives of right and wrong The British Government is now safely out of range of questions in the House of Commons but not from the judgment of those it governs It does not stop India from sending grain and camp equipment to the Italian troops why then should it stop the export to Abyssinia of the first necessities of war? By September it may be too late The embargo should be lifted now To maintain it is nothing but sham justice sham friendship sham right and sham neutrality



—St Louis Star Times

Italy says to Ethiopia It may hurt—but you'll be civilized

Pandit Ram Chandra Sharma's Fast for Stopping Animal Sacrifice

Animal sacrifice is, or at least, was practised by the Jews to propitiate the deity Muhammadans also sacrifice some animals for the same purpose Some (not all) Hindu sects sacrifice some animals to propitiate some gods and goddesses—particularly goddesses. Some aboriginal races and tribes also do so

Pandit Ramchandra Sharma of Jaipur, Rajputana, is a Hindu and desires that Hindus should give up animal sacrifice Being a Hindu he perhaps feels that he can persuade and influence Hindus more than others As Kalighat is the chief seat of *Shakta* worship in Bengal, he has resolved to fast unto death unless animal sacrifice is discontinued there He thinks that if it be discontinued there, it would be easy to have it abolished at other Hindu temples in Bengal and elsewhere

A controversy has been going on on this topic. Public meetings have been held in Calcutta to persuade the Kalighat priests to give up animal sacrifice and the Pandit to give up his fast, which he began on the 5th September last. Leaders like Mahatma Gandhi, Babu Rajendraprasad and others asked the Pandit to give up his fast and endeavour to gain his object by enlightening and persuading the section of the Hindu community which practises

and supports animal sacrifice. Mahatma Gandhi is reported to have stated that the fast has been premature, as the ground has not been prepared for it.



Pandit Ram Chandra Sharma

Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice—not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or inculcated by the highest *Hindu* scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said, that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as a creative and protective aspect of the Supreme Spirit. But what It *destroys*, It does by Its own power and according to Its own laws—It does not require the hand of man to do it with a sword or a knife. To think that the Supreme Spirit requires anybody to kill any animal at any altar or elsewhere is a superstition. It is revolting to our feelings.

Eating meat is not the same thing as sacrificing animals *to please the deity*. Those who eat meat do so to nourish their bodies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food, and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. *It may be necessary to add that the* editor of this Review does not eat meat or fish.

We have written these words to make our position quite clear. It is not our object to offend anybody. In order not to do so, we have generally avoided religious and theological controversy. We shall not, therefore, pursue the subject further, *nor will we print any letters etc, controverting or supporting our views.*

Those who are neither monotheists nor polytheists need not consider whether it is necessary to sacrifice animals to propitiate any divine being.

We have made our position clear in *Prabasi* with regard to Pandit Sharma's fast. His desire is noble. But we have not supported his fast for two reasons: (1) It is not likely to touch the heart of those who practise animal sacrifice and make them discontinue it; (2) It is a kind of moral coercion, which we do not support. We urged the second reason against Mahatma Gandhi's fast before the Poona Pact.

Shastric Argument Regarding Animal Sacrifice

Those who do not believe in the supreme authority of the Hindu shastras which enjoin the worship of gods and goddesses, need not consider the shastric arguments for and *against animal sacrifice; they may consider* only humanitarian and other arguments.

As regards shastric arguments, the late Pandit Sarat Chandra Sastri, who was an orthodox and erudite Sanskrit scholar, wrote *elaborately in Prabasi twenty-two years* ago, quoting texts from many shastras to show that animal sacrifice was not necessary in Shakti-worship. He

Italy would leave the Triple Alliance combination in the course of time and join the Triple Entente

"During the World War Italy was promised much in the form of colonial empire in Africa and Asia Minor, particularly for her deserting her former ally, Germany But when the Versailles treaty was signed Italy did not get what she was promised as her price for her entry in the World War against Germany

"Italy," he continued 'finds it impossible for her to expand in Asia Minor because the rejuvenated Turkey of Mustapha Kemal Pasha with her strong army and with her alliance with Russia and her understanding with France will not be an easy object of prey even for Signor Mussolini

"But Abyssinia presents a different situation and makes it easy for Signor Mussolini to justify his position in regard to Italian imperialistic expansion in Africa *Signor Mussolini made his position absolutely clear without any moral cant*

"Signor Mussolini has told the English that Italy has just as much right to carve out empires in Africa as the British claim to have in Egypt Sudan or India or as the French have in other parts of Africa Signor Mussolini is honest when he asserts that by force he is going to acquire new territory for a greater Italy whereas other statesmen of the great imperialistic powers of Europe who pretend to have abhorrence and horror for Il Duce's imperialistic ambitions are not so much for justice for the 'poor Abyssinians,' as they are afraid that Italian expansion in Abyssinia will make Italy economically commercially politically and particularly navally strong in the Mediterranean as well as in the Indian Ocean"

FAVOURS FREEDOM

Dr Das stated that he is for the freedom of every people and that his personal sympathy is *for the independence of the Abyssinians* 'How ever" he added 'so long as the guidance of international relations among powers is based on the double standard of international morality—one for the weak and one for the strong, so long as Great Britain continues to rule and dominate over the peoples of Sudan Egypt, Arabia India Burma and other subjugated nations, so long as France receives international sanction for maintaining vast colonial empires in Africa and Asia by subjugating other peoples one cannot very well justly condemn Signor Mussolini alone for following in the footsteps of other imperialistic nations

"If, Dr Das continued "*Abyssinia is conquered by Italy, it will be done with international sanction just as Japan received international sanction in annexing Korea*

"Abyssinia" he pointed out "is a member of the League of Nations as is Italy Members of *the League are bound to maintain territorial* integrity in Abyssinia If the great powers of Europe who are members of the League of Nations and particularly of the League Council, decide that they will morally economically and militaristically support Abyssinia against Italian attack then Il Duce will certainly not court disaster by attacking Abyssinia and incurring the active hostility of these great powers But it seems for some peculiar reason *that Signor Mussolini is certain that these great powers will not actively take the side of Abyssinia against Italy which would really mean tacit international favour of an Italian expedition against Abyssinia*"

JAPAN'S OPPORTUNITY

Concerning the attitude of the Japanese in the matter, Dr Das said "Japan is not at all interested in fighting any of the western nations but is concentrating on the consolidation of its position in Eastern Asia particularly in Manchuria If Italy is not checked by the League in regard to Abyssinia the Japanese will have a fine opportunity to point to the double standard of international morality maintained by the League

The Japanese are champions and advocates of racial equality and are naturally sympathetic with the Abyssinian people from that point of view Just as no nations of Europe would like to see an African nation conquer a part of Europe similarly the Japanese do not like the nations of Europe to conquer any new territory in Africa or Asia

Dr Das has written to us further

It is a historical fact that during the latter part of the nineteenth century Italian policy was to annex Abyssinia The Italians made an attempt but were defeated This defeat was due more to *the international situation than to Abyssinian* superiority in military ability At that time Italy was virtually opposed by all the important powers of Europe

But the international situation changed in favour of Italy during the early part of the twentieth century The British feel that if Abyssinia is to lose her independence the British should get at least that section of the country which contains the source of the Nile river Thus the British are opposing Italian occupation of Abyssinia Furthermore the British attitude towards Italy has changed, because Italy is now close partner of France and Russia and the Little Entente group of Powers The *British* do not favour the possibility of Franco Italian co-operation in the Mediterranean and Africa and Europe

The British are clever in making the League of Nations take up the fight against Italian policy in Abyssinia and at the same time they sent Mr Eden to talk to Signor Mussolini for a peaceful partition of Abyssinia the British establishing the sphere of influence around the region where the source of the Nile lies and *giving some Abyssinian* territory to Italy and also giving a British port to Abyssinia so that the British would virtually control indirectly international relations of the country Signor Mussolini has refused to accept *the proposition of the British* but the British are determined to carry out their point through negotiations

The final solution of the Abyssinian question will depend upon the decision of Signor Mussolini who may think it to be wise to get the British support and a part of Abyssinia without fighting or he may decide to get the whole of Abyssinia by ignoring the British because the British would not be able to declare war against Italy due to the international situation in Europe and the Far East The whole thing will depend upon the internal condition of Italy and not upon the pressure of the League of Nations. Once Italy gets into the fight against Abyssinia *France Spain* Portugal and even Britain will not be willing to see Italy defeated because such a defeat would undermine the prestige of white men in Africa and Asia

Rammohun Centenary Commemoration Volume

A remarkable and profoundly interesting publication is announced by the Rammohun Roy Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India" The various papers read and addresses delivered on the occasion of the Centenary Celebration in 1933 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad,—indeed, a unique record of a world wide homage A comprehensive and exhaustive study from all points of view of the "Inaugurator of the Modern Age in India,' this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated and strongly bound in full cloth, will contain Studies and Addresses, among others by Rabindranath Tagore, Sir J C Bose, Sir B N Seal, Sir C V Raman, Sir S Radhakrishnan, Rt. Hon'ble Srinivasa Sastri, Mrs Sarojini Naidu, Madame L Morin, Ramananda Chatterjee T L Vaswani, The Dowager Maharani of Maurbhanj Sir Syed Ross Masood, Pandit Sitanath Tattvabhushan, Prof Ruchiram Sahni, Dr V Ramakrishna Rao, Prof R. K. Guha, Rev W S Urquhart, Dr W H Drummond Dr F C Southworth, etc

The Messages received from Mahatma Gandhi, Sir P C Ray, C F Andrews, Prof Sylvain Levi Dr J F Sunderland the Paris University, Bishop Boros of Rumania and others on the occasion of the Centenary, and the Reminiscences and Tributes paid to the memory of the Raja by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, Max Muller, Madame Blavatsky, Sir Gooroodas Banerjee, Dr Mohendralal Sircar Sir Surendranath Banerjea, Mahadev Govind Ranade, Bipin chandra Pal, Dr Herambachandra Maitra, Sir R Venkata Ratnam, etc, on different occasions, will add considerably to the interest of the book, in which is also being included the Publicity Booklet of the Centenary Committee, edited by Mr Amal Home, which was so well received at the time of its publication

A handy repository of all valuable information about the Raja was felt to be a desideratum by organizers of Rammohun Roy Anniversary gatherings, the book is expected to fulfil that need

Henri Barbusse

The causes of world democracy and world-peace have sustained a great loss by the death of the famous French author and journalist Henri Barbusse early last month in Moscow hospital of pneumonia When a few years ago a Committee of the Intellectuals of the world was formed to mould world opinion in favour of peace and kindred ideals, he was a member of it along with Rabindranath Tagore, Romain Rolland, J T Sunderland, Gilbert Murray and others During the last few weeks of his life he had been engaged in making preparations for holding a World Peace Conference in Paris From India Mahatma Gandhi, Rabindranath Tagore, Mrs Sarojini Naidu and Ramananda Chatterjee had been asked to take part in it. According to an announcement in *Advance*,

> The National Initiative Committee of the World Peace Conference has been formed with the following persons
>
> 1 Mahatma Gandhi
> 2 Rabindranath Tagore
> 3 Mrs Sarojini Naidu
> 4 Ramananda Chatterjee
> 5 Pandit Nilkanta Das
> 6 Nabakrishna Chaudhuri
> 7 K L Joglekar
> 8 Prabhat Sen
> 9 Acharya Narendradeva
> 10 Sampurnananda
> 11 R S Rukar
> 12 A Washeque Secretary All Bengal Muslim Students' Association
> 13 Siddhartha Das-Gupta Secretary All Bengal Students League
> 14 Soumyendra Nath Tagore (Organizing Secretary)

M Barbusse had also been trying to focus world opinion and sympathy in favour of Ethiopia to prevent war between Italy and that country, and with that object in view he wanted to hold a conference in Paris on September 3 last, and Rabindranath Tagore and the three other persons named above had been requested to send messages to it on behalf of India We do not know whether that conference could be held in the absence of M Barbusse

Empire Parliamentary Association and the Indian Problem

Colonel Deneys Reitz, the minister of agriculture and irrigation in the Union of South Africa and the leader of the South African delegation to the recent meeting of the Empire Parliamentary Association, laid stress the other day, in the course of an interview with Reuter's representative, on the need of making India an equal partner with the self governing Dominions in the so called British Commonwealth of nations Referring to the proceedings of that Association, he said

> We specially concentrated on the Indian problem After all the Indian commonwealth (*sic!*) constitutes four fifths of the British Empire and it is quite clear that we cannot keep India in the Empire by force but by granting them full Dominion Status

General Smuts, a far better known South African statesman, had said similar things But *cui bono?* South Africans have never treated Indians as equal citizens We have a Bengali proverbial expression, *"Bhooter mool he Ram nam'* "The name of Ram from the lips of a ghost." But the name is good, even though uttered by a *bhoot*

The Indian public would like to know all about the matter from the lips or pens of the Indian "delegates" to the Empire Parliamentary Association

Why "Coloured" People Cling to Independence

The *San Francisco Chronicle* of August 10, 1935, begins an editorial article on "The Spirit of Mortal Ethiop" with the question

> Why does a coloured people like that of Ethiopia cling so desperately to its independence?

Its answer is interesting It says

> In part, of course, for the same reason that other people defend their independence if they have it, or aspire to regain it if they have lost it

But it proceeds to add

> But also for another reason which applies only to the coloured"
>
> The common people of Ethiopia would probably be no worse governed by a foreign conqueror than they are by their own Negus and they might economically as common people be better off But the difference is that in an independent Ethiopia some Ethiopians may be uncommon people and all the others can share in the pride of a race which has some members in high place Under "white" rule on the other hand all the people of native race are common and there is no opportunity for any of them to rise to recognition
>
> It is no worse for a black man to be individually poor and obscure in a black man's country than it is for a white man to occupy the same humble status in a white man's country Most people in fact are just that in both countries But where one black man is king and walks with kings all other black men may feel that they belong to a potentially kingly race Where all black men are ranked as an inferior caste just because they are black then the individual who wins wealth learning or distinction has still not surmounted that caste line He is forbidden even by personal success to gain the only things which make success worth striving for
>
> Pride after all is the treasure which men cherish most The humblest black man feels a reflected pride so long as there is one black nation in which there is one man whose right to be proud is accepted by the proudest of other nations

What "Small Nations are entitled to

Addressing the Assembly of the League of Nations on September 11 last, Sir Samuel Hoare, the British Foreign Secretary and former Secretary of State for India, said *in part*

> In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of Self Government in our own territories For example only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend Self Government to India Following the same line of thought we believe that small nations are entitled to collective protection for the maintenance of their national life"
>
> We believe that the backward nations without prejudice to their independence and integrity are entitled to expect assistance from the more advanced peoples

We have already commented on the first two sentences in the foregoing extract. Before commenting on the other sentences, we may say that perhaps Sir Samuel uses "small nations' and 'backward nations" as interchangeable, though some small nations, the Danes, the Swedes and the Norwegians, for example, are not at all backward

As for the meaning of the expression "small nation," the reader is referred to our Note on it in the last June number, page 727, pointing out what is implied in the League usage According to that usage India is a small nation

Now to our comment.

Sir Samuel says

"Following the same line of thought we believe *that small nations are entitled* to collective protection for the maintenance of their national life"

Early in 1932 a small house was rented at Kitano-cho 4-chome Kobe at a rent of Yen 30- per month in order to meet the demand for accommodating Indian youths coming to Japan for educational and other purposes and to help them in acquainting themselves with the language and the preliminary ways and manners of this country The very first few months of its existence proved beyond doubt the justification for the existence of such an institution in Kobe Young men coming from India in months following the establishment of this boarding house found it a great relief to have a place where to take abode after landing in Japan and to receive proper guidance regarding their future move to attain their objective Besides these free services boarding and lodging charge for a student being only Yen 30- per month they have found India Lodge to be cheaper than the cheapest hotel and the Indian food provided has been wholesome and the living conditions quite good Very often these people leave home with the haziest ideas about conditions prevailing here and on arrival get a rude awakening when they find their slender resources fast disappearing owing to the extra ordinary charges that all new comers have to face in every foreign country

This is in short an explanation for the efforts which resulted in the decision of the Indian residents of Kobe and Osaka to have a permanent building for this patriotic work At a meeting of the Indian Community a committee was elected for the furtherance of the above object and it has been fortunate enough to be able to locate a piece of land with a sixteen roomed barracklike building on it situated in a central and convenient place (within a minutes walk from the Kobe city tram and Hankyu Electric Railway terminus) This wooden building was erected for a boarding house for the students and in the opinion of the Committee is very suitable for their purpose This house and land has been negotiated to be purchased for a sum of Yen 7,500 and this sum the committee has been able to collect from the local Indian residents It may not be out of place however to mention here that this plot of land has been benevolently sold to the Committee at somewhat under the market price and the building has been given away practically free in view of the object for which it is intended to be used In the near future the committee wish to erect a new building worthy of the name of India Lodge This will require a sum of Yen 50,000 and the committee appeals most earnestly for generous contribution to this fund and they hope they may receive the required amount before long If you are in sympathy with the fundamentals of this scheme kindly contribute generously and be pleased to send your contribution either to the Honorary Treasurer India Lodge c o P O Box No 74 Kobe (Japan)

Conch-blowing No Crime !

The Sessions Judge of Bijnor has decided an interesting case under Section 107 of the Cr P C declaring that "the doing of a lawful act in a lawful manner even if that injured the susceptibilities of persons of a different faith would not in itself be sufficient warrant for proceedings under Section 107"

Five Mahomedans and three Hindus of Najibabad had been ordered by a Magistrate to furnish security under Section 107 and put in jail pending inquiries regarding the status of the sureties furnished by them It was alleged that the Hindus while reciting a katha of the Ramayana blew a conch the time of the katha coinciding with the Isla prayers of Muslims of that locality

The Sessions Judge acquitted all accused on appeal holding that there was no apprehension of breach of peace remarking that there was no evidence that the blowing of a conch was an innovation There was no mosque near the house The only thing that emerged from the evidence on record was that the Hindus claimed to blow a conch as a matter of right and that it was not liked by some Muslims He held that no case had been made out under Section 107 and acquitted all accused

So it has come to this that in Hindustan, the land where the Hindus are still a distinct majority, it requires a judicial pronouncement to determine that the Hindu auspicious and religious practice of blowing a conch shell is not a crime ! *Crime*, mind you !

Aftermath of "Leader' Contempt Case

For contributing a letter to *The Leader* Pandit Kapil Deo Malaviya, Advocate, was tried for contempt of court before the Allahabad High Court. Mr Chintamani, the Chief Editor, and Mr Krishna Ram, the Publisher, of the paper were also tried for the same offence Mr Malaviya was convicted and fined, but the editor and the publisher of the paper were let off with a warning and an order that they should pay Rs 100 towards Government's costs in these proceedings Subsequently the application of the three accused for leave to appeal to the Privy Council was rejected by the High Court and the application to the Privy Council itself for special leave to appeal also met with the same fate

Some time later Mr Malaviya submitted an apology to the High Court. This item of news was telegraphed to newspapers outside Allahabad, and *The National Call* of Delhi published it under the heading, "Mr C Y Chintamani and others tender unqualified apology" This mistake of fact was brought to the notice of the editor of that paper and was corrected in *The Leader*

Thereafter the Registrar of the Allahabad High Court informed all District Judges subordinate to the High Court of Judicature

at Allahabad that the Court has "ordered that the name of the *Leader* be struck off from the list of approved newspapers," to which Court notices are sent.

This order of the Allahabad High Court is neither judicial nor judicious, nor, it may be added, dignified. Even the worst offender—and *The Leader* was not an offender—cannot be punished twice for the same offence. As the correction of a mistake in another paper is not an offence, that paper had not committed any fresh offence to deserve a fresh punishment. Moreover, supposing it had committed a fresh offence, it could not be punished without being heard in defence. What is still more astonishing is that the paper has been practically subjected to a recurring annual fine amounting, we are informed, to Rs. 15,000 per annum for an indefinite period! That represents the amount the paper will lose every year by being deprived of the Court notices.

It is the litigants who pay for the Court notices. The money paid is not public money belonging either to the Government or to the High Court. The litigants are entitled to the best value for their money. As *The Leader* is the most influential Indian edited paper in English in the U. P. and has a large circulation, the High Court's order is practically equivalent to depriving the litigants of the services of the best medium for advertisements in the United Provinces of Agra and Oudh.

Mr. Subhas Bose on the Future Constitution and Policy of Congress

Mr. Subhas Chandra Bose thinks that those Congress leaders who really wish to lead the nation should tackle two problems, namely, modification of the present constitution of the Congress, and the establishment of a one party really 'national' organization with a view to establishing a common front of all the anti-imperialist forces in the country. He has arrived at this conclusion as the result of a very careful study of those European countries which have become free in recent times, for example, Turkey, Czechoslovakia, Poland etc. He has also studied the organizational methods of the Communist, Fascist, Nazi and other modern European parties. Their principles may differ in details. But he has found that there is one thing common to them, *viz.*, they have all worked for the establishment of a one-party organization. That has made it necessary for them to tackle all the different problems which different parties attended to. So, if in India there is to be a single truly national organization under the Congress flag, Congress must take up as its own the problems of the labourers in the fields and factories—peasants and working men—as well as the problems of Indian States' people.

We are thoroughly in agreement with Mr. Bose that the Congress should take up the cause of the peasants, workers and the States' people. But it is necessary to define "workers."

"Workers" include field labourers and factory labourers. Perhaps that word may denote engineers, technical experts, etc., also. Are poets, novelists, artists, pure-scientists, clerks, teachers, professors, philosophers, historians, lawyers, physicians and surgeons, journalists, and the like also workers? Perhaps bankers, financiers, and captalists as such are excluded. And of course, the landlords. Some of them at any rate may be willing and able to do useful work. It is not our intention to write the idler's *apologia pro vita sua*. But as journalists we want to find our place, if possible, in the coming order of things or, we may be fired out, as the Americans say.

Mussolini's Modest Demands

According to a *Reuter's* telegram, dated Rome, September 21, it has been officially announced that the Italian Cabinet has rejected the Geneva proposals.

Signor Mussolini has made known his demands.

> Signor Mussolini's minimum demands according to *The Daily Telegraph* includes
> (1) More territory than has been promised to Italy.
> (2) Any outlet to the sea for Abyssinia must be through Eritrea.
> (3) The Abyssinian army to be disbanded and Italy to be entrusted with its reorganization and
> (4) Sufficient territory to be ceded to join Eritrea with Italian Somaliland.—*Reuter*

"My Native Land"

'Brother John' writes in the London *Inquirer* under the above caption:—

One of the oldest of games is finding the hub of the universe—the centre of the world Where is it? The self-assured Londoner will tell you that it is at Charing Cross But the American says it is at Boston And others have other opinions! An American visiting Scotland was asked by a Scotsman where he came from and he proudly replied I come from God's own Country The Scotsman looked at him in surprise and said Then you have lost your accent

China is still the Middle Kingdom and the Japanese are a Heavenly Race To the ancient Egyptians the centre of the world was at Thebes to the Greeks it was at Olympus to Hindus it is at Mount Meru to Buddhists it is at Gaya and to Muhammadans it is at Mecca

Here is a tale to go with the one about the American and the Scotsman A Western woman was telling of a visit to Japan when someone asked What struck you most during your visit?' The reply was The thing that struck me most was to see so many foreigners together in one place!"

It would help to liberalise the minds of men if they could remember that people of other countries also think their land the finest in the world One of the oldest of Bibles—the Zend Avesta—*tells us that this is part of the divine* order of things arranged in the beginning when Ahura Mazda created the sixteen lands which according to the writers of ancient Persia made up this earth

Ahura Mazda spake unto Spitama Zarathushtra saying I have made every land dear to its people even though it had no charms whatever in it had I not made every land dear to its people even though it had no charms whatever in it then the whole living world would have invaded the Airyana Vaejah

I remember getting quite a thrill when I read this verse for the first time For I had felt just like that about a certain part of the British Isles And I got another thrill when I read some similar words in the Book of Chuang Tzu one of the Taoist Scriptures

'The old country the old home gladden the wanderer's eyes Nay though nine tenths of it be a howling wilderness still his eye will be glad

We can love the old country and at the same time recognize the fact that everyone else in the world has an old country to love

'Maktab's and 'Maktabization' of Primary Schools in Bengal

'Maktab' is the name given by Muhammadans to their primary schools

Regarding the efficiency of *maktabs* in Bengal we find the following opinions expressed in the Hartog Committee's Report

> The official reports and the evidence which we have received indicate very clearly that generally speaking these institutions have done but little to raise the general standard of education among Muhammadans to that of other communities that a great many of them are accentuating the educational backwardness of the community that their enrolment is increasing year by year and that a continuance of these institutions on a large scale would be prejudicial both to the interests of Muhammadans themselves and to the public interest
>
> It is in the special schools that the Muhammadan pupils suffer most from the relative inefficiency of the segregate institutions—madrasahs maktabs and Koran schools—which they attend It has been noted that the special institutions are to be found mainly in Bengal the United Provinces and Bihar and it is to these provinces in particular that our observations in regard to them apply
>
> In Bengal the United Provinces and Bihar the evidence as to the inefficiency of the special institutions is almost unanimous An inspector of schools in Bengal has stated that the maktabs and madrasahs are extremely inefficient This is not prejudiced criticism but is the unanimous verdict of the Muhammadan inspectors

Similar condemnation of *maktabs* are to be found in other official reports And it is not merely European officials who have criticized them in this way There is a small section of non-official progressive Muhammadan's opinion which is opposed to them For instance, Mr Zohadur Rahim says in relation to them

> I consider them even more harmful than the higher educational institutions They are veritable institutions of segregation and deserve the strongest condemnation They segregate the rising generations of the two great communities at a time when their minds are most plastic most receptive and most impressionable and hence most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives

As regards their efficiency, the same writer observes

> the money spent on the Maktabs is only a sheer waste of money Because many of these maktabs specially for girls exist only on the registers and in many others the actual attendance falls far short of attendance as shown in the registers The girls classes usually being held within the purdah avoid detection of the actual *state of affairs by the inspecting officers*

It is not unknown to the educated section of Indian Muhammadans that the educational system in Turkey has been modernized Similar endeavours are being made in Persia and Afghanistan Egypt has been working towards the same end Iraq and the Arab States in Arabia are trying to march with the times

But the Muhammadan "leaders' in Bengal still cling to the *maktabs* If the Bengal minister for education, who is a Muhammadan, had kept the *maktabs* for his community alone, the fact could be deplored by Hindus and modern minded Muhammadans alike, but the "self-determination" of the bulk of the Muhammadans could not perhaps have been opposed

But the Bengal education minister wants to 'maktabize' other, non-sectarian, primary schools, too It is said in the education department resolution published on August 1 last

> "All primary schools attended by a majority of Muslim pupils might be named Maktabs and it may be necessary in places to have Maktabs as separate schools for Moslems only'

This proposal deserves strong condemnation To 'communalize' pupils from their childhood would be a curse

In places where the majority of pupils are Muhammadan, Hindu children must attend *maktabs* or go without education, or their guardians must start schools for them at their own cost But money will be found for the *maktabs* from public funds, 80 per cent. of which in Bengal comes from the Hindus

Repatriation from South Africa Still Continues

Indian Opinion of Phoenix, Natal, South Africa, writes in its issue of August 23 last

> Eighty Indians left for India on the Isipingo last week under the Government's repatriation scheme This is the largest number of repatriates to leave Durban during any one month for a long time Several reasons it is stated were given for their availing themselves of the Government's offer Some were going back because their parents wanted them to return others wanted to die in their homeland and others unable to find work in the Union wanted to return in the hopes of finding employment on the tea estates
>
> The Congress leaders at the last Round Table Conference complained to the Government of India Delegation that they could not oppose the assisted emigration scheme as they were bound by the first Capetown Agreement They therefore fought to be released from the responsibility of supporting the scheme any longer and they were released owing to the fact that the scheme was considered to have been worked out by the last Round Table Conference and it was decided to inquire into a colonization scheme It is pertinently asked as to what the leaders have done since receiving a free hand to oppose the scheme to prevent their unfortunate brethren from falling a prey to it

Criminal Law Amendment Act

The Criminal Law Amendment Bill was twice thrown out by the Legislative Assembly But the Governor General certified that it was necessary to pass it in order to preserve the tranquillity, etc, of India, and so it has become the law of the land by a majority of the votes of the members of the Council of State though even there it met with stout opposition from several members like Mr Mehrotra, Mr P N Sapru, Mr J C Banerjea, etc.

The official case for the Bill was based mainly on the state of things in Bengal, and, therefore, the Bengal members of the Assembly belonging to the Congress group desired to say why they opposed it. But unfortunately among the Hindu Congress Nationalist members only Mr Akhil Chandra Datta, the Deputy President of the Assembly, could catch the eye of the President.

Though, as we have said, the official case rested mainly on the "sins' of Bengal, many Assembly Members from the other provinces, like Mr Bhulabhai Desai, Mr Govind Ballabh Pant, Dr Deshmukh, Mr Satyamurti, Mr Sham Lal, spoke vigorously against the Bill and thoroughly exposed its mischievous character from the nationalist point of view

Bengal being the chief "sinner" in official eyes, it was necessary for some one to say how Bengal has come to be what it has been for years and decades past and what treatment Bengal has received As it fell to Mr Akhil Chandra Datta to perform this duty, his speech deserves prominent mention It is pleasing to find that, though somewhat late, some Bengal dailies have published it in full It is a thoroughgoing indictment of the Bill He has given a convincing reply to the Home Member's argument that the Bill is a safeguard against the four menaces of terrorism, communism, communalism and the civil disobedience movement. He showed that the terrorist movement was not an "emergency' and that the possibility of the revival of the civil disobedience movement was no justification of the Bill As to the genesis of the terrorist movement, he ascribed it to "hunger for food and for freedom," though, of course, he did not justify it. Regarding the need of the Bill for arming the coming Government to fight probable dangers, he characterized this argument as "shedding crocodile tears" He narrated how the struggle for freedom was at first constitutional and how later violence appeared—not from the people's side first. He quoted many passgages from "Sir N N Sircar's Speeches and Pamphlets" Passing on to the Panjab, he said that "as in Bengal the partition gives explanation, so in the Panjab it was the Jallianwallabag massacres

which brought into existence the terrorist movement there"

It was what he said from first-hand knowledge in relation to the "communal riots" in Bengal which must have startled the members of the Assembly from provinces other than Bengal—for the facts are more or less public property all over Bengal Mr Datta also stoutly stood up for the liberty of the Press Altogether his speech was unanswerable

Bengal Provincial Congress Socialist Conference

Among the resolutions passed at the recent session of the Bengal Provincial Congress Socialist Conference, held in Calcutta under the presidentship of Mr Jay Prakash Narayan were those—

> Condemning the repressive laws and the power of Government to declare associations illegal and to imprison persons for an indefinite period without trial and to prohibit the use of streets and public parks for purposes of demonstrations
>
> Protesting against the present detention policy of the Government of Bengal
>
> Protesting against acceptance of office by Congressmen
>
> Opining that the communal problem is an economic problem and that the fundamental interest of the overwhelming majority of all communities are identical
>
> Noting with appreciation the agitation of the Indian public over the Italo-Abyssinian conflict and urging the League of Nations to apply the sanctions against Italy
>
> Urging cancellation of debts of peasants scrapping of arrears of rents proposing that no rents should be payable for holdings that agricultural and industrial labour should get minimum living wage urging non alienation of land to non-cultivating classes State expenditure on Irrigation on a comprehensive scale compulsory primary education abolition of landlordism freedom from attachment in execution of rent or money decrees
>
> The object of the Socialist Party was defined as independence and transfer of power to producing masses development of the economic life of the country to be planned and controlled by the State socialization of key and principal industries state monopoly of foreign trade organization of co-operatives for production distribution and credit

We do not object, but on the contrary support the underlying principles of socialism But if socialists place before the public half baked proposals based on slogans imported from abroad, these cannot be approved Some of the resolutions passed at the recent conference are of this description

Communal Economic Boycott

The economic boycott of Sikhs and Hindus started by some sections of the Panjab Muhammadans is a grave menace to public tranquility and to the economic prosperity of all communities It is to be hoped that some Muhammadan leaders will come forward to discourage such boycott propaganda The Panjab Muhammadans being in the majority in the Province may feel (though even there mistakenly) that they may safely boycott the Hindus and the Sikhs, but taking India as a whole, the Hindus are numerically and economically in a stronger position So an economic boycott on communal lines will hurt the Muhammadans more than the Hindus

Mr K L Gauba, a Panjab Muhammadan champion of the economic boycott idea, has issued an appeal to his community to "Buy Muslim" In support of this appeal, *The Eastern Times*, a Lahore Muhammadan paper, observes that Hindus have followed a policy of 'Buy Hindu' from 'time immemorial' This paper's ignorance is not enviable The Hindus of India have had commercial relations from very ancient times with foreign countries These countries were not Hindu countries In mediæval India, as at present, there were numerous Muhammadan artisans, and they found, as their successors at present find, customers from the Hindu community also The Muhammadan weavers of east Bengal and north Bengal have Hindus as their principal customers Muhammadan tailors and book binders in Bengal make their living from the orders which they get from the Hindus

Financial Relation of Centre With Provinces

> Simla Sept 17
>
> A communique announces that on the invitation of the Secretary of State Sir Otto Niemeyer has agreed to undertake an enquiry relating to the allocation of certain resources between Central and Provincial Governments in India which shall be settled by an Order in-council as provided by the Government of India Act 1935 His Majesty's Government have undertaken that a special enquiry will first be held so that they and Parliament may be furnished with an independent review of the financial position of the provinces and of the Centre and with the technical advice upon these financial questions which have to be determined by an Order in-council

Whatever the financial knowledge and experience of Sir Otto Neimeyer, we cannot support this one-man inquiry relating to so important a matter The Meston "Award" was very unjust to Bengal and has done very

Secretariat have forbidden even a dead pandit to go to Chota Nagpur' In a statement on the subject issued by Babu Jagat Narain Lal, President of the Bihar Provincial Hindu Sabha, it is said

> The Chief Secretary to the Bihar Government through his recent circular and the Bihar Government through their confirmation of the same during the recent proceedings of the Bihar and Orissa Legislative Council have made an open confession of the policy they have been pursuing and want to pursue in the matter of missionary propaganda amongst the aboriginal Hindus of Chota Nagpur
>
> The circular does very little honour to the Bihar Government and its various departments in charge of supplying up-to-date information to it inasmuch as they have not the means to know that Pandit R C Dwivedi died several years ago and Pandit A Prasad *is touring in foreign countries* I feel flattered by the honour the Government have done me by taking so great a panic and alarm at the 8 or 10 days tour undertaken by me in only two of the districts of Chota Nagpur after a long interval of several years that they have not even the time and the patience to distinguish between the dead and the living

These paragraphs are followed by appeals to the Christian missionaries and the Bihar Government and the Government of India.

> I would ask Christians as such to be fair towards a faith among whose adherents they have carried on ceaseless proselytisation so far and to allow them to do the little they want to do for protecting and propagating their own religion even at this late stage I appeal to the Bihar Government to reconsider the circular of the Chief Secretary and to withdraw the same if they want to keep and follow the principle of religious neutrality and I appeal to the Government of India also to move in the matter to make a clear declaration of their policy on the subject

Babu Jagat Narain Lal concludes by declaring the Hindus' right to undertake missionary propaganda.

> I want at the same time to make it clear that if such obstructions and harassments are sought to be unjustly placed and perpetuated in the way of Hindu missionary propaganda Hindu India which is becoming more and more awakened gradually shall tolerate it no further

Dr. Sunderland's Articles on British Authors, Scientists, etc

Our readers will be glad to know that the article on GeorgeEliot by the Reverend Jabez T Sunderland is the first of a series of articles by him on eminent British authors, scientists, etc., to appear in succeeding issues of *The Modern Review*

Pandit Jawaharlal Nehru's Articles

They will be glad to learn also that some articles written by Pandit Jawaharlal Nehru in the Almora District Jail will appear in the November and succeeding numbers of our monthly

Assembly Carries Motion for Consideration of Mr B. Das's Bill

On the 24th of September last the Legislative Assembly carried by 65 votes to 60 the motion that the Bill of Mr B Das repealing the Criminal Law Amendment Act, 1908, be taken into consideration The Bill now stands adjourned to the Delhi session and has created a record of one bill having occupied some time in two sessions and being put off to a third session for final disposal

The Government have got a new weapon in the form of the Criminal Law Amendment *Act of 1935, and the people want the old* similar weapon of 1908 to be put in the melting pot'

Mr. Subhas Bose's Suggestions for Indian Industrial Development

In a letter addressed to the "United Press" Mr Subhas Chandra Bose says that for Indian students going to Germany or other European countries for practical training in some line of manufacture, "it is desirable that before leaving India they should first *make sure that they will get the required* practical training'

He writes

> In individual cases such facilities may be procured through the recommendation of Indian firms making large purchases from Germany The best remedy, however is for the Government of India to move in the matter I believe that the Government of India has been making an annual purchase of about 30 lakhs of rupees worth of engineering stores from German firms alone Besides this more than 20 lakhs worth of engineering stores (mainly locomotives) are being purchased from Hungary Between 20 and 30 lakhs of rupees worth of engineering stores are also purchased from Great Britain Now the question is what are we getting in exchange' Every industrially backward country—like Turkey and Persia—makes a condition before making any purchase in any country that a certain number of apprentices should be trained in factories in that country I know from personal experience that if such a condition is imposed by the Government of India every selling country in Europe will accept it

He makes the following alternative suggestion

> If for any reason the Government of India refuse to take up this matter I would request the Indian Chamber of Commerce to take it up Once again I may assert from knowledge that if such

a demand is made by the Indian Chamber of Commerce, it is bound to be respected abroad The big firms of Europe are fully aware that besides the purchases made by the Government of India, individual Indian firms who are members of the Indian Chamber of Commerce also make large purchases These firms may decline to make such purchases in future and they may also put pressure on the British Government through the Legislative Assembly Consequently, the big firms abroad will not dare refuse a request urgently made by the Indian Chamber of Commerce So far as Germany is concerned, the admission of foreign apprentices depends not only on the firms concerned but al o on the German Government I know of a case in which a firm offered to take an Indian apprentice, but the German Government refused permission

Mr. Bose's suggestions are important and ought to be taken up by Indian educationalists and industrialists

Next President of Indian National Congress

A discussion has been going on as to who should be chosen president of the next session of the Indian National Congress. Two names have been prominently mentioned in this connection, *viz.*, those of Mr. Jawaharlal Nehru and Mr. Subhas Chandra Bose. Though we do not hold some of the opinions they hold, we can and do appreciate both It is not necessary to institute any comparision between the two. It will suffice to say that both are highly educated, both have sacrificed bright worldly prospects in order to be able to serve the country, and both have suffered much in the cause of the country, and both have knowledge and experience of public affairs and of the work of practical administration. If Pandit Jawaharlal Nehru had not already presided over a session—and an epoch-making session too—of the Congress, we would perhaps have voted for him for various reasons Of course, we do not think that nobody should be congress president more than once, nor that the experience gained by presiding on one occasion is of no value for a subsequent term of the office What we mean is that, as the country has already got from Mr. Nehru some guidance and service let it get such guidance and service from another person belonging to the new generation of leaders

There is one important point to be urged in favour of choosing Mr. Subhas Chandra Bose as president of the next session of the congress. During his recent sojourn in Europe he has carefully studied not only the political movements in that continent but the cultural, and industrial and other economic movements as well. He is, therefore, in a position to give the country a lead in several directions.

All-India Women's Conference

On the 21st of September last the annual autumn meeting of the All-India Women's Conference was held at Simla under the presidentship of Begum Shah Newaz. Over five hundred women of many creeds and castes were present. Rajkumari Amrit Kaur delivered the address of welcome and introduced Begum Shah Newaz to the audience.

The Begum rejoiced at the progress made by the All-India Women's Conference during the ten years of its existence and perhaps much more was yet to be accomplished She laid special stress on the unity among the womanhood of India in all matters pertaining to their and their children's welfare and believed that this spirit of unity would be the salvation of India She gave an interesting account of her recent labours in Geneva and told the audience of the wonderful work the women all over the European world and America were doing The Begum emphasized the importance of Indian women taking their rightful place in this international labour of love

The Conference passed a number of important resolutions

The resolution moved from the chair stated *This Conference lends its whole-hearted support* once more to the Bill for the Suppression of Immoral Traffic in women and Children now before the Punjab Legislature" It was unanimously adopted

The Conference expressed its profound disapproval of the methods of enfranchisement election and representation relating to women in the new constitution as being against what the organized women of India have stood for, from the very beginning The Conference also requested the British Parliament to safeguard the interests of women by making provision in the Instruments of Instructions that are to be framed for the Governor-General and Governors, that women should be given chances of association in the administration of every province as well as the Central Government especially in the Departments of Education Health and Labour Provision should also be made for at least one woman to be appointed to each Provincial Public Service Commission

It was resolved to forward a copy of this resolution to the Viceroy and the Secretary of State

The Conference expressed its approval of the principles underlying the following Bills before the Legislative Assembly (1) The Bill to validate marriages between different castes of Hindus, (2) The Bill to amend Hindu Law governing Hindu Women's Right to Property, (3) The Bill to make provision for the application of the Moslem

Personal Law (Shariat) to Moslems in British India, and (4) The Bill to amend the Child Marriage Restraint Act in respect of marriages in Indian States

The Conference resolved to appeal to the public for funds to organize a central office at Delhi with a paid staff, which was recommended by the Standing Committee at its meeting in Poona

In order to ensure better physic, perfect health and beauty of the coming generation the Conference adopted a resolution for carrying out systematic lectures on food values whenever and wherever possible and in particular of women

Finally, the Conference called upon every body in particular on women to buy as far as possible only Indian made goods for personal and household use It made a special appeal for use of 'Khadi' because the greater the sale of 'Khadi' the greater the economic help rendered to the poor villagers—(A P)

Indo-Burma Financial Settlement Inequitable to Both India and Burma

In moving his amendment for the rejection of the report on the Indo-Burma Financial Settlement Mr Mathuradas Vassonji, M L A, said in part:

I ask in the Amendment I have moved that the Report be rejected because it is inequitable to both India and Burma The Tribunal was constituted in direct opposition to the promises given on the floor of this House, that when the matter came to be finally adjudged the Tribunal adjudging it would have upon it representatives of this country and of Burma These assurances were repeated at the Round Table Conference and if one reads correctly the meaning of the Report of the Joint Committee on Indian Constitutional Reforms it reiterates the same assurance

The Amery Tribunal had not only no representatives upon it of either India or Burma, it did not even hear any representation from these two countries I am aware that officials of both these countries' Governments were heard by that Tribunal A Tribunal which consists only of the representatives of one of the parties to a case and would not even hear representatives of the other parties concerned cannot make a fair and equitable award and were there no other reason to reject this Report, I submit the personel and procedure of the Amery Tribunal would alone suffice to entitle both India and Burma summarily to reject its Report

We were told the last time this matter came up for discussion in this House on an Adjournment motion that if the House wanted to make any representation the Government of India would forward its proceedings to the Tribunal This assurance was given to us by the Honourable the Finance Member himself But even while the Honourable Member was offering this bait the Tribunal had already signed its report. A Report which had been arrived at without any hearing of the parties primarily concerned cannot but be condemned by everyone with the most rudimentary sense of justice

Coming to the consideration of some actual issues, Mr Vassonji said:

May I mention, only for the sake of illustration in support of my argument the case of the public debt of India? The Tribunal has taken without scrutiny the aggregate of the Debt. If properly analysed that debt would I venture to submit be apportionable radically differently from the apportionment advised by the present Tribunal

The cost of the Burmese wars and annexation, the deficits in the Burman local administration ever since Burma became part of the Government of India the share of Burma in the so-called War Gift—these are instances which spring to one's mind I think that the cost of the Burmese wars and annexation ought not to be charged either to India or to Burma and so far as those amounts add to the total of the Indian Public Debt the same should be reduced and the amount debited to Britain who has received the whole of the benefit from such wars and conquests Similarly, we are also persuaded that the so-called War Gift of over 189 crores of rupees being initially invalid ought not to be charged against this country or Burma the more so as for the present all war debts are in suspension

In order that the Indian Nationalist attitude might not be misunderstood, Mr Vassonji added

By objection to this Report, we Indians are not to be understood as desiring to add to the liability of Burma towards India Far from it All that we desire is that the matter be properly investigated into by an impartial Tribunal such as was promised, and with adequate safeguards that all relevant facts, materials and considerations would be submitted to that Tribunal before it makes its recommendation And may I add that if as a result of such a proper and exhaustive investigation the eventual liability of Burma is found, to be less than what the present Tribunal has recommended, India would not only freely accept such a decision, she would be really glad that a younger and less advanced sister starts upon her new life with a lesser burden than was at first proposed We would not only be just towards Burma but even to be generous if only in memory of the long years of our association and affection if only in the hope and wish that the door for future re-union should not be barred for her between India and Burma

Big Deficit in Railway Budget

The Report of the Public Accounts Committee on the accounts of 1933-34 says

"The total deficit in the railway budget during the years 1931-32 to 1934-35 amounted to about Rs 32 crores In 1935-36 the budget anticipated a deficit of only Rs 2 crores but judging from the actuals of the first few months it appears that the deficit will be much greater unless there is considerable improvement in earnings during the remaining months of the year"

The Committee proceed to observe

"The position is actually more disquieting than these figures indicate, because under the present accounting system certain expenditure which according to sound financial principles should be charged to revenue is being charged to capital"

Who are responsible for these huge deficits? Not in the least, of course, those who lay down and control railway policy and manage the railways.

Bengal Government's Scheme for Training Detenus

We have not seen the Bengal Government's scheme for training detenus for industrial and agricultural occupations "with the object of giving them fresh starts in life when released" A brief press summary says

> The scheme is divided into two parts agricultural and industrial With reference to the agricultural scheme the start will be made with market gardening and fruit farming There will be three camps each with 25 detenus and comprising an area of 150 acres Each batch is expected to remain in camp for three seasons whereafter they would be proficient enough to undertake independent ventures
>
> The industrial scheme provides facilities for training in small industries like cutlery, prottery brass works and umbrella manufacture Fourteen camps with 15 detenus each are proposed to be established for this section the period of training being one year
>
> All expenses including working capital necessary for both the schemes will be furnished by the Government During the training period minimum restrictions consistent with safety will be imposed —United Press

Sir P C Ray, who is an eminent industrialist and has studied industrial and agricultural problems with particular reference to conditions in Bengal, has said of the scheme that

> he welcomed the idea of providing the detenus with facilities for making a new start in life as well as assisting in developing the natural resources of the country He however, thought that if the scheme was to be made workable and really successful the detenus under training should not be made to feel that they were like prisoners under constant police surveillance

His concluding observation should not, however, be lost sight of

> "The scheme can by no means be accepted as a substitute for the release of the detenus which is demanded by the whole country —United Press

Another prominent public man who has pronounced an opinion on the scheme is Mr Sarat Chandra Bose, who was himself a detenu for years and has been recently released He said

> Although he had not been able to work himself up to be enthusiastic over it he felt that it deserved a fair trial at the hands of the public and the detenus The scheme was a partial recognition though tardy of the principle that the Government of the country had a very large part to play in the development of its agriculture and industries and that administrative functions were only a very small part of the duties they owed to the citizens That being his view he welcomed any attempt, inadequate though it might be on the part of the Government to perform their duties towards their citizens In his view however, in order to make the scheme even a partial success, it was necessary that no humiliating condition or restrictions should be imposed on the detenus, that the scope of the scheme should be widened both as regards the nature and extent of training to be given and the number to be trained and that the detenus should be assured adequate financial aid from the State on the completion of their training in order to enable them to set themselves up in business He also urged the Government not to make sweeping observations on detenus as a class but distinguish between detenu and detenu Finally, Mr Sarat Bose welcomed the selection of Mr S C Mitter author of 'A Recovery Plan for Bengal' for the working of the scheme and felt if obstacles were not thrown in his way he would not be sparing in his efforts to make the scheme a success—A P I

Abyssinian Military Tactics

Unity (Chicago) of August 19 last writes

> It was significant news which came out of Abyssinia the other day A body of Italian troops so the story ran had camped for the night by a running stream When the morning came there wasn't any stream—a whole river had stopped running! Instead of the clear cool water there was nothing but the dry bed of rocks and dirt. A parched regiment beat a hasty retreat and reached at last a precarious safety with forty dead and we know not how many wounded

Cinemas and Children

The Guardian of Madras, which deserves special praise for the unremitting attention it pays to the question of the influence which the cinemas exercise on the characters of young and old, writes

> An analysis of the estimates of films we have been publishing is instructive Of the 89 films shown in two of the best houses in the city of Madras during the first half of this year estimates are available for 74 The estimates show the following results

	Adults	*Youth*	*Children under 15*
Good	40	26	11
Doubtful or worthless	28	22	19
Harmful or unsuitable	6	26	44

> From the estimates available for 110 of the films passed by the Calcutta Board of Censors in 1934 we get the following analysis

	Adults	*Youth*	*Children under 15*
Good	50	33	16
Doubtful or worthless	43	32	18
Harmful or unsuitable	17	45	76

> The general conclusion is plain that children receive little consideration from the exhibitors The assumption that cinemas are desirable entertainment for children is wrong

Our Puja Vacation

The Modern Review Office will remain closed on account of the Durga Puja holidays from the 3rd October to the 16th October, 1935, inclusive Letters, money orders, etc, received during this period, will be dealt with on the reopening of the Office

September 30 1935 RAMANANDA CHATTERJEE,
Proprietor, *The Modern Review*

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JAMES MARTINEAU

By J T SUNDERLAND

GOD'S most precious gifts to the world are great men But the value of great men varies according to the quality of their greatness Mere intellectual greatness, unaccompanied with moral, is of comparatively low value Indeed, a man of intellectual brilliancy may even be a curse to the world, if he uses his intellectual powers for evil ends But great men who are not only great in intellect, but great also in moral character—who possess not only brilliant mental powers, but the will to use them for highest purposes—such men are blessings to the world whose value cannot be over estimated We speak of "Alexander the Great." Such greatness as the famous Greek conqueror represents, stands for mingled good and evil In like manner, the greatness of a Cæsar or a Napoleon, or of a Wellington and a Grant, represent some influences that conserve and benefit, and some that hurt and destroy But there is a class of great men whom we may look upon as representing good and only good, to the race In this class we find such historic names as Socrates, Plato, Isaiah Paul Luther, Milton, Wesley Channing Gandhi, Buddha and Jesus In this company Martineau belongs because in him, as in them, splendid intellectual gifts were allied with moral endowments equally splendid, and his brilliant powers were employed, not for destructive or selfish ends, but to advance *truth, righteousness peace, love,* and whatsoever makes for the permanent betterment of the world

Martineau was a member of the famous London Metaphysical Society, which contained many of the most eminent thinkers, literary men scientists, and public leaders of England, such as Gladstone, Mill, Huxley, Tyndall, Tennyson, Browning, Cardinal Newman, Professor Francis W Newman, Lord Selborne, and Cardinal Manning Tennyson has left it on record that he regarded Martineau as the master mind of all that remarkable company and Gladstone said to Frances Power Cobbe "Martineau is beyond question the greatest of living thinkers" This was high praise But best of all Martineau was as great morally as he was intellectually He always used his splendid powers for worthiest ends to discover and give to the world the highest kind of truth—moral truth, spiritual truth, religious truth, such truth as would feed the best that was *in men,* and therefore most benefit mankind.

Martineau's life was not only unusually long, but it was filled throughout with strenuous work It is hardly too much to speak of it as three lives in one.

THE PREACHER

First, we have Martineau the Preacher Add together his four years as minister in

Dublin, his twenty-five years in Liverpool, and his fourteen at Little Portland Street, London, and we have more than forty years of steady pulpit work. And it was pulpit work into which he never failed to put his best of mind and heart. How high was its quality may be learned from the strong testimony of those who listened with absorbed attention to his intense and eloquent discourses and may be seen also by turning to his volumes of printed sermons, which have carried his fame as a preacher into every civilized land. Such a ministry alone, with no other labours added, would seem to be enough for one man.

The Teacher

Second comes Martineau the Teacher. Here again we have what would seem to be nearly or quite a full life work. We learn that he taught a year with Dr Carpenter, in Bristol, in very early manhood, before entering upon his career as a preacher. Then after he had been preaching in Liverpool six years or so, at the age of thirty five he was appointed to the chair of Mental and Moral Philosophy and Political Economy in Manchester College. Here his real career as a teacher began. And it continued, with the interruption, I believe, of only a single year—when he was absent for study in Germany—through forty-five years.

During all that long time, either as Professor in the College, or as its Principal, he held a shaping hand on the education of a large proportion of the young men trained for the Unitarian and Liberal Christian ministry in Great Britain, and of not a few from other lands. The influence of this work as an educator cannot be told. It was an influence not only to clarify the thinking, and guide the research, and widen the knowledge, but to ennoble the moral ideals, to quicken the enthusiasm and to deepen the spiritual life, of these young men, and through them the churches which they would be called to serve. His aim was to give his students not only trained minds, but disciplined wills, and purified affections. It was to send them into the work of the ministry to propagate a religion at once free, enlightened, and devout, to proclaim a Gospel in harmony with all truth, all beauty, all goodness, and rich in the deepest pieties of the heart, to plant in men a faith which no advance of knowledge, and no revolution of human thought, can disturb, because grounded in the living revelation of God in the human soul. These were the ends for which he strove.

The Writer

The third Martineau was the persuasive, the powerful, the brilliant, the indefatigable writer, who, from early manhood to the extreme age of ninety, was constantly giving forth to the world pamphlets, printed sermons, printed lectures, articles in daily and weekly papers, elaborate articles in magazines and reviews, and, most important of all, books which never failed to attract attention, to awaken thought, and to compel assent or dissent. What made it possible for him to produce so many papers and articles of thought and learning, and so many books, was the fact that there was a unity in all he did, so that he was able to pour into his printed pages the wealth of both his pulpit and his teacher's chair. His sermons were of so high an order that they stood the test of type. His college lectures furnished material for some of his greatest published works. Thus the streams of both his preaching and his teaching were indispensable tributaries of the stream of his authorship.

Martineau's Endowments

Dr Martineau's endowments were both many and rich. His was a subtle, keen, and penetrating intellect. He was a trained logician. He was a profound philosophic thinker. He was a spiritual seer. He had a vivid and powerful imagination, which was for ever at play, and which cast the fascinating lights and shadows of poetry and symbol upon all he said and wrote. He was gifted with a rich and stately eloquence. He was a most devout worshipper. He had a striking and powerful personality. One of his well known contemporaries declares that his personality was the most impressive and commanding he ever met, not excepting Gladstone's.

Honours

Few men have received so many academic and other honours as Dr Martineau. But

his honours were somewhat late in coming It is interesting to notice that America, rather than England, was earliest in appreciating and giving recognition to his greatness, as was also true in the case of Carlyle In 1872, Harvard University conferred upon Martineau the degree of LL.D He was then sixty seven years of age Leyden followed, in 1875, with its S T D , Edinburgh, in 1884, with its D D and Oxford, in 1888, when he had reached the age of eighty three with its D C L Four years later still, in 1892, Dublin added its LL.D to that of Harvard Quite as notable were the honours that came to him in other forms Nearly all his later birthdays were marked by tributes from distinguished men Perhaps the most memorable of these was the address presented to him on his eighty third birthday, written by Dr Jowett, of Oxford recognizing in the warmest terms the great service which he had rendered to philosophical and religious thought, and signed by more than six hundred of the most eminent writers, philosophical thinkers artists scientists, educators, religious leaders, and public men of Great Britain, America, and the Continent of Europe, the names of Tennyson, Browning Edwin Arnold, Max Muller, Dean Bradley, Jowett himself, and James Russell Lowell heading the list.

Limitations

I have spoken of Dr Martineau's many and rare gifts But it needs to be added that only to a limited extent were they popular gifts They seemed in a way, to lift him above, and to separate him from, the great mass of his fellows As Wordsworth sang of Milton

> His soul was like a star and dwelt apart

He was a great preacher , but it was a preacher for the few rather than the many He was a great *teacher* , but it was a teacher for thoughtful and mature minds

He was a great writer , but it was a writer for the cultured—for men with trained intelligence, for thinkers. He could not easily reach common minds This he realized and sometimes it sorely troubled him He spoke of it as a limitation, which he had tried to shake off, but found himself unable. Once, soon after the appearance of his great work on Theism, an extended abstract of which I had published in America, he wrote to me saying that it was one of the regrets of his life that he was not able to write more simply, confessing that he often felt the need of an interpreter or a translator to bring his books within reach of minds that he wanted to reach, and asking me if we had not on our side of the water somebody who could translate or interpret him to the public at large

But if his writings appealed directly to only a comparatively few minds, they were the ablest and strongest minds of their time. They were the fertile minds, into which it was worth while to drop seeds of new and higher thought They were the leaders of their generation That he was thus able to teach the teachers, to mould the thought of thinkers, and to sway so many master minds is the secret of his great and growing influence, and the assurance that his work will live

His Greatest Service to Religion

Perhaps the greatest single service that Dr Martineau rendered to religion, was that of helping men in an age of great theological upheval, caused by the unprecedented developments of science, to see that science and religion are not antagonistic, as so many believed, and that religion has nothing to fear from science, no matter what further scientific developments may arise Science had made such rapid progress and had brought to light *so many facts which had contravened old* established theological theories and doctrines that there was widespread alarm lest the very foundations of religious faith should be overturned It was feared by many that the discovery of law ruling everywhere in nature meant the dethronement of God. Others feared that the new science was sweeping away the whole spiritual universe (including both God and the human soul) and leaving us only a physical realm or a universe of blind matter and motion In the midst of this anxiety and alarm Dr Martineau came forward calm and confident, maintaining, with a clearness of insight, a strength of reasoning and a breadth and precision of knowledge, which at

once commanded the attention of the thinking world, that law, so far from banishing God, is only a name for the method of God's universal activity, that materialism, so far from being formidable, and compelling us to give up belief in spirit, is nothing but pure assumption, with no basis of sound reason or of known fact to stand upon that science, so far from destroying God, is only possible in a universe whose basal fact is Intelligence and Mind, and that there is nothing in either law or science that can in any way disturb religion, because religion has its foundation, not in irrational doctrines or unscientific creeds, and not even in sacred books, but in the deepest experiences of the soul of man Thus did this great philosophic thinker render a service to religion which soon came to be recognized as second in importance to that of no religious teacher in the modern world

A Radical

Dr Martineau was a theological radical He was much more of a radical in his later life than in his earlier He tells us that as the result of his studies and his own mental growth, he had found himself compelled, during his public career, to think out afresh, and to re shape, at least twice, every part of his religious philosophy In this he reminds us of the great scientist, Sir Charles Lyell, who, after he had written his greatest work on geology in what he intended to be its final form, threw it all away, and went through the great labour of writing it all again, in the light of the new doctrine of evolution which had just risen on the world

A Conservative

But if Martineau was a radical, he was also a conservative There is a class of radicals who seem to be always trying to tear up by the roots the hopes and faiths of men To this class Martineau did not belong Rather was he the kind of radical who is always seeking to plant the roots of men's hopes and faiths deeper, and in richer soil Such a radical is the true conservative

Much that is thought of as Martineau's radicalism is connected with the doctrine of miracles Men had long been building religion on a foundation of miracle, and claiming that it could have no other foundation But Martineau saw that science was more and more bringing miracle into discredit with many minds, and therefore threatening, for such minds, to overthrow religion Hence he set himself to the task of finding a foundation other than miracle, deeper than miracle, which no fading away of miracle could affect. He found such a foundation in man's own moral and spiritual nature This foundation was indestructible and eternal

His Conscientiousness and Courage

Dr Martineau was a man of great independence, courage, and conscientiousness Indeed he was independent and brave because he was conscientious His conscience was his commander What it bade him do, that he did, at every hazard Such obedience to conscience is always the truest heroism His conscientiousness and bravery were shown by his taking the unpopular side in many things. They were shown by his allying himself with a small religious body like the Unitarians With his splendid gifts, if he had been in one of the larger religious denominations, especially in the National Church, he could have had any honour or distinction which England was able to bestow But he would have despised himself with unutterable scorn, if he had detected in himself any turning aside even by a hair's breadth from the path of what he believed to be truth and right, for the sake of any possible honour or advantage

His Catholicity

Few men have ever been so broadly catholic in spirit as Dr Martineau He saw good in all forms of religion, he discovered some precious element of truth hidden in the heart of even the most dark and repellent creed, and his desire was always to save the good, while casting out the evil His catholicity made him unwilling to be cut off from any religious communion Nothing could prevent him from at least extending his sympathies to all Others might curse him, he would bless them He felt that he had a possession in every religious prophet, and saint, and teacher, of whatever name Augustine and St. Francis, and Luther and Calvin, and Wesley, and Leo III, Mohammed, Ram Mohun

Roy, and Swedenborg, as well as the brethren of his own household of faith, all belonged to him, because he recognized the piety of all And yet, with all his spiritual sympathy, he was the most unsparing of truth tellers He insisted on letting the light shine into all dark places He would not compromise with *superstition, with bigotry, with ignorance with* unethical conceptions of God with degrading views of man, with irrational religious doctrines, in high places or low While he would not knowingly injure any Church or any *Religion however bad its theology or* deep the superstition in which it wrapped itself, he would endeavour to help and bless all, by doing whatever was in his power to show them higher truth and lead them out *into larger life*

Young to the Last

In mind and heart Dr Martineau never grew old He kept his intellectual activity and his mental freshness through life In a letter written in his ninety second year, he speaks *of himself as not having desired old* age, but God had sent it to him, and he had found it, rather to his surprise, something to be thankful for, something deepening instead of impairing the supreme interest and signifi cance of life' Much of his best *writing* was done after he was eighty indeed, all three of his greatest books "Types of Ethical Theory,' "A Study of Religion' and "The Seat of Authority in Religion —were given to the public after he had reached that advanced age This is something nearly or quite unprecedented All this was possible becau e his thinking never became stereotyped He was always ready to read new books, and to seek new standpoints from which to look at truth His thought to the last was a flowing stream it never became a stagnant *pool and the reason wa* he was always pouring new water into the stream, and drawing water out of the stream *In* this he may well be a lesson and an example to u all Woe to any of us if we ever allow *our minds to become pools* if we ever cease to read new books and take interest in fresh thought if we stop growing if we fail to keep our faces turned toward God s new and for ever new sunrises

I find myself compelled to regard Dr Martineau as the greatest prophet, thinker, and teacher that the liberal faith has yet produced in the Old World and as only equalled by Channing Theodore Parker and Emerson in the New Most of his thoughts I believe will live Most of his teachings I believe will take root in the world and grow

A Great Light

Men like Martineau are splendid lights raised aloft on rocky headlands to guide the *thought of the world in safety in its voyages* over the ocean of truth The future will think more wisely and safely regarding the profoundest problems of human life and destiny because of what James Martineau has thought and written

THE SOLIDARITY OF ISLAM

By JAWAHARLAL NEHRU

SOME time back I read with great interest an article by Sir Mohamad Iqbal on the Solidarity of Islam Sir Mohamad's writings always attract me, for they give me some insight into a world which I find difficult to understand So far as religion and the religious outlook are concerned, I live in the outer darkness, but, in spite of this deficiency in me, I am sufficiently interested in the historical, cultural and even the philosophical aspects of religion

In his article Sir Mohamad dealt with the issue created between the Qadianis and the orthodox Muslims and considered this as 'extremely important' and affecting the integrity of the parent community The Qadianis, according to him, had discarded the basic idea of Islam—the finality of prophethood—and had reverted to some extent to early Judaism and the pre Islamic Magian culture He was therefore of opinion that this 'rebellious group should not be allowed to carry on its subversive propaganda, and, in any event, should not be permitted to masquerade as Muslims Qadiani leaders did not accept Sir Mohamad's argument and vigorously repelled some of his statements

Sir Mohamad's article raises a host of issues and makes one furiously to think in many directions I hope that he will develop some of his points in future writings, for they deserve a full discussion For the moment I am concerned with one aspect of his argument only It would be impertinent of me to discuss the validity or otherwise of this argument from the point of view of Islam That is a matter for erudite Muslims For me Sir Mohamad is an authority on Islam worthy of respect and I must assume that he represents the orthodox view point correctly

If that is so, I presume that Turkey under the Ataturk Kemal has certainly ceased to be an Islamic country in any sense of the word Egypt has been powerfully influenced by religious reformers who have tried to put on new garments on the ancient truths, and I imagine, that Sir Mohamad does not approve of this modernist tendency The Arabs of Syria and Palestine more or less follow Egyptian thought currents and are partly influenced by Turkey's example Iran is definitely looking for its cultural inspiration to pre Islamic Magian days In all these countries indeed in every country of western and middle Asia nationalist ideas are rapidly growing usually at the expense of the pure and orthodox religious outlook Islam as Sir Mohamad tells us repudiates the race idea (and of course the geographical idea) and founds itself on the religious idea alone But in the Islamic countries of western Asia we find today the race and geographical ideas all powerful The Turk takes pride in the Turanian race the Iranian in his own ancient racial traditions the Egyptian and Syrian (as well as the people of Palestine, Trans-Jordan and Iraq) dream of Arab unity in which the Muslim and Christian Arabs will share

All this clearly shows that these nation have fallen away from the ideal of Islamic solidarity which Sir Mohamad lays down Where then does this solidarity exist at present? Not in Central Asia for in the Soviet parts the breakaway from orthodoxy is far greater in the Chinese parts the predominant currents are probably nationalist (Turanian) and Soviet Afghanistan and Arabia proper remain in Asia and then there are a number of Islamic countries in North Africa apart from Egypt How far this orthodox outlook of religious solidarity is prevalent there I do not know, but reports indicate that nationalistic ideas have penetrated even there And nationalism and the solidarity of Islam do not fit in side by side Each weakens the other

From Sir Mohamad's view point this situation in the Islamic world must be a deplorable one The question of the Qadianis important as he considers it, sinks into relative insignificance before these world happenings He stresses the need of a real leader to rise in

the Punjab apparently to combat the 'Qadiani menace' But what lead does he give in regard to the wider menace? The Aga Khan we are told, is the leader of Indian Muslims Does he stand for this solidarity of Islam as defined by Sir Mohamad Iqbal?

These questions are relevant even for a non Muslim, for on the answer to them depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought currents, in which some of us are interested Islam being a world community, its policy must also be a world policy if it is to preserve that sense of solidarity Sir Mohamad should give us some hint of this policy to meet the nationalist, social and economic problems that confront each country and group

The only hint he gives in the article is a negative one that religious reformers should be put down In this, he tells us, he cordially agrees with the orthodox Hindus, and religious reform is supposed to include all social reform He makes a provincial suggestion also that the distinction of rural and urban Muslims be abolished, as this interferes with the unity of Islam in the Punjab Presumably the fact that some Muslims cultivate the fields, some are big landlords and live on rent, some are professional people living in cities, or bankers, or artisans or captains of industry, or labourers, some have an abundance of good things of life while most others starve, will still remain and will not interfere with Islamic unity

Perhaps it is the object of the recently-formed "Council of Peers and Moslem Leaders," of which Sir Mohamad Iqbal is a member, to further this unity and the solidarity of Islam To an outsider it seems a little odd that Christian members of the British House of Lords should be so interested in the progress and solidarity of Islam. But at the lunch at Claridge's in London that followed the formation of this Council, the Aga Khan, we are told, "developed the theme of Anglo Moslem unity" Perhaps the two unities lead into one another, and build up a wider and more embracing unity It is all very confusing I wish Sir Mohamad would explain and enlighten us

Almora District Jail
20 8 35

HIS HIGHNESS THE AGA KHAN

By JAWAHARLAL NEHRU

SIR Mohamad Iqbal's earnest plea for the solidarity of Islam and his protest against fissiparous tendencies led me to wonder as to where the line should be drawn His Highness the Aga Khan is today considered the outstanding leader of the Indian Muslims The Government treats him and honours him as such orthodox Muslim leaders, whenever in trouble or faced with difficulty, seek refuge under his sheltering wings Even Sir Mohamad might, so to speak, be said to march under his political banner From the point of view of orthodox Islam and its unity of conception, politics, sociology and economics can hardly be separated from religion. One would think therefore that the Aga Khan was the ideal representative of this unity and solidarity of religious belief.

Whether this is so I do not know and I should welcome wiser people to inform me I have long had a vague kind of idea, however, that he hardly belongs to the inner orthodox fold, and I have admired him for the truly wonderful way in which he manages to combine, and gracefully carry in his own person, the most contradictory qualities, and to take part in multifarious activities which appear to be mutually antagonistic and irreconcilable He is the head and spiritual leader of a wide-spread and wealthy sect and, I am told, that almost divine attributes are assigned to him by his devoted followers. He is said to derive a vast ecclesiastical revenue from the faithful, and one of his sources of income is supposed to be the granting of spiritual favours and indi-

It is interesting to find these old world practices being continued today in an intensive form But the really remarkable fact is that the spiritual head who supports and encourages these practices is a modern of moderns, highly cultured in western ways, a prince of the turf, most at home in London and Paris Only a remarkable personality could success fully carry this double burden The Aga Khan not only does so with supreme ease, but he adds to it many public and political activities as well as the leadership of the Indian Muslims That is an astonishing feat which, even though one may disagree with the Aga Khan, fills one with admiration for him

But the question that is troubling me as a result of reading Sir Mohamad Iqbal's statement on the solidarity of Islam, is how all this fits in with that solidarity It may be perfectly justifiable to spend the money of the faithful on racing, that after all is a minor matter But is the Aga Khan's sect a partner in that Islamic solidarity or not? I remember reading long ago Mark Twain's account of a visit paid by the Aga Khan to him in Bombay Mark Twain's Indian servant burst into his hotel room one day in a state of extreme excitement and announced that God had come to pay a call on him Many pray to God daily—and Mark Twain was a religious type of man—and each one of us according to his early teaching or mental and spiritual development, has his own conception of God But the best of us are apt to be taken aback by a sudden visitation of the Almighty Mark Twain, after he had recovered from his initial surprise, discovered that God had come to him in the handsome and corporeal shape of the Aga Khan

This characterization of the Aga Khan as God was no doubt a foolish error of Mark Twain's servant—and the Aga Khan cannot be held responsible for it. So far as I know, he does not claim divinity But there seem to be a large number of foolish persons about who ascribe certain divine or semi divine attributes to him Some of the propagandists of the sect describe him as an *avatar* or incarnation of the divinity They have every right to do so if they believe in it. I have absolutely no complaint. But how does this all fit in with the solidarity of Islam?

A story that has long fascinated me is the account of the Aga Khan giving *chits* or notes of introduction for the Archangel Gabriel to his followers, or some of them. This, so the tale runs, is to ensure their comfort and happiness in the next world. I cannot vouch for the truth of this story, but I do hope that it is based on fact. There is little of romance left in this drab and dreary world, and to correspond with an archangel is a captivating idea. It seems to bring heaven nearer, and even our life here down below assumes a rosier hue.

Then there is another story, not so attractive, but nevertheless extraordinary enough I had heard of it previously and lately I read an account in a book by an American traveller Colonel E Alexander Powell in his *The Last Home of Mystery* referring to the Aga Khan says

> His sanctity is so great indeed in the eyes of his followers that the water in which he bathes is carefully conserved and sold annually to the representatives of the various Mohamedan sects at a ceremony held once each year at Aga Hall in Bombay The price paid for this holy water is the Aga Khan's weight in gold the scales used for the weighing ceremony being adjusted to the fraction of an ounce troy As the Aga Khan is a plump little man the price paid for his used bath water is a high one

Colonel Powell has probably added some journalistic and fancy touches of his own to this account. But the story is an old and oft repeated one and, to my knowledge, has never been contradicted If the Aga Khan can find a profitable use for his bath water and at the same time serve and exalt faith, surely it is no one's business to object. Tastes differ and it takes all sorts to make this world of ours But again I am led to wonder if all this furthers the solidarity and 'democracy of Islam'

Another incident comes to my mind It was after the War when Kemal Pasha had driven out the Greeks and established himself firmly in power in Turkey His casual treatment of the new Caliph, appointed by him, drew forth a protest—a very polite protest—from the Aga Khan and Mr Amir Ali Kemal Pasha scented an English conspiracy and suddenly started a fierce attack on England, the Aga Khan, the Caliph and some Constantinople journalists He was not

very polite to the Aga Khan and drew all manner of unjust inferences from his long and intimate association with the British Government and ruling classes He pointed out that the Aga Khan had not been keen on following the previous Caliph's religious mandate when war had broken out between Turkey and England He even stressed that the Aga Khan was no true Muslim, or at any rate not an orthodox one, for did he not belong to a heretical sect? All this and much more he said, keen on gaining his end, which was to discredit the Aga Khan and make him out to be an accomplice of British foreign policy And making the Aga Khan's move a pretext, the Ataturk put an end to the ancient Khilafat.

Kemal Pasha can hardly be said to be an authority on Islam, for he has deliberately broken away from many of its tenets His motives were purely political, but his criticisms were not wholly without apparent force

As I write this, another aspect of the Aga Khan's many sided personality comes up before me It is given in an intimate, every day account and is thus all the more valuable and revealing It appears in the London *Bystander* and I have come across it in a quotation in the *New Statesman* This tells us that

> although the Aga Khan loves the good things of life—he is a great gourmet and has his own cook—*there is a very considerable spiritual side to* his life. It is hard to pin him down exactly on this point But he will admit to a strong feeling *of the battle between good and evil* At any rate, he is a wonderfully good sportsman and when Jack Joel offered him a blank cheque the other day for Bahram, he refused because he said he wanted in his decrepit old age to be wheeled alongside his Derby winner and say Well that was a *jolly day*

Much to my regret I have never met the Aga Khan *Only* once have I seen him This was in the early non-co operation days at a Khilafat meeting in Bombay, where I sat not far from him on the platform But this glimpse of an attractive and remarkable personality was hardly satisfying, and I have often wanted to find out what curious quality he possesses which enables him to fill with distinction so many and such varied roles, combining the thirteenth century with the twentieth, Mecca and Newmarket, this world and the next, spirituality and racing, politics and pleasure Wide indeed must be the range of Islam to include all this in its unity and solidarity

But looking at Sir Mohamad Iqbal's statement I am again led to doubt, for Sir Mohamad seems to have little love for the non conformists He believes in the straight and narrow path of true orthodoxy and those who stray from this must forthwith remove themselves from his ken How then am I to remove this doubt and difficulty? Will Sir Mohamad help in solving the riddle?

Almora District Jail
21 August 1935

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EXCLUSION OF ASIATICS

By Prof *RADHA KAMAL MUKERJEE*

Problems of the Exclusion Policy

THE movements of Chinese, Japanese and Hindu labour have brought to the fore today the pressing problems of conflict of colour and race, such as those of the prohibition of immigration of free imported labour of black, brown or yellow stocks in America, Australia, East and South Africa, or the forced reservation of areas in different continents. The hostility of Canada and the United States of America to Chinese and Japanese immigration has led to the passing of a series of repressive measures Both these countries have enacted laws with the avowed intention of limiting Japanese immigration and settlement, and the question has been rendered *still more acute by the independent* action of California, which claiming its right as a "Sovereign" State, has *gone beyond the* federal precautions aimed at the exclusion of the Japanese population within her borders, with the result of chronic diplomatic friction between Tokyo and Washington

South America's Policies and Opportunities

South America is weak from an *international* point of view, because the vast territory is divided into states of huge area, but of small, scattered *populations* very jealous of one another These states are united at any rate on the question of excluding any Asiatic settlements on their shores, though pockets of Chinese colonists are now scattered along the Pacific Coast The *immigration of Chinese is* prohibited in various states of Latin America, namely Costa Rica,

Cuba, Ecuador, and Peru Indian labourers recruited under contract are prohibited in Costa Rica by an Act of 1925 In Uruguay the authorities may when they deem it expedient prohibit the immigration of Asiatics In contrast to these restrictive policies Brazil encourages the immigration of Japanese and Indians by the offer of free grants of land* Thwarted in their legitimate ambitions in Canada and the United States, the Japanese have recently negotiated for concessions in Chile, Peru and other countries but the response has not been as favourable as they wished Brazil, Peru, and the Argentine are the few localities which have encouraged them and emigration to these regions is proceeding apace Brazil in fact, is now considered the Mecca of the Japanese emigrants Since the Japanese labourers are welcomed there for exploiting the boundless virgin land in that country, it is considered the most desirable outlet for the congested population of Japan At the end of 1928 there were living in Brazil some 76 500 Japanese, most of whom were leading a comparatively happy and peaceful life in San Paulo and other places, working on farms or plantations, either leased or their own In Peru Japanese emigration dates from 1899 At present there are about 16 980 Japanese, including 2 000 engaged in farming and other lines in the hinterland the remainder living in Lima and neighbourhood as farm workers, small traders, etc In addition, there are about 5 000 Japanese in Argentina, Bolivia, Chile and other South American States† Out of a total population of 42,000 000 in Brazil, there are 600 000 Red Indians, who are found mostly in the Amazon area These Red Indians, though thorough breds of the soil, are averse from the steady continuous labour which is procurable in abundance by encouraging immigration not only from Japan but also from India and China Brazil however, has not so far attracted Indian and Chinese immigrants. The other states in tropical America have hardly encouraged any Oriental emigration at all Thus vast forests in Venezuela, Colombia and the Guianas still await the axe and plough of the pioneer settler About three quarters of the entire area of Bolivia is undeveloped, yet Bolivia is a country rich in agricultural and mineral resources It ranks next to Brazil as the second rubber exporting country of South America. It produces one quarter of the total tin output of the world and is rich also in antimony, lead petroleum and other materials Great part of Peru is also in the same manner inadequately developed Both sugar and cotton have enormous possibilities in the undeveloped tracts This country is equally rich in minerals, but these are far from being adequately exploited Ecuador is one vast forest, excepting the inter Andean plateau and a few arid spots on the Pacific. Cotton, rubber, and cocoa would find here congenial soil, while there are rich deposits of gold, silver copper, iron, lead and coal that await utilization In these vast and virgin regions of tropical South America, where the population is too small to utilize the magnificent natural resources, a new era of economic prosperity will follow the entry of the Asiatics Nor is there any reason for their exclusion on grounds of race, for the American Indians and the Eastern Asiatics are different sections of the Mongolian division of mankind, and there seems to be no objection to their inter breeding What has been achieved as a result of emigration of Indian peasant settlers may be indicated by the following comparative table

	Area in sq miles	Density per sq mile	Cultivated area (in acres)
British Guiana	89 480	3 5	147,333
Dutch Guiana	54 291	2 6	45 000
French Guiana	34 740	1 3	7 900

British and Dutch Guiana
Success of Indian Peasants

The agricultural development of British and Dutch Guiana as compared with the backwardness of the neighbouring French territory where immense forests extend and little agriculture is found, is due to the initiative and toil of the Indian peasants The Indians numbered 130,075 and 57 609 in 1930 in British and Dutch Guiana respectively, the settlement in these territories being fairly old dating from 1838 in British Guiana and 1853 in Surinam The Indians are large landowners, merchants, rice mill proprietors shopkeepers and retail dealers in Guiana, while in Trinidad they have now become the leading community In the West Indies as well as Guiana the Indians have risen to their present position after their release from indenture, contributing at the same time to the all round prosperity of the territories which have proved hospitable to them The Indian has come to the forefront in Guiana not merely because of his superiority in the manipulation of the shovel, but also for his diligence, thrift and ambition In fact, he has proved more laborious and thrifty than the Javanese in Dutch Guiana, while he is a greater asset for a colony than the Chinese because, while he adheres to the land either as free labourer on the estate or as small holder the latter seek prospects in small retail trades It is because of the Indian peasants' toil that British Guiana's exports of rice have reached a considerable figure, formerly she used to import large quantities of rice* In fact, the independent peasantry will be the mainstay of Guiana's

* *Problems of the Pacific* p 460
† *The Japan Year Book* 1930, p. 45.

* Imports of about 15 million lb of rice (1900) have been converted into an export trade of 43 million lb

economic future if the immigration system be continued 'Along the Corentyne and West Coasts of Berbice and in the Mahaicony and Mahaica districts" observes J A Luckhoo, are to be found thriving cultivations and farms owned and managed by East Indians, and are powerful object lessons of what can be accomplished in the way of colonial development if facilities of drainage and irrigation are afforded the settlers and advances by means of small loans' * In French Guiana Hindu immigration failed and the Cayenne government, because of its indifferent colonization policy as compared with British or Dutch Guiana, is now faced with the serious problem of labour shortage The portuguese Chinese, and Javanese who were introduced have now either returned home or have deserted the land for small trading peddling and similar avocations Of the few Indian survivors of the former immigration some work as miners in the gold fields while others are engaged in market gardening on small holdings near Cayenne With the present deficiency of labour, the French colony cannot undertake land reclamation which must precede agricultural and economic development †

Tropical America as a Field for Asiatic Emigration

Tropical America furnishes many raw materials and products, such as rubber ebony mahogany, cedar satinwood rosewood logwood tolu digitalis aconite, arnica belladonna, cocaine, balsam copaiba sarsaparilla, ipecacuanha, vegetable ivory Brazil nuts and vanilla, either not found at all or only in limited quantities in other tropical regions The exploitation of the typical products of the plateaux and lowlands of torrid America is at present quite inadequate for want of an industrious population South America's place in the world economy is thus closely bound up with the problem of Oriental emigration by which alone can the world be assured of an adequate supply of these valuable commodities Neither Red Indians nor Negroes are capable of the strenuous work of reclamation and tropical agriculture while both Mestizos and Mulattoes have proved themselves among the most unstable and volatile races of mankind Tropical South Americans are now mostly a mongrel race, miscegenation having gone on for generations between Iberian Indian and Negro from the Atlantic to the Pacific. The white element of the population is small, probably not more than 10 per cent, and is progressively diminishing Professor Ross observes "The wisest sociologist in Bolivia told me that the zambo resulting from the union of Indian with Negro is inferior to both the parent races and that likewise the mestizo is inferior to both White and Indian in physical strength resistance to disease longevity and brains The chances of colonization of the white people from the Argentine and Chile on the one hand and from the United States and Southern Europe on the other which some people think the only satisfactory solution of the South American race problem are remote The white people may have a firm position in the south and on the Brazil highlands and the Andean plateaux but they have no prospects of permanence in the greater part of the continent, which is tropical, and where rainfall soil and vegetable and mineral resources all combine to make that region perhaps the most productive while so far the most inadequately developed in the whole world Indians Chinese and Japanese may yet convert its barren wilernesses into smiling fields orchards and plantations and thriving centres of industry and manufacture

Australia Exclusion Policy vs Development

Australia has legislated long ago against the penetration and settlement of her territory by coloured races At first it was the Chinese, but latterly it was the Japanese who caused her to insist on the colour bar The 'White Australia' idea is not a political theory This point of view is well expressed in an article in the *American Review of Reviews* "Australians of all classes and political affiliations regard the policy much as Americans regard the constitution It is their most articulate article of faith The reason is not far to seek Australian civilization is little more than a partial fringe round the continental coastline of 12210 miles The coast and its hinterlands are settled and developed, although incompletely, for the entire circumference in the centre of the country lie the apparently ill suitable wastes of the No Man's Land occupied entirely by scrub, snakes sand and blackfellows. The almost manless regions of the island continent are a terrible menace It is impossible to police at all adequately such an enormous area. And the peoples of Asia, beating at the bars that confine them rousing at last from their age-long slumber, are chafing at the restraints imposed upon their free entry into and settlement of such unin habited undeveloped lands' On account of the economic and political factors connected with the "White Australia" policy, the Asiatic element of the population has been gradually but greatly reduced In 1861, there were 38,308 Chinese in Australia as compared with about 20000 in 1927 The decrease has been large, especially since 1901, when the Asiatic population stood at 45 178. In 1861 3 4 per cent were Asiatics In 1911 the percentage had fallen to 09 and in 1927 to

* Address before the British Guiana East Indian Association *The Indian Emigrant* August, 1919

† *Peace Handbooks* Vol XXI French Guiana p 12

05* Up to the last decade of the 19th century the action of the various colonies towards Chinese immigration was directed to avoiding the evils which were supposed to be connected with a large Chinese element in the community, between 1891 and 1901, the feeling evinced gradually developed the White Australia policy which excludes all coloured people On the consummation of federation this policy was expressed in the Commonwealth Immigration Act of 1901 which made the entry of persons desiring to settle in Australia conditional on their passing a dictation test in any language which might be prescribed† The total number of Chinese found in Australia was 17,151 and of Japanese only 2 928, while the Indians who have permanently settled in Australia numbered 2 000 approximately in 1921 Of the total population (1927) of nearly 6 2 million persons the aboriginals and half-castes are now reduced to some 75,000 and the Asiatics to 33 00 In 1911 the Asiatics numbered 39 740 persons A very large number of Indians from the North West Frontier Province the Punjab and Baluchistan had emigrated to Western Australia before the introduction of railways and had organized camel transport, which supplied a real need of the country These Indians entered Australia as free men, and it was the lure of gold which accounted for the rush although the first and last direct emigration of Indian contract labour took place as early as 1837-38 But restrictive measures have now checked this emigration Besides the Indians are denied the franchise both in Western Australia and Queensland while mining concessions in the former state and employment in the dairy industry or the sugar industry are not permitted However a remarkable instance of Indian agricultural enterprise in Australia is furnished by the success of a Sindhi merchant who established a prosperous sheep station (with 2 0 000 acres of land) in Western Australia Tropical agriculture can be practised successfully in Australia only on a few areas on the east coast of Queensland Here white labour is employed in the sugar plantations but the sugar industry has to be protected in various ways Australia is a barren wilderness crying for immigration Griffith Taylor divides Australia in a very striking manner into two parts by a line from Geraldton West Australia passing near Kalgoorlie, Port Augusta Broken Hill and so north to the Gulf of Carpentaria The drier north west portion contains over 70 per cent of the area of Australia, but only about 20 000 white people live therein or one-third of one per cent of the whole The vast empty spaces of Australia do not show any signs of increase of population Between 1901 and 1911 the population increased by only 18 07 per cent in the whole continent, an increase which was almost the same as that between 1890 and 1900 Between 1911 and 1921 the increase was only 22 per cent For a new country where the density of population is not more than 15 to every 10 sq miles of territory, this increase falls considerably below the requirement. Further an analysis of occupations in the census indicates that while the primary producers (agricultural, pastoral, mining and quarrying and other) increased by only 12,456 between 1911 and 1921, and the pastoral producers and miners actually decreased in the decade by 10 000 and 39 000 respectively, the industrial workers increased by 161,189 and the professional domestic and commercial classes by 133 63 As Sir Chiozza Money observes "Australia, as a nation is built upon its primary producers and the statement describes an inverted pyramid It is a situation which obviously works against what are the best interests of the nation" ‡ Great Britain and Australia have recently come to an agreement regarding a scheme of assisted emigration but Great Britain has failed to supply Australia with the agricultural pioneers which she requires In spite of the operation of the £ 34 000 000 agreement between Great Britain and Australia, the number of assisted emigrants to Australia has shown a sensible decline in the last few years and in 1930 the assisted emigration was suspended on account of unemployment in Australia. The British Economic Mission to Australia recently recommended certain modifications of the Agreement They have been much struck by the comparatively small degree in which intensive use is made of the land in Australia, and deplore the fact that Australia exports in important quantities only such primary products as wool, hides and skins meat, wheat and timber unassisted by subsidies

Australia, so to speak rides on the sheep's back Both the increase in the cost of labour as the result of decisions of the Arbitration Courts and in prices and cost of living as the result of tariffs have involved Australia in a vicious circle and are crippling Australia's progress and her power of supporting increased population ‡ In fact, with her employment problem in the presence of vast unexploited resources Australia is now facing an economic crisis to which she has drifted as a result of her policies of protection and immigration restriction With the majority of farmers among her immigrants Australia, it is expected will rapidly recover from the economic depression due to lack of regional balance of occupation and rapidly fill up her vast empty spaces

NEW ZEALAND'S "ALL WHITE" POLICY

New Zealand is not less firm and drastic in the exclusion of Orientals than Australia. There

* See *Oxford Survey of the British Empire* Vol V p 282
† *Australian Year Book* 1935

* *The Peril of the White* p. 84
‡ *Report of the British Economic Mission to Australia*

is no prohibition of permanent domicile for an Indian as in Australia, but in practice he can only get permission for six months' sojourn in New Zealand The number of Indians in the whole island is now reckoned at about 2000 The first movement to New Zealand was begun by ex indentured labourers from Fiji who left that island in expectation of better wages and conditions of work in the new colony They could not, however e tabli h themselves in agriculture or trade Most of them are casual labourers who have reached a decent standard of living a few are fruit vendors and artisans and there is also a sprinkling of professional classes On the countryside the Indians, mostly Punjabis, are engaged mainly in farming pursuits, scrub-cutting, land-drainage, milking etc. while in the cities Indians from Western India are chiefly to be found, trading mostly as fruiterers and pedlars The Chinese in New Zealand number about 3000 A special poll tax of £ 100 is levied on Chinese residents There are almost no Japanese Recently both the people and Government are demanding more stringent restrictions and all parties in the country are solid for a white New Zealand "if po sible 99 per cent Briti h" Their Immigration Restriction Bill is considered to be one of the most arbitrary and reactionary measures ever introduced in a British community

Japan's Hold on the Pacific

During the War, Japan has enormously extended her hold on the Pacific and has become a source of great anxiety to both the United States of America and Australia In earlier years the defence of American territory in the Pacific was related to four possessions forming a so-called quadrilateral Dutch Harbour in the Aleutian Islands, Alaska, Guam 1590 miles east of the Philippines Hawaii, 2100 miles south west of San Francisco, and Samoa, 1600 miles south east of New Zealand These were strengthened by the addition of the Philippines and Guam in 1898, and the Panama Canal Zone in 1903 Into the midst of this area Japan has entrenched herself strongly by the capture of the Marianne, Marshall, and Caroline Islands Economically insignificant their importance is very great both as coaling and cable stations* Japan, however, has admitted the American right to erect a wireless station at Yap in the Caroline group, and the right to land and use submarine cables there

Coming Claims of Asian Labour

Asian labour took a prominent part in the early development of some of the British Colonies in Africa, but is now "a drag on their political future and "tends to lower the standard of life and consumption of the European labourer" Here the economic situation is complicated by the pressing demand of the latter that though he came later in the field his higher standard of comfort and activities give him a superior right. But the Chinese Japanese or Indian labourer bases his claim on his le s extravagant requirements, which are, however suited to the climate and the region Chinese and Japanese labour, which must emigrate because of the excess of surplus population at home but finds the door banged in America where climate is most suitable will insist ere long in the International Labour Conference upon its rights to participate in the reclamation of Central and Northern Australia, while the claim also of the Bantu races supplemented if need be by the Indian stocks, to convert the wildernesses of Central and Eastern Africa may not go unrepresented in the Imperial Conferences For if international economics perpetuates the demand for the open door and the claims of industrialism to exploit the tropical regions of the East, the door in the West will not long remain closed and the claims of the Indian agriculturists miners and tra lers in South and East Africa, of the Chinese and Japanese in America, Australia and the islands of the Pacific, and of the Mongoloid peoples of the Central Asian steppes, to take part in the pastoral and agricultural development of the Canadian and Alaskan wilds may be a subject of future discussion and settlement in the Far Eastern Conferences

Asian Over Population must have Outlets

Already we find the beginning of an Asiatic renaissance based on Asian solidarity, accompanied by a tremendous and steadily augmenting outward thrust of surplus men from overcrowded home lands The serious pressure of over-population is encouraged by modern sanitary science as well as the humanitarian hygiene of the whites But the danger is said to be not only Asiatic industrial competition but also that the white stocks may in the end be swamped by Asiatic blood The Yellow Peril Militant, threatening not only from Japan but also from China, is an old vision, and the living spectres of a Pan Asian or Pan-Coloured Alliance are still stalking abroad in the highways of international relations Indeed, it is the aggressive policy of America and Canada, and particularly of Australia, against the Asian migration which is responsible for the rising tide of colour the imperious urge of the coloured world towards racial expansion which has been battled by a Pan Nordic syndication of power for the safeguarding of the political and economic supremacy of the whole white world

Unutilized Lands in Asiatic Excluding Countries

But world economics will not subordinate the unequivocal behests of economic productivity

* Bowman *The New World*

to the exclusive and mutually hostile demarcation of economic regions or to economic self sufficiency or self-centr dness If we take into consideration the distribution of the pro luctive and arable land in countries which check Asian migration we shall at once understand the causes and extent of the pre ent lack of normal adjustment in the field of the migrations of labour We take America first Arable land is 31 4 per cent of the total productive area in Canada and 6 6 in British India Meadows and pastures form 17 8 per cent in Cana la The cereal crops occupy 5 6 0 per cent in Canada and 5 1 8 per cent in British India The great plains of Canada seem to be as well adapted to wheat growing on a grand scale as any similar area in the world Extensive undevelope l wheat tracts lie in Northern Alberta and Saskatchewan Likewise many valleys in British Columbia are also thought to be well adapted to exclusive wheat-growing The total produce in 1913 was reported to be 231 717 000 bushels in 1902 it was 1000 >'3,000 bushels Thus in a decade there is shown an increase of more than 12> per cent The average yield in 1913 was 21 04 bushels per acre This is a low average, rather lower than the average yearly yield for 1913 was not a year of good harvests The following figures show the yiel ls of wheat in four of the important provinces of C ina la in 1927, and 1931

	BUSHELS	
	1927	1931
Manitoba	2 195 3[illegible]	2[illegible] 000 000
Saskatchewan	21[illegible] 860 000	121 000 000
Alberta	171 286 000	136 000 000
British Columl ia	1 508 000	1 580 000

There are enormous possibilities of increase of wheat production in Canada which cannot be realized on account of lack of settlers in the vast stretches of unbroken prairie

Of the 1,100 000 acres which comprise the nine provinces of Canada (excluding the North West territories and the Yukon) 441 000 acres or 31 per cent of the whole area are capable of being devoted to agriculture in the future Of this available area less than a quarter was occupied as farm land in 1911'*

The following table indicates the varying degrees of local agricultural development in Canada

Provi ce	Percentage f farmed l nd to tot l area	Percentage of (mproved) land to total farmed land	Percentage of farms owned by occup er
I rince Edward Island	87 0	6[illegible] 0	91 3
Nova Scotia	3[illegible] 0	21 0	9[illegible] 3
New Brunswick	23 9	3[illegible] 4	9[illegible] 1
Quebec	3 9	52 5	91 5
Ontario	9 7	58 2	81 3
Manitoba	9 8	55 1	81 0
Saskatchewan	28.2	50 9	[illegible]6.7
Alberta	18 1	40 2	79 4
British Columbia	1.3	19 0	84 6

* *The Dominions Royal Commission 191*

The great central block, including the provinces of Quebec Ontario an l Manitoba, comprising a consi lerably larger area than that of all the other provinces, shows an inadequate develop ment of agriculture, although such land as is o cupied is largely cultivate l The newness of the prairie provinces is indicated not only by the comparatively small proportion of the land yet occupied but also by the relatively large proportion of farms not occupied by the owners They are subject to the restlessness of new comers* The first settlers grew their wheat in the forest clearings of the east, but when the great treeless prairies of the interior were dis covere l the centre of the wheat growing industry move l rapidly westward an l the farmers of the east while still growing wheat for home con sumption now find it impossible to compete with those of the prairie provinces in the matter of export, and are turning their attention to other bran hes of the industry notably dairy farming and fruit-growing Even the climate here is very suitable, for the winter cold cleanses an l pulverizes the soil and the intense heat an l bright sunshine of summer ripen off the grain to perfection Consi lering the fact that the Siberian province of Tobolsk within the same l atitu le produce l in 1907 nearly 12 million bushels of wheat, the agricultural possibilities of C anada have not been sufficiently realized Alrea ly her exports of wheat flour are nearly as great as those of the United States, and the in lications point to even greater progress in future She exports annually nearly one-half of her wheat crops most of which goes to Great Britain† But at present there is almo t a vast continent that awaits the hand of the tiller Only two countries in the world Russia and China are larger in extent than Canada§ but she has reduced the number of Indians by unfair discrimination from 5,100 to 1 [illegible]00 within a few decades The following table gives productive an l unproductive areas as percen tages of total area, in acres

Countr es	Prod ct ve Area	Per cent	Unproduct ve Area	Per cent	Total Area
Canda	2[illegible] 0[illegible] 7[illegible]	2 7	9[illegible]0 311 366	9[illegible]3	9[illegible]3 977 116
Central India	18[illegible] 813 168	[illegible]4 6	6[illegible] 788 023	25 4	2[illegible]1 601 191

	Area	Per cent of total land area
I an l area of the country	1 003,289 600	100 0
I and in farms	8 8[illegible]98 32[illegible]	46[illegible]
Improved lan l in farms	4[illegible]8 1[illegible]1 750	2[illegible]1
Unimproved land in farms	*400,316 575*	*21 0*

Over one-half is arable and a little less than half of this is occupied as farm land About one-fourth is forest, and one-eighth

* *Economical R sources of Cana la* p. 4[illegible]
† Bengston and Griffith *The Wheat Industry*
§ *Economic Re sources of Canada* Ministry of Agriculture & I sheries

sparse woodland and cut-over land Two-fifths is arid or semi arid generally requiring irrigation one twentyfifth is swamp and overflow land requiring drainage Most of the dry, wet, and sparsely wooded land with part of the forest area is adapted to grazing

CIVIL AVIATION IN INDIA

By ANIL CHANDRA MITRA

FLYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shrouded in mystery Aviation, really speaking began at the beginning of the present century But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance

After the war, philanthropic men started offering awards or trophies for the advancement of aeronautical science Amongst the awards, the French Schneider Trophy is worth mentioning It is open to all nations In the first year of the competition the speed was 45 m p h and today it is as high as 450 m p h The race takes place once in three years and the last two races were held in the Solent waters, south of England Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 30,000 ft. Messrs Black and Scott won the first prize in the last Melbourne air race This prize carrying £15,000 was given by an Australian gentleman named Mr Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne Last year, General Balbo, the Air Minister of the Italian Government flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the steam vessel and the railway and the automobile Each of these has come into existence, made a place for itself and achieved general utility at an inconceivable speed, and still progress in each continues to be made Each step with the aeroplane is of greater length and the progress far more remarkable From the single seater, barely able to rise off the ground, we have today, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication Comparatively heavier loads per h p and per supporting surface are being carried today And yet we are nowhere near finality Heavy oils or Diesel type engines without fire risk, light in weight are nearing the production stage New but more efficient economical fuels remain to be developed

Canada has already employed the aeroplane in forest patrol for many years Areas of land, hitherto unexplored, can thus be surveyed and explored with a view to discover minerals This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Guiana During the last earthquake in Bihar and Orissa, a survey was made by means of aeroplanes Autogiros—aeroplanes without wings, ailerons, elevator or rudder, can do a good deal by way of relief transport, especially during the floods in India The great advantage of this machine is that you can land on your tennis court and a time will come when you will be able to land on the roof or courtyard of your house and use it as a substitute for your car This machine is actually used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

to the exclusive and mutually hostile demarcation of economic regions or to economic self-efficiency or self-centredness. If we take into consideration the distribution of the productive and arable land in countries which check Asian migration we shall at once understand the causes and *extent of the present lack of normal adjustment* in the field of the migrations of labour. We take America first. Arable land is 31·1 per *cent of the total productive area in Canada* and 6·6 in British India. Meadows and pastures form 17·8 per cent in Canada. The cereal crops occupy 7·60 per cent in Canada and 5·18 per cent in British India. The great plains of Canada seem to be as well adapted to wheat-growing on a grand scale as any similar area in the world. Extensive undeveloped wheat tracts lie in Northern Alberta and Saskatchewan. Likewise many valleys in British Columbia are also thought to be well adapted to exclusive wheat-growing. The total produce in 1917 was reported to be 231,717,000 bushels; *in 1902 it was 100,230,000 bushels. Thus in a decade* there is shown an increase of more than 125 per cent. The average yield in 1913 was 21·01 bushels per acre. This is a low average, rather lower than the average yearly yield, for 1913 was not a year of good harvests. The following figures show the yields of wheat in four of the important provinces of Canada in 1927, and 1931:

	BUSHELS	
	1927	1931
Manitoba	2,105,300	9,000,000
Saskatchewan	217,980,000	121,000,000
Alberta	171,280,000	1,000,000
British Columbia	1,508,000	1,580,000

There are enormous possibilities of increase of wheat production in Canada which cannot be realized on account of *lack of settlers in the vast* stretches of unbroken prairie.

"Of the 1,400,000 acres which comprise the *nine provinces* of Canada (excluding the North West territories and the Yukon) 441,000 acres or 31 per cent. of the whole area are capable of being devoted to agriculture in the future. Of this available area less than a quarter was occupied as farm land in 1911."*

The following table indicates the varying degrees of *local agricultural development in* Canada:

Province	Percentage of farmed land to total area	Percentage of (improved) land to total farmed land	Percentage of farms owned by occupier
Prince Edward Island	87·0	63·0	91·7
Nova Scotia	35·0	21·0	95·3
New Brunswick	23·9	37·4	95·1
Quebec	3·9	52·5	94·5
Ontario	9·7	58·2	84·3
Manitoba	9·8	55·1	81·0
Saskatchewan	28·2	56·9	76·7
Alberta	18·1	40·2	79·4
British Columbia	1·3	19·0	84·6

* *The Dominions Royal Commission 1917*

The great central block, including the provinces of Quebec, Ontario and Manitoba, comprising a considerably larger area than that of all the other provinces, shows an inadequate development of agriculture, although such land as is occupied is largely cultivated. The newness of *the prairie provinces is indicated not only by* the comparatively small proportion of the land yet occupied, but also by the relatively large proportion of farms not occupied by the owners. They are subject to the restlessness of newcomers.† The first settlers grow their wheat in the forest clearings of the east, but when the great treeless prairies of the interior were discovered the centre of the wheat-growing industry moved rapidly westward, and the farmers of the east while still growing wheat for home consumption now find it impossible to compete with those of the prairie provinces in the matter of export, and are *turning their attention to* other branches of the industry, notably dairy farming and fruit-growing. Even the climate here is very suitable, *for the winter cold* cleanses and pulverizes the soil, and the intense heat and bright sunshine of summer ripen off the grain to perfection. Considering the fact that the Siberian province of Tobolsk within the same latitude produced in 1907 nearly 12 million bushels of wheat, the agricultural possibilities of Canada have not been sufficiently realized. Already her exports of wheat flour are nearly as great as those of the United States, and the *indications point to even greater progress in* future. She exports annually nearly one-half of her wheat crops, most of which goes to Great Britain.‡ But at present there is almost a vast continent that awaits the hand of the tiller. Only two countries in the world, Russia and China, are larger in extent than Canada§, but she has reduced the number of Indians by unfair discrimination from 5,100 to 1,200 within a few decades. The following table gives *productive and unproductive areas as percentages* of total area, in acres:

Countries	Productive Area	Per cent.	Unproductive Area	Per cent.	Total Area
Canada	29,699,752	2·7	940,311,366	97·3	970,977,118
Central India	187,813,168	74·6	63,788,023	25·4	251,601,191

	Area	Per cent of total land area
Land area of the country	1,003,289,600	100·0
Land in farms	878,798,329	46·2
Improved land in farms	478,451,750	25·1
Unimproved land in farms	400,346,575	21·0

Over one-half is arable and a little less than half of this is occupied as farm land. About one-fourth is forest, and one-eighth

* *Economical Resources of Canada* p. 42.
† Bengston and Griffith *The Wheat Industry*
§ *Economic Resources of Canada* Ministry of Agriculture & Fisheries

sparse woodland and cut-over land Two-fifths is arid or semi arid generally requiring irrigation one twentyfifth is swamp and overflow land requiring drainage Most of the dry wet, and sparely wooded land with part of the forest area, is adapted to grazing

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FLYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shrouded in mystery Aviation, really speaking began at the beginning of the present century But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance

After the war, philanthropic men started offering awards or trophies for the advancement of aeronautical science Amongst the awards, the French Schneider Trophy is worth mentioning It is open to all nations In the first year of the competition the speed was 45 m p h and today it is as high as 400 m p h The race takes place once in three years and the last two races were held in the Solent waters, south of England. Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 30,000 ft. Messrs Black and Scott won the first prize in the last Melbourne air race This prize carrying £15,000 was given by an Australian gentleman named Mr Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne Last year, General Balbo, the Air Minister of the Italian Government flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the steam vessel and the railway and the automobile Each of these has come into existence, made a place for itself and achieved general utility at an inconceivable speed, and still progress in each continues to be made Each step with the aeroplane is of greater length and the progress far more remarkable From the single seater, barely able to rise off the ground we have today, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication Comparatively heavier loads per h p and per supporting surface are being carried today And yet we are nowhere near finality Heavy oils or Diesel type engines without fire risk, light in weight are nearing the production stage New but more efficient economical fuels remain to be developed

Canada has already employed the aeroplane in forest patrol for many years Areas of land, hitherto unexplored, can thus be surveyed and explored with a view to discover minerals This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Guiana During the last earthquake in Bihar and Orissa, a survey was made by means of aeroplanes. Autogiros—aeroplanes without wings, ailerons, elevator or rudder, can do a good deal by way of relief transport, especially during the floods in India. The great advantage of this machine is that you can land on your tennis court and a time will come when you will be able to land on the roof or courtyard of your house and use it as a substitute for your car This machine is actually used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

ly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations The programme should be mainly directed towards the prospective investor There is plenty of important business intelligence scattered throughout the country but investors are too busy to scour the country for it and they will not accept as authoritative statements of the enthusiasts seeking financial backing We have seen how within a short period the automobile has grown from its infancy to the first place in value among the finished products of European industries In its growth the auto designer, investor and consumer were handicapped with unsolved mechanical problems, retarded by the lack of good roads and servicing equipment along the roads Today aviation enjoys the fruit of this vast store of mechanical knowledge and equipment and there are more technical data available to the aeronautical engineer than in any other field of engineering It is often said that the aeroplane is now a scientifically complete fact, only waiting for adoption by far seeing capitalists in India For this we are indebted to the Director of Civil Aviation in India

Publicity of the right kind is of the utmost importance in India In 1932, the Air League of Great Britain, of which I happen to be a member, gave a free flight throughout Great Britain In the development of airmindedness the Indian public is far behind the immediate possibilities of substantial traffic The advantage of air travel should be better emphasized

On general principles, I feel that passenger service should be separate and distinct from mail service This idea is adopted by the German Airways and also Air France, the French Air Line Nothing hinders the development of air transport more than disappointing passengers who wish to make an important journey but find themselves crowded out by the mail If speed is wanted, then range or load carrying ability must be sacrificed If the craft is to be a great passenger carrier, then we must expect less speed and less manoeuvrability and so on There is another point The public should see to the comfort, as well as the safety of the air lines You can compare the accidents on the Imperial Airways and the French Air Line

The most essential factor in air operation is the engine Engine failure becomes rarer as years pass by Twin-engined "ships" and even tri engined "ships" are increasing in number and adding to the sense of security They also increase the pay load that can be carried in a single plane The variety of designs in planes at present is bewildering but it indicates progress Every new conception is given a trial and the best endures The Chief Engineer of the Imperial Airways does not advise crossing the English Channel with one engine, especially when it is a passenger-carrying machine England is too small a country for the purpose of flying and it is very difficult to compete with the well established railways As compared with railway travel, not much time is saved by flying nor are the airports well situated from commercial point of view Tempelhof of Berlin is a well situated aerodrome Outside the aerodrome you can have your tram or bus You save your time for conveyance. From Croydon to London it usually takes about 30 minutes by coach and a businessman loses half his time on the bus, so that there is not much time gained by air travel Similar is the position of the Calcutta aerodrome at Dum Dum, where a passenger wastes half his time on the bus, but if the aerodrome were on the "Maidan", for instance, he would lose no time at all in reaching his business

Stunt and demonstration flying continues to take a ghastly toll of human life This does more injury to aeronautics than anything else The splendid records established by mail and commercial lines get scanty publicity compared with that of tragedies which occur in the field of experiment and adventure If an aviator falls while performing some risky trick or trying to establish a new record it is all over the front page of the newspapers But the precision and regularity with which scores of pilots traverse mail routes or carry passengers from city to city attract little notice

The Research Committee of the New England Council, an association of business men, say "The air age is here. Aeronautics is no longer a 'game' but an industry There is money to be made in it. But, as in any business, success will come to the intelligently

planned, efficiently organized and adequately financed concern, directed and manned by experienced personnel and producing a superior product whether that product be transportation of plane parts or finished aeroplanes For the community there is opportunity to improve its general *economic* position by providing itself with a landing field "

In brief, the future of civil aviation is one of extraordinary promise There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes There is again need for training in aviation economics, as well as aviation engineering Unless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself There is also need for a more comprehensive study of international commercial aviation Science has improved the technique of aeronautics and all that human ingenuity can devise is being employed for the security of passengers and and the elimination of avoidable risks in air travel When all these are achieved, air travel will constitute an important competitive factor with other forms of transport, particularly railways Such competition is in every way desirable and will be of advantage to the public Air travel is here and has come to stay It has immense advantages over other forms of transport. It will secure maximum *economy by the elimination of time and space* The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility Mankind has produced no finer type of men than the air pilots, who, in time of peace and war, have blazed the way of progress in directions hitherto unconceived

SONG-HARVEST FROM PATHAN COUNTRY

By Prof DEVENDRA SATYARTHI

II

THE spirited and fiery rhythm of *Char Beta* song rapt in warlike airs, had such an influence on Pathan music that it more or less revolutionized the very key note of the Pathans song harvest. It may safely be said that the soul of Pathan music prior to *Char Beta* period must have been softer and sweeter as compared with that of the post *Char Beta* music form

There is indeed a variety of musical shades in the tunes to which the Pathans put their songs, but martial in character like the Pathans themselves as they all have turned the foreign ears, accustomed to their national conceptions of melody and harmony in music full to have its sympathetic appreciation and take it as a monotonous thing Babal's criticism of Pathan music before Akbar which has come to live as a matter of historic interest, too represents a foreigner's outlook when he says

> Fill a brass pot with stone-bits and then shake it as much as possible The monotonous noise it produces will fairly give an exact idea of Pathan music

Again in Northern India there runs a popular saying

> "Music appeared on the scene like a little son of the soul in Bengal its tender age, so sweet, it passed near about the United Provinces in the Punjab it attained its full youth and it embraced its natural death when it entered the very doors *of the Pathan country*

But if music is the Elysian voice of God and the beauty of soul, it is as immortal as anything and death is not meant for it. Thus Pathan music has its own technique and beauty which may be open only to those who carefully comprehend the external surroundings of Pathan life and character which have played a great part in its organic growth Then and only then they may have a sympathetic appreciation of its diverse shades, rapt in inspiring airs of full bloodied actions and forces of Pathan *life itself*

The Pathan Orchestra consists of *Rebab* (the native violin), *Surnai* (the pipe, and *Dhol* the drum). The word *Rebab* has come to live as an emblem of one's mistress in the native folk lore, and thus celebrates the people's love for the ear pleasing notes produced on the *Rebab* which may aptly be taken as a graceful ornament for the Pathan song The musical effect produced by the *Surnai* has its own marked interest it touches the very core of *Pathan heart lending* an additional charm to the Orchestra composition As for the drum play, there is always a war cry in its background. However different may be



The author collecting songs from a Pathan minstrel
Photo: Pawa

the standard of each orchestra the Pathan musicians cannot but come in free communion with the warlike rapture and the Pathan feasters too cherish it with a great admiration.

Some of the modern musicians in Pathan country are seen under the prevailing influence of Indian and Persian music and a few of them have already taken it upon themselves to introduce new ways in the realm of their national music. But they can hardly attain any success in this attempt, as the Pashto words lose most of their original spirit when wedded to the airs which are in no way native to the Pathan soil. Thus if an era of renaissance is to come in the garden of Pathan music it must come only by the natural development of its soul from within rather than through the foreign key note thrust upon it from without. The song harvest in Pathan Country covers a rich variety of themes and may be ranged in various categories.

The Lays of Nature

The professional minstrels as well as the amateur song-smiths of both the sexes seem to have sipped sweetness like bees from Nature's garden to form a honeycomb of the lays of nature known as Da Kudrat Sandre in their native terminology.

The natural scenes depicted in these songs are from nature itself rather than the outcome of imagination and fancy only.

When the morning breeze comes like a newly married bride to play with the green branches of a pine tree which stands as an emblem of a gallant warrior's handsome stature in the native folk lore the Pathans sing in a suggestive tone:

Behold O behold the pine tree
How gracefully plays the breeze with it

That the snow-clad mountain tops have their own appeal for the Pathan mind, is evident from the following lines:

Behold—O behold the mountain tops
What a thing of beauty have created the silvery snows

Again:
How gracious is Allah on the black mountains
Snow he showers on their heads and makes the flowers blossom all around them

The home loving Afridi minstrel is certainly at home with Nature and its sweet manifestation in Tirah valley when he breaks forth in an indigenous strain celebrating the beauty spots of

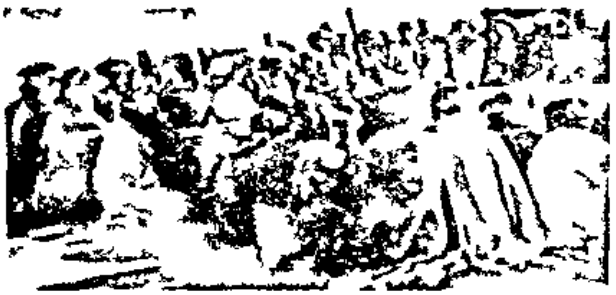
Tirah and Maidan * (Tirah's most important place) where Afridis appear on the scene like *their native song birds*

Tirah is a garden and Maidan is all verdure
The Afridis are the parrots sporting there in with joy



A feast of national song and dance Both minstrels and Lakhtas (boy-dancers) are hired for such feasts

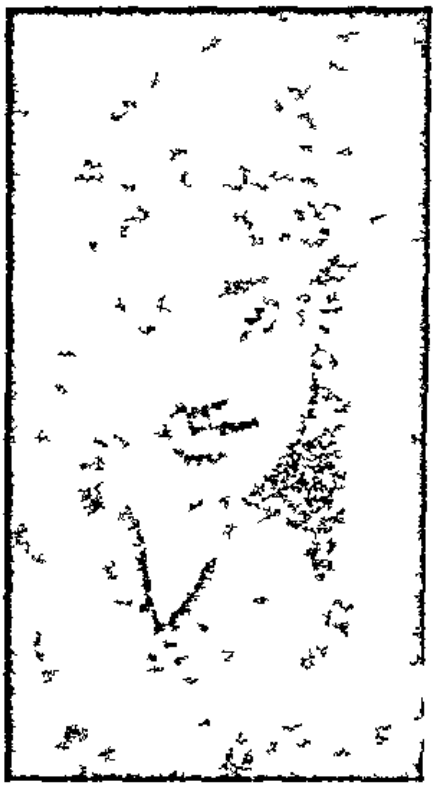
Whenever the Afridi minstrel roaming from village to village carrying his *Rabab* happens to be away from Tirah—his sweet home he cannot help picturing a landscape on the canvas of his mind and then celebrating it in song Offering prayers to the Almighty for the safety of Tirah *the Afridi land he asks Him to keep a wayfarer* like him free from the clutches of Death



A festive gathering Both young and old alike take part in such gatherings on gala days

1 O that Tirah do I recall to my mind where the sun
Glimmers out of the clouds soon after the rain has washed over the hills
2 May Tirah enjoy an ever welfare through Allah's grace
And *may the Afridis live long* I vow there in
3 O don't send Death my Allah unto a wayfarer
By his thoughts of home he'll be tortured even at the last hour

These short and simple lays of nature are generally sung with an indigenous tinge of suggestiveness and whoever sings is sure to meet with *a corpus of appreciative hearts* Great is the people's joy produced by the flowing airs of these songs when Nature herself too seems to be at rest, with her ears kept towards those fellows



A girl wearing a *Perwan* (*rose-ring*)



Perwan (*nose-ring*). The Pathan lover generally sings

Why shouldn't my sweetheart's lips be so smooth and fresh *
O constantly under the shade of her Perwan when they remain throughout the summer and the winter

* During the weekly bazars and fairs held on gala days at Maidan there appears a sea of fair faces which may even outshine the native roses

who care to celebrate her beauty in song But the clear stream of simple poetry which flows through these short songs ringing over a



Bridal palanquin The Afridi women in Tirah compare their bride with a Kashmir beauty and celebrate her palanquin as the golden one
Lo! Tirah's bride is like a Kashmir beauty
O to her father in law's house she goes in a golden palanquin
Photo by R. B. Hayes, Peshawar

variety of Nature's aspects, naturally fails to exhibit its full expression in the desert of translation

The beautiful sight of a mountain spring cannot but capture the imagination of Pathan men and women whenever they happen to come by its side. But all the more charming becomes the scene if the parrots, which are also the emblems of sweethearts in the native folk lore happen to lend it an *additional colour*. Thus it may symbolize the heart of the Pathan lover or beloved, in the realm of these lays of Nature

O my heart is like a mountain spring
Parrots of all lands come and delight in its water

A sad bride, looking towards the starry heavens feels that the stars will comply with her request to go to her angry sweetheart forming a *Jirgah* (lit. a tribal council, but here it means a deputation)

No flowers accepts my sweetheart from my hands
O a Jirgah of stars I'll send to him

Among the innumerable stars the pole-star has its own appeal for the Pathan lover, who may see it even on the face of his sweetheart. It is indeed a *living theme, celebrated in some* of these songs. Here is one

O there are two things dazzling to the eye—
The pole-star on the heavens, and the
beauty spot on my beloved's chin

Several songs are redolent of the Pathans' love for the landscape beauty of the river Sind known as Abu Sind (lit. father Sind) in their national terminology. To address a flower that blossoms near the Sind is one of the popular themes

O thou the blossoming flower on the
bank of Father Sind!
Either I'll succeed in plucking thee or I'll
offer my life in the deep waters

The theme of comparing the Pathan beauty's breast with the Sind, too is not less popular

Thy fair breast is like the Father Sind—
With its nipples as the whirlpools which
cannot but drown one

In some of these songs we may see the *Pathan beauty with her flowing and silken locks* when she takes a bath in her village stream and addresses her sweetheart in a lyrical impulse

O set the charms of thy handsome stature
in the river towards me.
Here I stand with a silken net (of locks)
in my hands
(O I'll surely capture it)

Again the water-side scene may suggest a new tune for her song

O my body is a river with my heart as its shell
O like a pearl do I bring up the thoughts
of my beloved

The river landscape may offer her the sight of a cucumber-creeper when it flowers. She is

apt to adore its pleasing aspect, which may symbolize her own heart where blooms the flower of love But again she brings a new theme in it when she addresses her lover in the following strain

O only a single heart I had which thou
hast stolen away
O it is not a cucumber creeper which should
flower more than once

The sparrow has its own place in the Pathan village-life *Chanchana* is the Pashto word for it, which is often given to a girl as her name. Little girls have a peculiar taste for the sparrow's chirping notes In their own simple way they believe that no bird is so free as the sparrow Thus the sparrow has become an emblem of an unmarried girl who is absolutely free from the worldly anxieties in the native folk lore Here is a song from a married girl who happens to meet with *Patho* in her new walk of life and can no more chirp like a free sparrow

In free air was I floating like a sparrow
Alas into the net of unprincipled persons
am I caught

repertoires of spring songs known as *Da Sparli Sandre* which they sing to pay the proper homage to the new season It is a matter of homely life for a Pathan gallant to note the approach of the spring queen

The advent of spring do I clearly guess
Lo the maidens have carried and brought
baskets of the yellow flowers

The crowing cocks play their own part in the role of the messengers of spring

The cocks are crowing at various places
Calling those who wish to enjoy the sight of
flowers should rise with the sun'

No matter if the spring rose is very beautiful the Pathan belle sings of her sweetheart who even out shines the rose

Whenever my sweetheart enters the garden
The rose blushes and hides behind the
encircling leaves

But she may ask him to bring her spring flowers

O fetch heaps of flowers from the garden
O the spring does not stay for long



Pathan shepherds They have their own songs
Photo by R B Holmes Peshawar

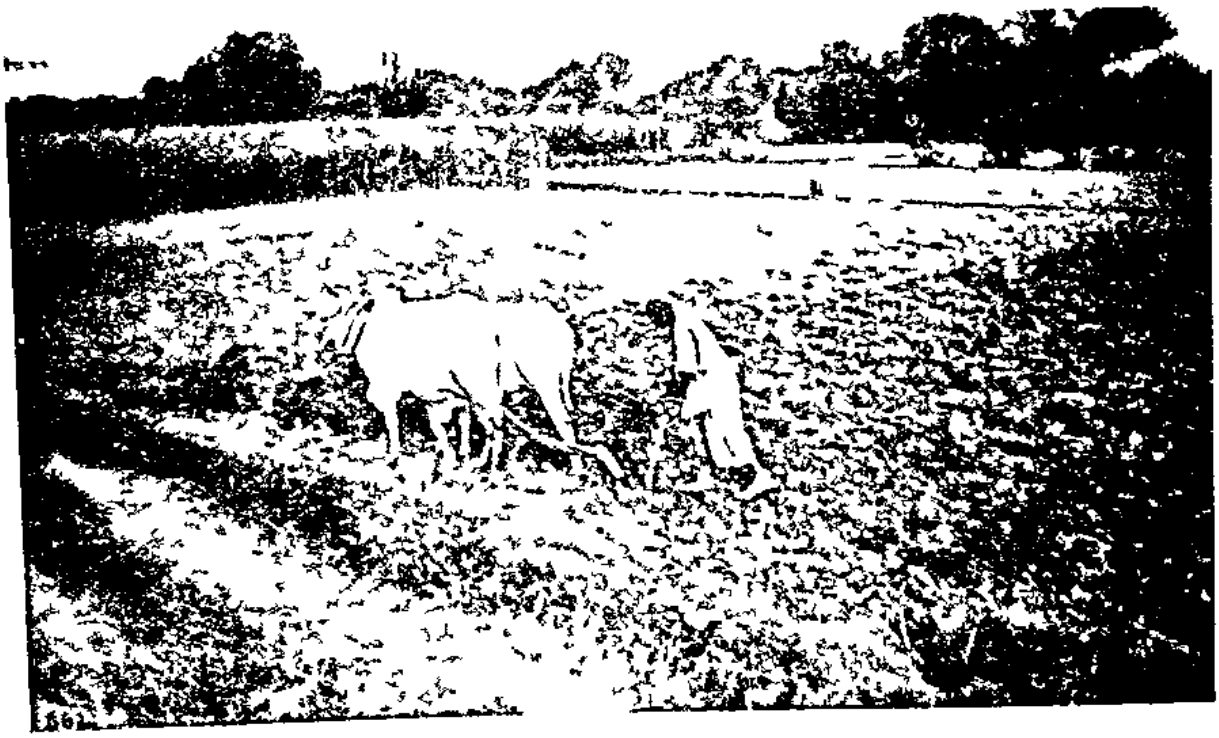
Spring Songs

The spring season known as *Sparli* by the Pathans themselves is rightly considered to be the proper exponent of Nature's genuine colours This is the time when the native youth and beauty come forward to play hide and seek' among the flowers that adorn the local landscape. Both men and women alike carry

If the spring rose can exhibit the text of handsomeness before the Pathan belle she cares to pay its due to it

Thy aspect resembles my lover's O rose
Thus have I fixed thee on my pocket

But all the girls are not equally fortunate to get flowers which resemble their sweet



A tiller of the soil He sings as he ploughs
Photo by Bhattacharya

hearts Here is one who is still in search of such a flower

All the gardens I'll visit to morrow
To find out a flower that resembles my lover

The flower is also an emblem of a full grown sweet girl Here is a song from a Pathan gallant

The flower which was once a tender bud
now blossoms in a foreign garden
My heart goes out to hover about it like a bee.

Commemorating the beauty of his mistress who shines among the numerous spring flowers that blossom forth to become an ornament to the native landscape, the Pathan warrior sings extempore

Too many are the flowers of thy beauty
My lap is full O now which of them
shall I choose?

How can a full grown Pathan maiden live without putting flowers on the little tuft of hair known as *Urbal*, which she wears as a symbol of virginity, when she can hear the call of cupid

The scent of my love's approach has come to me.
O I must deck my *Urbal* with flowers

Sometimes she may ask her friends to bring her flowers

O bring me lap-fulls of flowers
I'll make me a crown on my *Urbal*

It is really a mystery for the Pathan girls why the pine tree which is an emblem of a gallant, bears no flowers even in spring They may just put this question to the pine tree itself

Loftier than all the trees is thy head O pine?
Why does not thou bear flowers in spring O pine?

But the pine has its own fragrance even without the flowers Thus the village youth may like to enjoy a sound sleep at noon under the pine shade so cool and refreshing A gallant who was once sleeping under a pine saw a beautiful girl as soon as he opened his eyes and felt that she has already stolen his heart. What should he do now was the question He resolves to go to that girl's village and to move about in the streets to win her heart in return Thus he sings to her in a suggestive tone

O I'll block all thy ways
O thou hast ruined my sleep under the pine.

It is just possible that autumn may come in the shape of death to some one's flower like match Here is a song which bespeaks a sad loss of this type in the days of spring

Flowers are numerous may Allah make them
more and more
Oh Autumn has come on the one which
was my share

Again

Thy term is over O yellow flower,
Through barren lands do I roam but find
no trace of them

The *Bulbul* is also an emblem of a sweet mistress who does not like that there should be any autumn for her flower-like match

Thus the Pathan mistress hastens to enjoy the spring flowers before the autumn comes stealthily with its fatal effect

If thou likest to be generous be so today
O all the flowers will be withered with the very approach of the next morning

Youth is symbolized by the spring and Age is certainly an autumn when she addresses her match calling him a bee which has come to live as a symbol of the lover in the native folk lore Here is a song

O over is the term of my youth O bee
No more will my garden invite thee with its blossoms

Autumn first destroys the best spring flowers is the theme of many songs Here is a specimen

No more is the season of the best flowers
In hundreds can I have them if I like the useless ones

The bee may come in time or not, but how can a flower be safe from the eyes of the autumn

The spring flower turned old coveting the bee
O never came the bee and lo the autumn's hand is on it

Sometimes the hands of Autumn fall upon the flower just before the eyes of the bee who is imagined to give up its life at the sad sight

The bee kept hold of the flower top
Its heart was suddenly pierced and the garden was all drenched in its blood

Pastorals

Shpun is the Pashto word for the shepherd who occupies an important place in the every day Pathan life. There is something peculiarly noteworthy in the Pathan shepherd's personality a state of rough and ready living and a span of rude simplicity not to be termed a thing of altogether rubbishy nature Song and rhythm are beautifully knit together in the sphere of the shepherds every day life and they possess a good number of short pastorals known as "Da-Shpano-Sandre" *in their native terminology* These simple and short songs are probably the outcome of the shepherd's own genius and they furnish us with precise glimpses of their sentiments and feelings

The pine tree lends an additional colour to the pastoral landscape on the Tirah highlands Here is a song which is a window into the pastoral life during the gala days or on some other happy occasion when the innocent shepherd brothers and sisters cannot turn a deaf ear to the call for dance

Come underneath the pine tree
O shepherd brother
Let's embrace each other in glee
O shepherd brother

All the more pictorial becomes the pastoral life on Tirah highlands when the sky is overspread with clouds and it rains But some one must feel sympathy for the absolutely drenched shepherd It has come to live as a popular theme Here is a specimen

Lo there is a cloud burst over the Tirah highlands
Thou art drenched to the bone dear shepherd take thy flocks homeward



When a Pathan peasant brings harvest He knows how to sing of his golden harvest

Photo by P B H Innes Peshawar

As evident from some of these songs, both the boys and girls are seen grazing their flocks in the pastoral lands We may hear the shepherd *addressing his mistress*

O thou art like the moon on the heavens
O thy sheep and she goats are like the *hoories*

The Pashto word *Spogmai* which stands for *the moon is in the feminine gender* and is thus generally used as a simile of a fair girl or woman

Sometimes we meet a shepherdess, who speaks to some gallant shepherd in a sweet impulse

O the spring hath come specially to favour thee
So that flowers mayst thou bring to tend the
little ones of the she goats as thou goest

The theme of the Pathan romance of "Jalat and Mahbuba," too, has come to live in these short pastorals The shepherd is compared to Jalat and the shepherdess to Mahbuba

O turn thy dromedary this side O Jalat
O Mahbuba'll offer thee spring's golden flowers
Again
Golden are the reins of the dromedary O Jalat
The jingle of her bells has stolen my heart

Some shepherd girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul Some of her virgin comrades may sing to her

O if thou likest to find out a lover let he be a
Kochi
For a visit to Kabul will he take thee on
his camel

Here is a song put in the mouth of the love lorn Kochi himself

O my heart has been looted while trying to win
thy favour
Like a caravan they loot in a track wild
and barren



Peasant women They have their own songs

The waters of the river Sind that sometimes go down furnish the shepherd lover with a beautiful theme

O ye pangs of love pray subside a little
O even the waters of Father Sind go down
at times

The Peasants Songs

The simple inspiration for song is not very far from the peasants in Pathan Country They can sing whenever they like. Nature herself is their inspiration source for the song-craft. Thus a variety of songs, known as 'Da Zamindaro-Sandre' in Pathan terminology, has come to live with the children of the peasantry The peasants songs may further be divided into the following offshoots.

1 'Da Baran Sandre' or the rainy season songs

2 'Da Ive Kavals Sandre' or the songs accompanied by the ploughing

3 'Da Kar Sandre' or the songs accompanied by the the process of seeding

4 'Da God Sandre' or the songs at the weeding time

5 Da Lou Sandre' or the harvest-songs

The simple conceptions of the majority of these songs naturally belong to the peasants themselves



A Kochi Some shepherd girl may like to give her heart to a Kochi who has his own caravan to carry merchandise between Peshawar and Kabul

The peasants' heart goes out to pay a homage to the dark clouds whenever they bring rains for their crops Here is a short piece which they sing again and again in a suggestive tone

O don't mock at all at the dark, ye people!
O dark are the clouds poised in the heavens

Here is a song suggested by the view of the Tirah highlands when the clouds have already showered, and of the hill streams which run down to the valley to take prosperity to the children of the peasantry living there

Lo! it has rained on the highlands of Tirah
Lo! here approach the streams full of water to
fertilize the length and breadth of the valley

But how can all the peasants be equally fortunate There may be some on whom the goddess of fortune may not smile even during the rains Every spot in Pathan Country is not a Tirah There are parts like that of the Marwat tract where the average of annual rainfall is only six to seven inches it is as unirrigated mass of land where the joy of peasant-life solely depends on the rains which are not only scanty but are also unseasonable in more cases Their Allah may or may not favour their crops with the rains in proper time, the peasants are bound to the enforced payment of land tax, the rate of which is generally a uniform one, to the revenue department. The world *That* which is

pronounced by the Marwaris as *Tal* stands for the barren land and the pathos of the peasant life in the *Thal* has come to live in the native proverbs —

द तल करवन्दा मारा लींदा दा ।

(The cultivation in the *Thal* is like a broken bow)

Again the beard of a Hindu who may or may not keep it has become an emblem of the uncertainty of the *Thal*-cultivation —

द तल करवन्दा द इन्दुवानो गीरा दा ।

(The cultivation in the Thal is like a Hindu's beard)

When it rains in rich parts like Tirah, the peasant in the unirrigated tracts may break forth in a pathetic strain

The golden rains haven are already begun
Oh with an empty lap is going about my unfortunate self

The peasant woman whose husband happens to be a wayfarer on the highroad has her own *theme*

Pour down rather softly O cloud
My beloved one is a wayfarer on the road where there is no shelter

Here is a beautiful picture of a rainy season scene It is raining in torrents and we see a peasant beauty addressing her lover

O it is raining and my yard is full of water
O come in placing thy feet on mine at each step

(*To be concluded*)

ADULT EDUCATION IN INDIA

By S C. CHAUDHURY M A (Cal.), C Ed (Oxon) M. R. S. T (Lond)

Introduction

A high standard of general education, continued into adult life is the necessary condition not only of right living but of effective citizenship Its general aim is to study and practise the art of life

Thus may be put into a nut-shell the basic principle of Adult Education which is the problem of the day And as the world with its improved means of easy, rapid and cheap communication moves on, as with one impulse, with new ideas of amelioration of man's miseries India, in spite of its diverse disabilities, must not lag behind where there is one to emulate.

It is not because all other branches of educational activities are being conducted under the best of conditions in India, that we are invoking special attention to Adult Education The entire structure of educational work demands a wholesale overhauling Elementary education as it should be, that is, free and compulsory primary education, is still in the domain of the dream land. Secondary education is still following a course grooved out to suit quite different conditions and a far backward age The votaries of vocational Industrial Education as it is in the U S A., or after the manner of the Swedish Sloyd system, or the Russian Handwork exercises, that has helped to change their "learning Schools to "life Schools by creating a keen interest in the curriculum by emphasizing life problems, are still crying in the wilderness

Adult Education, A Crying Need

Yet, though this phase of our educational frame-work is late in coming, it must be taken in hand with the same amount of energy and will as it is our duty to devote to its other phases The whole field of our educational reform must be tilled and tackled as an unbroken whole To study "whole thoughts" and not scraps of separate ideas means practical business. That is the grand doctrine of Socrates Education *must be a vital and dynamic force in a nation's life* And, in order to be so it must be based upon life's needs Even in its elementary stage it must strive to meet the instinctive desires of the child And, when we so often hear it said that education is regarded as the key industry of civilization that *education is the long sought "moral equivalent* for war —(L. P Jacks)—when even the most materially-minded economists have now joined hands with the moralists in recognizing that "education is our most valuable form of wealth —(Educational Research Bulletin, U S A., Sept. 1926)—will the vast majority of our *brethren, the adults of India*, be *still denied* admittance into the avenues of further educational progress? Rousseau's voice is regarded by some as of far greater resistless eloquence in proclaiming the Rights of Childhood than in proclaiming the Rights of Man, as his *Emile* ushers in a view on education which is considered *to be the charter of youthful deliverance The* work of Adult Education will, in that sense stand forth as an embodiment of the Greater Rights of Man a more valuable charter bestowing on man the right of demanding an ever-elastic scope for a whole-life schooling to enable him to give form and expression to his aspirations for a fuller intellectual life. When engaged in his work of earning a livelihood the adult awakes to the consciousness that his mental life is no

longer being refreshed or replenished He instinctively turns to the occupations of leisure to remedy the defect, for, while work makes living possible, leisure, rightly used, gives life elevation Adult Education will direct us how to utilize our leisure in the best possible way

The adult population may be divided into three groups for this purpose the illiterate masses the general public following their respective vocations and the army of the unemployed

The illiterate masses

Let us take the case of the illiterates A casual reference to the table of statistics for the world's illiteracy will at once bring to view to what a sorrowful plight India has been reduced Yet has not the expansive power of this Indic civilization notable in extent, strength and duration, struck and baffled the minds of great modern western authorities on India? (*Vide* Sir Charles Eliot) The seed of a great civilization was there The tradition of a high culture was there Yet, a whole nation is weltering in the mud of utter ignorance because the gate of all up-to-date knowledge is closed to its uninitiated eyes Here is the farmer who has to pay rent or interest on his debt Yet his innocence of the three Rs throws him at the mercy of the rent agent, the money lender or any public officer Here is the midwife or the wet nurse on whom depends the healthy advent of the future leader of society Yet she plies her trade careless and disdainful of the vast volume of literature on maternity welfare as anything in black and white is Greek to her Who is responsible for this abominable state of affairs?

Where grows it not, if vain our toil
We ought to blame the culture, not the soil
(Pope)

Shall we stand by and see them go to their graves, when we can help to remedy it, with these crying grievances in their minds that they had eyes yet could not see, they had feet yet could not walk, they had hands yet could not work? Adult Education will bring in immediate relief, as it has done elsewhere The history of Adult Education in England drawn up by the able penmanship of Mr R C Rouse, M A, Warden of the Percival Guildhouse Rugby, describes the growth of this movement from 1798 when its object was to instruct men and women in reading and writing when there was no other provision for it, to the present time when it has to a great extent achieved its object of increasing the sources of that deep power of joy by which men see into the life of things and realize that joy comes from the creative, and not from the acquisitive, faculties

The General Public Wanting Better Leisure Time Occupation

Next let us take the case of the general public following their respective vocations There are many among them who were cut off from their academical career by sheer force of adverse circumstances and sent adrift along the rough and tumble of the world, with a great thirst for knowledge left unappeased. They must be hankering after opportunities to add to their stock of knowledge It is imperative upon society to see that their pent up energies, undirected talents and unoccupied moments do not go to waste or be not diverted to unhealthy channels

"To separate educational interest from contemporary life means not only that education grows meaningless and comes to rely upon tradition for its inspirations but it also means that contemporary life, because this educational interest is withdrawn from it, becomes mechanical and uninspired by the variation and charm of youth" (Jane Addams)

The army of the unemployed

And then there are the more unfortunate set of the unemployed who will readily welcome, as a great relief any opportunity to follow up a course of further education as an ennobling occupation for the periods of idleness thrust upon them as a means of improving their earning capacity or even as a mere hobby Otherwise what else can they do but go on adding to the more and more increasing number of picture-goers paying regular tributes of time and money to the nude demi gods of the screen, falling ready victims to the harangues of uninstructed demagogues and quacks of open air oratory, and employing their leisure and talents to litigation and party faction? One will quite justly lay the blame, for this vast wastage of human talent, energy and opportunity, at the doors of those leaders of the country who prove themselves hopeless bankrupts in inventing and organizing a scheme of social regeneration by inaugurating a system of Adult Education

Examples of other countries

The more so when we see before us the inspiring examples of Adult Education settlements working in full swing almost all over the world There is no harm in emulating for assimilation Only we should beware of foolish imitation when our eyes are dazzled by the comforts and luxuries of the western world, by their Rolls Royces and radios, by their Blackpools and Monte Carlos We should look deeper and emulate the spirit of their constructive activities We should not hesitate to borrow when one has a better thing to give, and we should borrow it well We too in our days of glory lent our goods to others, and China, Japan, Siam Burma and the whole pacific regions borrowed our gifts and became gainers by our Buddhistic culture It is now to the credit of the westerners that they have gone forward, and we shall be wise to emulate, as once we too did our share of helping them with our Arabic, Syriac and Indic cultures. Even in these

days of our utter downfall they still recognize their debt The masterly report dealing with the *History and Development of the Literary Institutes of London* published from the County Hall, Westminster Bridge, pays the sweetest compliment to Indic culture by opening it with a beautiful translation of a Sanskrit text, which I am tempted to quote here

'Listen to the Salutation of the Dawn Look to this day, for it is life, the very life of life In its brief course lie all the varities and realities of existence the bliss of growth, the glory of action, the splendour of beauty, for yesterday is but a dream and to-morrow is only a vision But today well lived makes every yesterday a dream of happiness and every to-morrow a vision of hope Look well therefore to this day such is the Saluation of the Dawn"

(From the Sanskrit.)

The city literary Institute stands in a part of London inhabited by the wage-earning class The building stood almost derelict for twenty years Here, with the help of one of the most devoted servants of his fellow men Mr T G Williams M A., F R. H S., the London County Council is carrying on, as part of the public system of education an experiment which the Master of an Oxford College recently described as 'the most astonishing of modern times" Here some six thousand adult men and women without upper age limit have grouped themselves into two or three hundred classes and circles for study and intellectual recreation There are no subjects to be "done" under compulsion for an examination only, and therefore as quickly as possible "to be done with' They gather here impelled only by the desire to open the windows of the *mind to a wider horizon of human thought and* achievement, and to enrich their lives through a more cultivated use of leisure. It was started in 1919 and is open to men and women of eighteen years of age and upwards

The curriculum consists of such a wide range of subjects as English German, French Life and Literature, Theory of music and harmony, Philosophy and Ethics Psychology as an aid to life, Country dances eurhythmics, Physical exercises, with fencing for women, Physical culture History of culture in outline, Astronomy, Biology, Botany, Chemistry in the Home, Science of healing, Science of the Human Body, Photography Radio Science Archaeology, Horticulture, Comparative Mythology Outline of History of the World Economic Planning, Law in Everyday Life, Bases of Human culture, Architecture, Elocution and Drama, Public Speaking, The story of Architecture, Fine Arts, Furniture, Textile and Pottery, Art of writing

Some of these courses are under the University of London tutorial classes and Extension courses, enabling one to obtain University Diplomas

The Mary Ward Settlement, founded by Mrs Humphry Ward in 1891, has flourished from a mere gathering place of unschooled young men to a full fledged educational centre consisting of a People's College, a Boy's Club, a Girls' Club, Afternoon Classes for men, the Tavistock Little Theatre a Residential Training School, a Nursery School, and a Children's Play Centre, under the devoted management of another high priest of educational adventure, Mr Horace Fleming, M.A J P

The Ruskin College of Oxford Fircroft College of Birmingham, Holy Brook House of Reading Avoncraft College for Rural Workers, Worcestershire the Bath Street Women's Evening Institute and the Sayer Street Institute for women are Adult Educational Institutions contributing to a happy solution of the most burning problem of the day capitalism *versus* socialism

Every facility is offered by this system for bringing the highest reach of academical achievement to the doors of the humblest worker in a remote village Students may follow one or other of the regular degree courses of two or three years, generally for an honours degree as at Oxford and Cambridge Two or three years residence in Oxford or Cambridge is involved thereby But at other Universities students can often continue to live at home Scholarships to meritorius students of insufficient means are offered by some universities generally through their Extra Mural Departments, by the Central Joint Advisory Committee on tutorial classes by the Miners welfare committee and by certain Local Education Authorities

From this rich sphere of cultural activity, fostered and upheld by the illimitable resources *of the greatest Empire of the world, let us turn* our attention to a small country to the north of Europe, lest we should ascribe our want of vigour and initiative in educational adventures to pecuniary disabilities. The Folk High Schools of Denmark, with their concomitants or Rural Schools of Household Economics and Special Schools of small Holders, came into existence when the nation was politically distraught and in dire need of a healing and unifying influence, and when the very national existence of Denmark was threatened The Rodding (now Askov) Folk High School was opened in 1844, not as a part of the plan of secondary education but with the object of founding an institution where peasant and burgher can attain useful and desirable arts, not so much for immediate application to his particular calling in life as with reference to his place as a citizen of the State The system has stopped the city ward tide of the rural population as it has given a broad culture a devotion to home and soil and native land, a confidence and trust in one's fellowmen and a realization that success in life is measured by standards other and higher than mere money making Yet, it has made the

influence of Denmark felt in the markets of the world, and has thus stood forth as a compelling example of the essential inter relation of education and national welfare.

In England, too, it was the need for an educated and well informed citizenship that led to the enquiry of the Adult Education Committee of the Ministry of Reconstruction in 1919 The Committee reached the conclusion that Adult Education 'should not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that Adult Education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong"

Modification for adaptation to the needs and conditions of India

We are proverbially poor Yet what other country can boast of a greater and more unique natural wealth ? It sounds like a paradox The explanation is not far to seek We have been deprived of the indispensable link between bountiful natural resources and properly guided human efforts That link is education the indisputable ally of a contented life, "the chief wealth of a nation" While regions of effort, as the British Isles and North America have become masters of the comforts and amenties of life, this region of increment, possessing varied and valuable natural resources, looks on and invites the contempt and pity of their advanced brethren of other countries who off and on refer to them as 'the half starved teeming millions of India"

Education properly conducted will enable us to join the rank and file of world s best producers The vast natural resources are there Let us tap the treasure-house of this wonderland and the country will soon return to its traditional peace, comfort and culture Improved civic knowledge will bring in good will and mutual toleration among different communities and a better understanding between the rich and the poor and the rulers and the ruled

In introducing this system of education into modern India, we should make a slight departure from the curriculum followed in other countries, in allotting a principal part to the training of the rural folk in their traditional and hereditary crafts, to make the villages self-contained centres of healthy, contented life, with high aim high ambition and high standard of living consistent with and wisely limited by a full knowledge of the exigencies and the broad facts of life

Some of the adult settlements of England have included nursery schools and children's play centres among their activities We may with greater efficacy include in our system rural organization work as adopted by the Area Schools of East Suffolk

The system may be divided into three broad types The City Adult Schools, The Town Adult Schools, The Rural Adult Schools,

In England, the population is mainly urban It is however, not so in India, where the population is predominantly rural. Not only should it be our duty to shape our system to the needs of our rural society, but it should be our aim to check the onrush of the village people to the mirage of urban amenities of life. A healthy rural life will promote a healthy constructive outlook, as contrasted with an abstract, vague and therefore unhealthy and indefinite social aspiration which must be the case when we shall run after rosy, highly-coloured but abstract pictures instead of working out practical paths of progress Real progress lies in choosing the golden mean between appreciation for whatever good points there are in the existing state of things and demand for better realization of a higher self while in the mean time all constructive works should instead of being cried halt to be pushed on with strenuous vigour

Existing institutions favourable to its introduction

There are some educational settlements in Bengal where the soil is ready for the sowing of the seed One of them is the Satsanga Asram of Pabna. It was at its inception a sectarian religious settlement. Now it is an all round educational settlement, not affiliated to or recognized by any University, yet imparting cultural and vocational as well as University training to men and women alike. It gives industrial and commercial training in its own workshops It invites Christian Islamic and Vedic religious speakers to expound their views and prefers a non sectarian and non-orthodox and so a cosmopolitan and tolerant view on religious matters It aims at inducing people to *live* religion so far as they are able to grasp its main principles rather than be content with attending now and then highly philosophical lectures on obscure points of religion

Santiniketan, an educational settlement of Poet Tagore, better known as Tagore s University of Bolpur is also a suitable place for organizing centres of Adult Education

The Sramajibi Sangha of Comilla and the Ushagram School of Asansole may take up a clue from this Adult Education movement which will be of great help to a healthy reorganization of rural life.

The curriculum may consist of the following branches of study

For City Adult Schools Domestic Economy and Domestic Hygiene English Bengali Hindusthani Co-operative Banking Commercial Geography, Woodcraft (for girls) and Wood work (for boys) Dressmaking Cane and Bamboo work Music, Photography Lantern lectures describing aircraft, Electrical and Industrial

Engineering Municipal Civics Carpentry, Smithy and Building work, History of the world in outline.

For Town and Rural Adult Schools (In addition to those mentioned above) Modern Farming, including gardening, Dairying, Cattle rearing Fishery, Poultry, Village sanitation including nursing and maternity welfare

Accommodation

As an immediate necessity accommodation may be arranged for in school and college premises, mosques and temples and the adjoining open grounds, and unoccupied premises belonging to charitably minded persons

Ways and Means

For necessary expenses we shall have to depend on fees (on a very small scale) Corporation District Board and Municipal grants voluntary contributions, trade and ceremonial funds, receipt from sales of produce and where possible, income from canteens, and public entertainments

Any expenditure on this score will ultimately prove to be the most profitable investment. The teacher should go forth with his bowl of alms for this laudable object. Even the smallest contribution from individual sympathizers will provide him with sufficient resources

The Teacher's Mission

The teacher is the prophet of a living future and not a merchant of a dead past (President Glan Frank) It is the teacher's function and the noblest of all missions, to find out and give shape to the living future—to lay the foundation of the most balanced social order The educator shall not rate himself as a leader of children only, but as a maker of society (Daniel Kulp)

Of the five types recognized by sociologists viz the Bohemian the Philistine, the Vamp the Dictator and the Creative, it should be the aim of the educator to increase the proportion of the creative type in his society—those whose wishes will be balanced who will not be easily attracted by empty shibboleths and slogans and whose nature will be flexible and easily adjustable to new conditions and new environments Genius is ninety per cent perspiration (that is learning) and ten per cent inspiration (that is innate capacity) In this age of machinery the teacher should not allow his clear vision to be obstructed by protuberances of excessive mechanism and forget that man is the most efficient engine

Conclusion

Let us make a beginning and work indefatigably with stout optimism and with selfless devotion An otherwise doomed country's gratitude awaits you far more valuable than the victories of a Napoleon or an Alexander far more precious than the discoveries of Cook or Columbus

Culture has been defined by Matthew Arnold as "knowing the best that has been said and done in the world Let us kindle this beacon light of culture and remodel our whole life in this new light We shall be happy ourselves and be able to contribute our share anew to the progress of mankind

THE DAMODAR FLOOD OF 1935 (AUG. 13)

By Prof M N Saha, f r s

THE Damodar once again after an interval of twenty two years, burst its embankments this year and a flood of severe magnitude reached Burdwan and other parts of Western Bengal, causing untold misery to the people The last destructive flood which had occurred on Aug 8, 1913, was conspicuous for the number of private relief parties organized by the people of Calcutta for the relief of the distressed It was a unique effort on the part of the people of Bengal, the like of which had not been seen before

In a statement on these floods the Hon'ble Sir B L Mitter said in the Bengal Legislative Council

> In the first part of the current month (August) there was heavy rain in Chota Nagpur causing a rise in the Damodar river which for a considerable distance is the boundary between the districts of Burdwan and Bankura and then runs through the former district Several breaches in the protective bund took place and water rapidly rose to a height which varied with the locality In some parts the Grand Trunk Road was some 8 or 10 ft under water

About the area affected, the Hon Member said

> Small areas in the Raniganj Ondal Faridpur and Kalna thanas along the upper reaches of the Damodar were flooded while in the Burdwan Khandaghosh Raina and Jamalpur thanas the

areas inundated were considerable In the Ausgram thana a large area was flooded by the waters of the Ajay'

The river problem in Western Bengal remains a chronic one Geologically Western Bengal forms part of the old land (Gondowana land) of Chota Nagpur and has been formed by the silts deposited by rivers which have their source in the hills of Chota Nagpur These rivers (the Mayurakshi, the Ajay, the Damodar, the Rupnarain and their tributaries) run generally from north-west to south-east and empty their waters into the Hooghly River As they get their water supply from the Chota Nagpur Hills, they have got all the characteristics of hill rivers, that is, usually they run dry or have little water flowing in them, but when there is a large amount of precipitation in the hills, they become raging torrents, overflow the banks, burst through the embankments, and cause untold misery to the inhabitants Before the advent of the railway, both banks were protected by embankments which were meant for protection against a calamitous flood But in normal years the peasants used to make breaches in the embankments to get supply of silt-laden water for their fields This not only ensured irrigation of their fields, but also fertilization Each river had a number of branches by means of which water was equally distributed over the whole area Sir W M Willcocks, who studied the districts from the hydraulic engineer's point of view in 1929, thought that the old fan shaped net-work of branches and canals was extremely suitable for an even distribution of water throughout the whole of Western Bengal He did not hesitate to pronounce that the system was the work of man in some pre-Christian era He found a similarity between this system and that in the Kavery valley in South India composing the districts of Tanjore and Tinnevelly, and did not hesitate to say that the river training in the Kaveri delta was the work of settlers from Bengal

We may not agree with Sir W M Willcocks's excursion into archæology, but there can be no doubt that we have before us the impressions of a great engineer regarding the harm done to Western Bengal by the system of railway lines When the railways were opened in 1854, several measures were taken to protect them First the railway lines themselves constituted a very strong embankment, secondly, the embankment on one side running parallel to the railway line was made extra strong, so that the flood water could never make a breach into it This was for the protection of the railway and any breach in the embankment by private persons was made criminal In addition to that, several other parallel embankments were created in the shape of the Eden Canal, the district board roads, etc

The effect of all these measures, which are designed to protect the railways, became very soon apparent. In 1815, Burdwan was supposed to be the most prosperous district in India, if not in the whole world This is testified to by several European visitors It produced plenty of rice, sugarcane, oil seeds, and cotton and was regarded as a health resort. Even as late as 1850, people from Calcutta used to repair to Burdwan for improving their health, as people now repair to Deoghar or Simultollah The railways were opened in 1856 and Burdwan's tales of sorrows started from that date Malaria broke out in most virulent forms, and within ten years half the population in Western Bengal fell a victim to it. The population of the district fell from 750 to 500 per sq mile in ten years The districts which were once regarded as the gardens of India were reduced to hot-beds of malaria, and the people who remained had very little vitality left.

All this was caused by the dislocation of the distribution of water through the districts passed by these embankments The physical effects are very easy to understand Most of the branches were gagged or stopped The water, compelled to flow through one channel, went on depositing the silt on its bed, so that the bed gradually became higher than the surrounding country This increased the danger from flood, the surrounding country, being deprived of water for irrigation as well as fertilization, declined in productivity, and at the present time mostly one crop is grown in these parts Bengal, particularly the part lying on both sides of the Ganges, Central and Western, which used to supply the whole

world with sugar, cotton, oil seeds, and silk is now entirely dependent on foreign countries or other parts of India for these necessaries of life It was a consideration of these wrongs which drew from Sir William Willcocks the remarks that the Government had erected five satanic chains in the Burdwan district.

At the time Sir William Willcocks published these remarks in his Readership Lectures to the Calcutta University, the Irrigation Department of the Government of Bengal, who are the keepers of conscience for the rulers of our country in these matters, stoutly denied the charges brought by Willcocks, but it was apparent that they were suffering from a sense of inner guilt. In recent years, the Government has opened some of the branch rivers and the canals, and has produced a Development Bill for the purpose of restoration of old water-ways We hope that these measures will be carried out. But we cannot refrain from remarking that the plans are being made in a rather haphazard way We do not think that even with the best of intentions, from the personnel which is available to the Bengal Irrigation Department, it is possible for them to make a proper hydrographic survey of the country, for, if the scheme is to bear any fruit, it must be based on a scientific study of the problem This includes a proper study of the rainfall in the sources as well as in the basins during the past thirty or forty years by competent statisticians and meteorologists in determination of the level of the country, of the capacity of the rivers to carry flood waters, and of the needs of the peasants for raising the various economic crops

There are some signs that the present rulers of Bengal, H E the Governor, the Member in Charge of Public Works, the officers of the Irrigation Department and the members of the Legislative Council, all want to do something for these unfortunate districts, but the measures so far proposed do not indicate that any of them have a comprehensive view of the subject. I may go a step further and say that they have all something of the reformists zeal of the much abused mediæval emperor, Mohammed Tughlak, who as history does not tell us, was a wonder for learning in those days and was really actuated by a feeling of good-will and service for the community, but who tried as history tells us, to force all measures of reforms without making a proper study of the problem or taking sufficient pains to prepare the public mind for reforms

The present age is an age of science when the forces of nature are being controlled with an amount of success which could not be dreamt of by early generations This is still possible in India if measures of reforms are not forced through, but are evolved in a true scientific spirit. But the unfortunate part of the situation is that everybody in power (power may extend to five or ten years) wants to immortalize himself by thrusting on the public an alluring scheme, patient study and mature planning not appealing to anybody in power The result is that we are having "Guznavi cuts", 'Bijoy cuts", and attendant mutual felicitations, and daily press platitudes, but to any observant critic, these measures cannot appear more than drops in the ocean The name of His Excellency the Governor of Bengal has not been allowed to be associated with any scheme, but we hope that if he ever allows his name to be associated with any scheme it should be with that of a proposed "River Physics Laboratory" for Bengal

A. E.

By HARINDRANATH CHATTOPADHYAYA

Robed in an elemental hush of sleep,
Life-crowned with lonely laurels of repose,
To the Great Spirit a great spirit goes
One who was aye a treader of the deep
Dawns cling about his trailing garment hem
And eyes, with chaste white offerings of fire,
Salute him as he goes and name him sire
Of inward Beauty while he blesses them
Interpreter of true intensities
Lit at the cold high altars of the Far,
Whose little songs were lone immensities
Vibrating with the life of mist and star,
He has become a part
Of the unfathomed Nature throbbing keen
In things and creatures unto whom his heart
Throbbed mystic ecstasies of the Unseen

AE! when I was told that you were dead,
I laughed within myself and held my breath
In a rare sweetness, and, within me said,
'How can he die whose songs have given death
Release from its own shadow, gripping it
Above the level of time perishings,
Who in a kingship of the soul doth sit
Beyond the mournful mystery of things
Ruling calm realms where cloudless azures live,
Where firmamental majesties rest le?'
Forgive the sacrilege, AE! forgive
Our dull unconscious lips
Whose utterance at best is but a pale
Process of sound missing companionships
With realized fires behind the veil.

High watermark of the prophetic mind!
Sage singer of the quiet eternal years!
Departing from our earth you leave behind
Illuminations drawn out of high spheres
Like radiant wines from many clustered grapes
Hanging from dim innumerable boughs
Of the deep Spirit's drowse
And warmed by suns which unimagined roll
Melting imagination's fruited shapes
To flowing essences. A master ease
Keeps running through your songs of reveries
Distant yet intimate, fraught with supreme
Silences, burning vistas of the Dream
That some lone Master in the being sees
As in a magic glass. What absolute
Precision of the great undying Light
Has flowed to us out of your mystic flute
O seer! you who have now grown one with sight!

What a serene, controlled voice was yours,
May is, even now,—poet of sleepless truth!
Out of your silence what a rapture pours,
O grant ancient of eternal youth!
The thought of you vibrates and all the wires
Of life are resonant with calms of words,
Master musician of immortal fires!
Your homeward songs are halcyon homing birds,
Cleaving the twilights of the drowsy clay
And climbing quietly from crest to crest,
Marking along the solitary way
Epochs of Beauty garnered up in rest.

Since childhood I have been a worshipper
At your pure shrine of song whose deeper taste
I learned to gain in manhood when the stir
Of wisdom gradually turned the waste
Of spendthrift life into an inwardness
Thrice exquisite and chaste,
When the soul, throwing off her gaudy dress
Of fiery, youthful haste,
Began to dwell in a high tower alone,
Delighting in your full eternal tone.
Unconsciously, your rich and sombre voice
Rang in the heart and lent my lesser own
A truer note than I had known before,
Hearing your heavenly choirs, what other choice
Is left unto the listener, O seer!
Than to be grateful to you and rejoice
That such a marvellous poet and austere
Has been among us with his golden gift
Of godward inspiration to uplift
The sorrowing hearts of earth
Out of dark mysteries of death and birth?

AE! your travel over earth is done,
And now to a great rest you have retired,
The mystic colours of your setting sun
Linger in space, which they have gripped and fired
Forever and above the horizon glow
Dark with a dream excess beheld the far
And exquisitely slow
Appearance of your spirit's risen star
Symbolic of a sempiternal peace,
Lighting the heights of heaven's eventide,
Where seraph hosts of sounds in glad release
Dissolve to ethers, burningly abide,
Fountains of inspiration that outspray
Shadowless streams of whitenesses sublime
Leading the earth's young singers ray on ray
Kindled through heavy darks of songless time

Sri Aurobindo Ashram
Pondicherry

20-7 35

THE ART OF KIYONAGA

By YONE NOGUCHI

THOUGH Moronobu began to serve both the ugly and beautiful aspects of earthly life on a platter of Ukiyoye art about 1658, the first year of Manji the eighty years which followed were a period of necessary preparation for the appearance of Kiyonaga king of the wood-engraving world of Japan Like Mount Fuji far above the lesser ridges, meek and unassuming Kiyonaga made Utamaro and other mountain ranges of artists pay pupils courtesy they received from him the most important suggestions for their art If Kiyonaga had not appeared at the time he did it is probable that the development of 'Kwansei's golden age of colour prints would have been delayed for thirty years at least. I believe that the name Kwansei's Golden Age can be justified for the period of Utamaro Shiraku Yeishi and Toyokuni only by remembering that between the zenith of spring with full blooming and the start of summer with new leaves there is one day's difference speaking strictly those artists who followed Kiyonaga belong to the period of decadence The eighty years before the advent of Kiyonaga, cannot be said to be too long for the perfection of the art. One has to go up slowly and easily when ascending Mount Fuji and when one reaches its summit, one has to make oneself ready at once for the descent In the same way the Ukiyoye art in colour prints which Kiyonaga raised to its prime during the time from the third to the eighth year to the Temmei era, was obliged to fall into a sad period of decadence only after these five brief years The face of the harvest moon shines brilliantly for half an hour every year and the cherry blossoms of spring are enjoyed in one day's rapture The rapid change that came over the Ukiyoye colour prints is only another instance of the law of mutability in nature and life, so we have nothing to complain of on the contrary, when we consider the efforts Kiyonaga exhausted in a short time towards the perfection of colour prints and the influence he exerted upon the artists of his own day and after, we cannot refrain from praising him as an artist appointed by Heaven

Now examining the works of Kiyonaga, I find a small print in two colours yellow and



Crossing the Rokugo River by a Ferry one sheet of a Triptych. About 1786
Kanda Collection



Another sheet of the same Triptych

vermilion, depicting an episodic scene of Nasu no Yoichi, a famous archer of the Genji Clan, which may be one of his very early works, there are among the prints he produced before the fifth year of Anyei (1776) several kinds of theatrical pieces in Hosoban of course unpretentious and plain Kiyonaga began to make prints in regular colour print manner, changing from the Beniye which he had produced hitherto probably after the sixth year of Anyei A specimen of the change is the piece, Kinsaku Yamashita as Akoya in Yedo Shitate Koso le Soga at the Moritaza theatre, 1777, it is interesting because we already see a certain mood in it that belongs alone to Kiyonaga in its coarse colours and faltering lines, and the fact that the print looks something like a *genre* picture foretells that he will direct his art soon towards the actual life of women But I think that the best specimen of his actor prints or the best piece in which he treated actors in daily life is one in which Kinsaku Yamashita, a famous woman impersonator of the day, stands between two beautiful geisha, a part of my commentary note on it reads "This is a faultless piece like a pearl holding within itself a lustre mysterious and soft: as when one views the full moon in autumn, one is embraced most sweetly by an invisible ghost of beauty It is not too much to say that Kiyonaga controls his own art perfectly here, and takes a secret pleasure in his artistic victory" Like this piece, there are many other prints which deal with actors and stage scenes, in the mid Temmei period Kiyonaga produced many things generally called 'Degatari mono" depicting dramatic scenes with reciters of ballad drama in the background, the examples of which will be found in Hanshiro Kiku no-Jo and Monnosuke' in "Tsuma Gasane Awase Katabira" at the Nakamura theatre, 1784, and Sojuro as Masatsura and Murajiro as ben no Naishi in Kumoi no Hana Yoshino Wakamusha,' 1786, and others If the artistic capacity of Kiyonaga had been limited to those theatrical things and his Chuban (cabinet size) series like "Fuzoku Juni Tsui or 'Shiki Hakkei' or 'Hakone Hichito Meisho or Asakusa Kinryuzan Jikkei' we could not call Kiyonaga a great artist He began to issue the series of "Hinagata Wakana no Hatsumoyo" (New Patterns for Young Leaves) succeeding Koryusai probably at the end of the second year of Temmei, but these prints do not yet display the special beauty which Kiyonaga revealed afterwards Speaking generally, Koryusai's work in 'Hinagata Wakana no Hatsumoyo lacks artistic delicacy, because the artist too often abused and misappropriated the pigments of vermilion and yellow which were far too strong, although Kiyonaga, on the other hand, softened Koryusai's sensuality and wantonness in his Hatsumoyo series, I do not think that he can be proud of them Kiyonaga's apprenticeship closed about the third year of Temmei 1783 and he had then only proved himself I should say, to be an ordinary artist.

But his achievement after the fourth year

of Temmei is almost miraculous being a living example of the phrase A bolt from the blue Kiyonaga began all of a sudden to reign in the *world of colour prints as a genius whom people* looked up to aghast with admiration This unexpected rise of Kiyonaga with an Obin print of beautiful women is certainly one of few such instances in the artistic annals of Japan in truth there is no case parallel to it, unless that of Moronobu or Harunobu. When Kiyonaga began his wonderful career as an artist of the beautiful women of Yedo s by streets homes of sensual songs or *love-brimming* sake-cups he could have been compared with the rising sun amid clustering clouds To say that he arranged and adjusted a traditional technique of the past to his personality would be only a superficial explanation Where did he find the key to such miracles of art? My answer is simple because I have only to say that Kiyonaga opened his eyes to the real life of beautiful women and touched its vital spirit. Life s spring gushes up endlessly when art touches it and makes it her own property she can for the first time understand and realize something of the Eternity that runs through all the creations of God Opening his eyes to the reality of beautiful women and feeling its skin and smelling its fragrance Kiyonaga was given a mystery with which he broke off the outside husks of art and thrust into its inner heart which lay deep within with this mystery he fixed the foundation stone of his art immovably

It is true that most of the men and women Kiyonaga drew are fast livers and dandies and professional singers and harlots but I have nothing to say against them when a western critic found in them gods and goddesses with *lordly* gaze or serene foot. Even a moralist of the hardest type would recognize I think their beauty of health with an equilibrium of spiritual forces that glimmer within which are not seductive, but graceful and dignified The quality of Kiyonaga s art which is real and spiritual simultaneously is of a kind highly regular because the beauty which life sometimes suggests and sometimes explains is here presented *visionally by a law that is musical. It is unjust* to talk about it from the point of view of modern aestheticism and the rule which measures Utamaro s inflamed decadence is unsuitable for Kiyonaga The excellence of his art outshines his contemporaries in a freedom that is far from libertinism like quick silver running on a board his sensibility towards beauty makes us feel ashamed of our hardened senses Although I do not mean to apply a general morality to him I think that when he expresses a particular human condition where body and soul are beautifully joined the principles of what is called Moral Aestheticism can be partially applied to *him As examples of beauty which is good*

Kiyonaga drew the bodies of geisha and courtesans through which he visualized pure and intuitive human emotion Justifying a second thought in the words Beauty is truth, truth beauty Kiyonaga conformed in his art to Hellenism where what was best in beauty was best in morality it is said in the west that Kiyonaga was the only artist of the Greek type ever found in Japan



Three Women in a Public Bath House
Series Fuzoku Azuma no Nishiki (Brocade of the East in Fashion) About 1 80
Matsukata Collection

The artistic conception of the modern times is different from that of the ancient Greeks because the former treats life and art separately, while the latter believing that one s bodily health was the highest beauty sought art in the beauty of actual living The Greeks of the past thought perfect equilibrium of body and soul to be life s highest aim therefore the perfection of health which is the beautification *of body* was assiduously sought. According to Plato an artist was a man in the land of health whose understanding of beauty became spiritual, when blessed by intellect. If Plato had seen the work of Kiyonaga, he would surely have

Japanese as his ideal artist The men and women Kiyonaga drew in the works he produced after the fourth year of Temmei, 1784 are wonderfully sculpturesque, if the draperies could be taken off, you would find their bodies perfect in symmetrical development. And the undressing would be quite unnecessary, because we are conscious of their beautiful limbs beneath the draperies as they are in the prints This sculpturesque beauty in Kiyonaga's figures is splendid, a great sight among the colour prints of Japan

The series of Tosei Yuri Bijin Awase was a significant signal rocket, a phenomenal publication proclaiming that Kiyonaga was now a major artist of beautiful women in Oban, and no longer a sort of collateral artist with amateurish



Within and without the mosquito net
About 1784
Matsukata Collection

cleverness this work excels in the clarification of colour arrangement and deliberateness of composition, which are part of his new device We feel in it a sense of beauty when the sediment of vulgarity is taken out and one's urbanity is satisfied by it. But when you want to see the perfection of Kiyonaga's art which took one more stride forwards you should come to the series of Fuzoku Azuma no Nishiki, 'Brocade of the East in Fashion,' including the famous piece of 'Matsukaze and Murasame', the beauty of its composition is almost unparalleled and superb, so that we may say that pictures of beautiful women in prints of the Ukiyoye school had now reached their highest possible point. The set of twelve diptychs called Minami Juniko, 'Twelve Months of the South' is a sort of graduation thesis of art in which Kiyonaga exhausted a show of pompous display This final flight is quite kaleidoscopic with unnecessary exaggeration natural to a brain in a dangerous state of fatigue when he forgets the virtue of modesty, he often falls into the pitfall of diffuseness It is a pity that he could not continue to control his principle of concentration in art as before, I think that some pieces in this series of diptychs look better when separated from the rest.

Kiyonaga's sands of artistic life had run out by the end of the Temmei period although such a work as the ten pieces of Jittaiga Fuzoku 'Ten Styles of Manners' belongs to the second or third year of Kwansei In truth the symmetrical beauty of line in Kiyonaga's art may be compared I think to the soul melting note of a flute sounding now loud and then low from a distance under the starlit sky in Autumn

I know that I should keep the greater part of my eulogy in reserve because Kiyonaga's world famous triptychs are waiting to be mentioned Among them I will point out first Hamacho Gashi no Yusuzumi 'Enjoying the Cool of Evening at the River side of Hamacho,' and Shijo Kawara Yusuzumi no Tei 'Enjoying the Cool of Evening on the River-Beach of Shijo', valuing them more than other triptychs Hamacho-Gashi no Yusuzumi in which the women of gay quarters dwellers in the world of rouge and powder are treated stunningly, is surely a triptych although we have today only two of the sheets, in this piece Kiyonaga reveals his particular art which discloses the mystery of feminine beauty keeping a gentle and self possessed mien before the sanctuary of human life I wrote in my Japanese commentary note on it 'The atmosphere of the work shows the freedom of women who are released from the restraint of a feast-chamber something like a blank page between the chapters of a love story The six women have left sake-cups and samisen behind and are now taking a momentary joy in the evening coolness at the river side of Hamacho, their faces overflow with the song life sings at the moment of respite from lust. I find in them the attitude which belongs alone to a moth taking fully a summer night's charm The two geisha, (allow me to speak bombastically) looking like goddesses who have left God's presence, and are masquerading

as *women of the lower world* are here seen taking a walk by the river which smiles with a suggestive air under the veil of dusk They are as tall as tiger lilies by the mountain side They only know how to walk forward among the breezes See how their long sleeves and skirts are swelling and waving The breezes hide in them The beautiful women carry them along most delightfully'

I know that the zenith of Kiyonaga's power in composition is found in Shijo-kawara Yusuzumi no Tei to which my *head bends down in respect* as when I see the full moon of Autumn taking her seat in the middle of the sky with graceful dignity But I say in a part of my Japanese note on it "I have here the light feeling of *sadness which always comes* from the psychological perception of perfection I take delight in work which is only eighty per cent successful, for the rest that is unfinished gives me a chance to fill in with my imagination my power of appreciation finds itself invigorated by a thing which through the virtue of imperfection suggests something belonging to the future. I know that such a criticism as this is blasphemy to Kiyonaga's masterpiece and it is altogether too extraordinary for anybody to feel sad in the presence of a work which is perfect and faultless Then let me exclaim in admiration of Shijo-kawara Yusuzumi no Tei How great Kiyonaga is in this work'! I said somewhere that I had ceased lately to pay my highest respect to the triptych called "Ushiwakamaru Serenading Joruri Hime but I am second to none in recognizing Kiyonaga's great power to produce a pictorial orchestra as in this piece out of the unity of figures and scenery in the background. Also 'Visit to Enoshima and "Sheltering from Rain at the Mimeguri Shrine *triptychs belonging to* the last period of Kiyonaga's activity should be mentioned as work that distinguishes itself in harmonious composition and sensitive rhythm of line

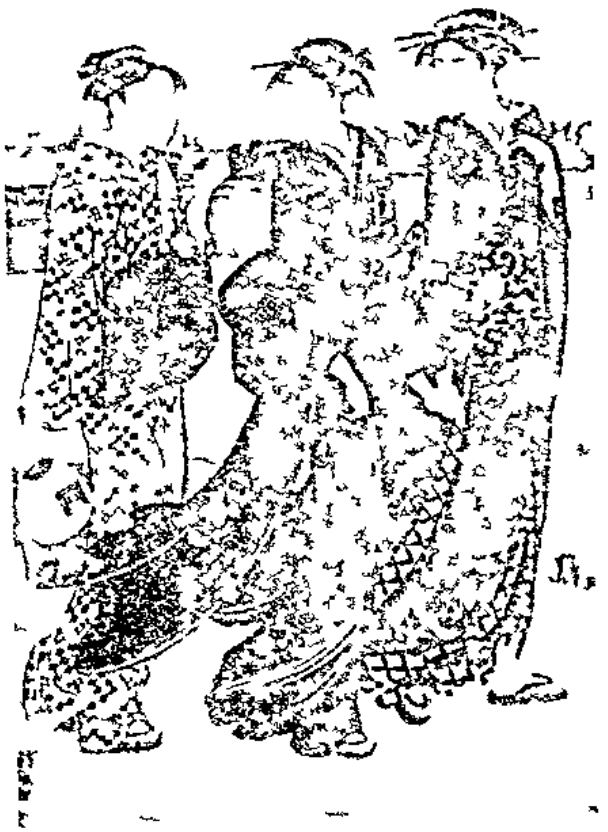
But Kiyonaga lost his own genius at the end of the Temmei period it is said that as in work like the pentaptych, A Picnic under the Cherry Trees of Sumida Gawa the technical exertions of the artist brought a result that only repeated his former mannerism Excepting the series of 'Ten Styles of Manners which I have mentioned before the works Kiyonaga produced in the beginning of the Kwansei era are short of creative courage and independent audacity because *having reached the summit of art* alloted to him he fully slept in reminiscences of past glory Although it is generally said that Kiyonaga retired from the world of wood engraving before he was forty there are some prints of his, proving such a supposition to be somewhat wrong The series of Kodakara Gosechi Asobi *Children on the Five Fete*



Enjoying an Evening Cool at the riverside of Hamacho one sheet of a triptych About 1 85 Randu collection

Days' published by Tsutaya, may belong to the middle of the Kwansei era, and I am told that among the children prints which he produced quite plentifully one is dated as the work of the first year of Bunkwa, which is 1804. And also one surimono print has the date of 'February of the second year of Bunkwa." Therefore Kiyonaga continued his work in prints to his fiftieth year. But as I have said repeatedly already, his artistic life as a creator of female beauty ended with the Temmei era. The remaining question is what direct reason led him to stop drawing women at the beginning of the Kwansei period. The stories that prevail concerning the matter have no foundation in fact.

It was Harunobu in whose hand the second period of Ukiyoye art opened beautifully, while Kiyonaga represents its third period.



Another sheet of the same triptych

The work of the artists belonging to the first period which is called somewhat arbitrarily the primitive age is decorative both in a good and bad sense. The impulse being expressed mainly by lines, it treats the forms of reality in fragments and fastens them at will or pleasure, to embody a dream of youthfulness always free and sometimes selfish. We can cover it by the words "imaginative purity." But the artists of the second period, Harunobu, Koryusai, Buncho and Shunsho, are more or less symbolical consciously or unconsciously. Their lack of reality often proves that they have no clearness in their conception of art. At best they lead one into a sort of incantation. Even when Buncho and Shunsho deal with actors their consciousness of reality is uncertain, the pictorial syllables they use are disjoined, depending on a magical accident for their success.

It is natural that the artists of the third period based their artistic principles on reality, because each of their evolved minds like any other things changing from general to specific wished to express itself individually, when the human feeling of love and beauty in the life of Yedo's populace declared itself through the idiosyncrasy of art, we had I am happy to say, its representative in Kiyonaga. Unlike Harunobu who sought the colour and mood of human life with a reminiscent attitude and turned the actual world into a fairy kingdom Kiyonaga never permitted his art to run out of reality even when he was tempted by an irresponsible siren of imagination. In this Kiyonaga's great excellence is found.

There is no other artist at least in Japan who reigned so completely in the period to which he belonged. He left to the future a wonderful record almost unparallelled in the artistic annals of our country explaining how he used the privilege of one who was born later when he collected all the traditions in technique and how advantageously he arranged them through his own personality rich in gesture and rhythm. Some artists in the past grew tired suddenly and cast brushes aside or being bewitched by fickle fortune deceived themselves into ruin, but Kiyonaga alone with all healthy thought mixed with imagination was able to control his citadel in continued prosperity as a king of the Temmei period. Although his age of precedence over the printing world was only some five years from the third to the eighth years of Temmei, Kiyonaga did his best in it and produced results which easily match thirty years work by anyone else. His work is one long procession of beauty in woman the sight of which will always remain in the memory like that of ghosts on a promenade covered with flowers. When a western critic compares Kiyonaga's women with dwellers on Olympus, he means I think, that being serious and pretty simultaneously, they do not let their love and passion run into dissoluteness in short, they are a personification of the ideal in female beauty in which imposture and the allurement of reality have no power to wound and ruin their nobility in manners and attitude. Therefore Kiyonaga's art is never weak. As a true realist in art, he stood far above the other artists of the day.

It is a pity that Kiyonaga's life-story is not

well known, in this matter many other Ukiyoye artists share an equal fate While some one says that he was born in the second year of Kwanpo (1742) and died on the twelfth of Bunkwa (1815), another maintains that his birth was on the second of Horeki, 1752 He was born at Uraga in the province of Sagami, and was a son of Awaya Jinyemon His surname was Sekiguchi, and he was commonly known by the name of Ichibei Appearing in Yedo, he opened a bookshop in Tsumokucho, which was called *Shiriko-ya*, and people of the day called him 'Kiyonaga of Shimba on account of his living at Shimba Shimba was a fish market in his day He took lessons in art from the third Kiyomitsu Toru but the Hosoban actor prints of his early period show more the effect of Harunobu's influence in theatrical prints than that of his instructor After Kiyomitsu's death, he was asked to draw a theatrical signboard by the Kiyomitsu family, the making of which was his special business he refused with thanks saying that the acceptance of it would mean he must succeed in the house of Kiyomitsu, that is, the Toru family Kiyonaga was obliged however to succeed nominally till Kiyomitsu's daughter had a boy, but he was released from this agreement as expected, because the boy Kiyomine, who became the fourth head of the Toru family, arrived on the scene Although he called himself Kiyonaga Toru and succeeded the Toru family temporarily, he did not originally belong to it so when he died in his sixty fourth year he was buried in the cemetery of his own family temple Yekoin of Ryogoku in Yedo, the present Tokyo Although his tombstone does not exist today, his posthumous Buddhist name Chorin Yeiju Koji is inscribed in the book of the death register kept in the temple

Note The Memorial Exhibition of Kiyonaga Commemorating the 20th Anniversary of His Death was held at Takashimaya Tokyo, in 1915

CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA

By Prof TAN YUN SHAN

TIME flies as fast as the darting arrow It has been three long years since I left India for my Fatherland But during this long interval, there was not a day when I did not think of India, specially not a moment when I did not think of this beautiful beloved Visva Bharati at Santiniketan I left Santiniketan just like a bee leaving its hive I love Santiniketan as much as my native village, I love India also as much as my Fatherland This time when I left my native village and my Fatherland for India and for Santiniketan a second time it is just the same to me as if I returned from India and Santiniketan to my Fatherland and my native village three years ago The objective facts are opposite, but my sentiments are the same Hence my pleasure to be here is really beyond the expression of the symbolic words which I can use

India and China are naturally a pair of sister countries Their similarities and their associations are great, numerous and intimate. Looking over the geography and history of all the nations in the world, we find there are not any other two nations that can be compared to our two countries This is true from every respect and from every standard of observation and judgment.

Our two countries, both situated in the bright and glorious continent of Asia, India to the south west and China to the north east, spread out lordly in different directions but yet are linked up at the main line, just like the two wheels of a carriage or the two wings of a bird, and, even better to say, like the two hands and feet or the two ears and eyes of a person And the Himalayas, gigantic and majestic, brilliant and magnificent, exactly resemble the common backbone, or the shoulders, or the neck, and also the nerve system of theirs Though their boundaries are marked off, yet the physical shape is similar

A Chinese proverb speaks of "an extensive land with a multitudinous people' Both India and China have actually possessed them Besides, the soils of our two countries are fertile beautiful and productive, the peoples honest, frugal and industrious The products of soils and the outputs of labour are sufficient not only to maintain our own national existence but also to contribute to international prosperity

Our civilizations started from the misty, ancient times, that is, many thousands of years ago According to the orthodox historic accounts in Chinese, the formal establishment by Huang Ti of a United Empire in China was accomplished in 2697 B.C., so that this present year 1934 is the year 4631 in the Chinese calendar of orthodox history But the prehistoric periods must have been long and full of events Some old books

assert that Chinese civilization began about eighteen thousand years before Huang Ti, others even go so far as to say that our rudimentary culture appeared fifty thousand years prior to the formation of Huang Ti's Empire. Such remarks may be true, but the recorded facts are a little too remote to be reliable. It is only after the reign of Huang Ti that the epochs, systems and deeds can be clearly investigated and verified, so that there is no more room for any doubt at all. About India, the historical records of very ancient times are rather insufficient but according to references in Chinese books on Buddhism, the condition of ancient India was roughly similar to that of ancient China. Modern scholars have proved from investigations that the date for the first appearance of the Vedas cannot be less than 2,000 B.C. to 3,000 B.C. and consequently no one can be sceptical of the early civilization of India. The invention of the written language is the most essential element of civilization and a knowledge of such invention is a clue to the understanding of the history of civilization of any nation. The system of Chinese written language came into perfect existence at the time of Huang Ti, so it follows that such language must have budded and evolved for a long time before that period. Arguments and proofs are found in abundance in old Chinese books and classics, so numerous that I have no space here to quote them all. In a Chinese book by the name of "Fa Yuan Chu Lin" or 'Pearls of Buddhist World' written by a famous monk named Tao Shih in the Tang Dynasty we find a beautiful passage about the system of Indian written language. It says briefly:

> 'In ancient times there were three great inventors of written languages, the first was Brahma whose way of writing was from the left to the right, the second was Kharu whose way of writing was from the right to the left, the third was Ts'ang Chia whose way of writing was from top to bottom.'

What is here meant by Brahma is the inventor of Sanskrit, by Kharu, the inventor of Kharosthy, by Ts'ang Chia, the inventor of Chinese words who was also an official in the government of Huang Ti. In reality, Ts'ang Chia was not the man who created but the man who edited and compiled the Chinese written language. It is also stated in the book just quoted that:

> Brahma was the eldest, Kharu the next, both living in Tienchu (India), and Ts'ang Chia the youngest living in the Middle Kingdom (China).

Now then, the time for the creation of Indian written language must be undoubtedly far earlier than the age of Asoka, or at least corresponding to the period when Ts'ang Chia compiled the system of Chinese written language. Recently, archeologists have made considerable discoveries in India, and I hope what I have just mentioned may be verified by some new concrete evidences. It is now very clear that the ages and facts of the beginning of Indian and Chinese civilizations are somewhat similar to each other.

The true old civilized nations of the world are four in number. Egypt and Babylonia, India and China. But ancient Egypt and Babylonia have become at present mere vague terms in history. Not only have their original peoples dwindled away, but also their civilizations paled into the twilight of the dim past, their lands and their cities are affording only materials for archeologists to dig out, and only subject matter for scholars and poets to sing and mourn for ever. There are also many other younger nations which come and go, rise and fall. Only our two countries, India and China, have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have ever been trampled down, devastated and usurped by foreign peoples politically and economically, yet our superior traditions, teachings, systems, and customs have often assimilated the wild barbarous invaders and made them educated and cultured, so that our two countries are able to survive others and shine permanently. Such are the great singular characteristics in the histories of India and China only.

Again the elementary spirit of the Chinese national character is Benevolent love and "Polite deference," which may be represented by the word Jen or perfect virtue. The essential spirit of the Indian national character is "mercy" and peace which may be represented by the word Ahimsa. These four terms 'benevolent love,' and polite deference,' 'mercy' and 'peace,' though different in form, are yet fundamentally the same in sense. The life of the Chinese adheres to the Golden Mean' so their attitude towards Nature is a process of harmonization. The life of the Indians lays stress upon 'Continence,' so their attitude towards Nature is a process of assimilation. The Chinese have a custom of worship of their ancestors and love of their kinsmen, so that the system of big families is able to exist generation after generation. And this is the case with the Indian people too. The Indians have the inclination to stick to their native land, honour their teachers and respect their elders. And this is the case with the Chinese people too. In social intercourse the Chinese emphasize 'justice' and "upright, ness', despise advantage' and 'disadvantage.' And so do the Indian people. In relationships between man and woman the Indians observe "chastity" and prize "modesty." And so do the Chinese people. In addition to such moral standards, the teachings of our sages at different times are very much similar on the whole. Confucius set up the "Wu Ch'ang' or Five ethical laws first "Jen' or benevolence, second, "Yi" or uprightness, third "Li' or propriety, fourth "Chih" or wisdom, fifth, "Hsin' or faithfulness. Varadhamana Jina and Sakyamuni Buddha both

preached five ascetic rules or "Pancha Shani those of Jina are first, speak the truth second "live a pure poor life third "non killing fourth non stealing' fifth observe chastity and those of Buddha are first, non killing second non stealing third non adultery fourth non lying fifth non drinking Besides the Chinese people generally regard Chih-Jen Yung' or wisdom benevolence and courage as the three sublime moral laws of the universe the Indian people observe Sila, Samadhi and Prajna or asceticism meditation and wisdom as the guiding lamps of human life Principles of such a moral nature are too copious to be enumerated in detail

So much for the similar features in our national life As for the interchange of cultures between India and China, it has taken place for more than two thousand years In the book of "Buddhacharita" or the classical biography of Lord Buddha it is stated that Buddha once learnt from Visvamitra Acharin who told him of many books among which one was a Book of China. In another book called Ratnakutha" or the great classics of Buddhist treasures we also find the names of some Chinese feudal states such as "Wu "Shu, Chin Such records as appear in Chinese books are even far more in quantity At a time when most of the modern strong nations had no shadow of existence yet, and when their peoples were still in a primitive state of life over an uncultivated land, our two countries, India and China had already achieved glorious and brilliant civilizations and our wealth and prosperity had reached a stage really superior to what the European and American Powers have attained today in the true sense of life The essence of the present Western civilization of which the white races are so proud and for which the common people have so much envy and admiration is science India and China possessed even in ancient times the beginnings of some sciences Long long ago India had what we call in Chinese Wu Min the Five sciences or "Pancha Vidya first the science of sound or Sabda vidya second the science of crafts or "Silpakarmasthana vidya third the science of medicine or "Chikitsa vidya fourth the science of cause or Hetu vidya fifth, the science of introspection or Adhyatma vidya In China we had what we call now Liu Yi the Six Arts first Li or propriety second "Yo or music third Sheh or archery fourth Yu or Coachmanship fifth "Shu or writing sixth Su or Mathematics Besides there existed what were styled Liu Shu the six writings and Liu-Ching the six classics and many other studies of medicine, surgery astronomy astrology pottery architecture and the like It is only of such things of the modern West as steamers trains airplanes and battleships submarines cannons, guns bombs tanks poison gases death rays and many other brutal weapons of bloodshed and massacre that our two countries India and China had really had none

The early facts concerning Indian and Chinese relationship of culture are found in various Chinese books such as Leh tsu "Chou shu-chi yi or the Book of Wonders of Chou "Lie-Sien Chuan or the biography of fairies 'Shih Lao-Chih or Sketches of Buddha and Lao tzu "Tsi Lu" or the Seven Records "Ching Lu or the Classical Records, and 'Fu Tsu Tung Chi or the Accounts of Buddha etc but this is only a bare enumeration not any adequate systematic description This is of course due to the remoteness of time and the complexity of circumstances Any momentous event which happened in the world and any intercourse which took place between the nations must first have a long period of growth before any clear and detailed records could be made about them So the actual historical facts of our cultural interchanges are available only after the influx of Buddhism into China. The formal date for the first introduction of Buddhism into China is generally recognized to be the Yung Ping tenth year of Min Ti of Han Dynasty (67 A D), when the Emperor himself accorded Buddhism his royal welcome to the Capital Lo-Yang But in fact it is certainly not the Yung Ping tenth year when Buddhism first entered China it is also certainly not after the Chinese acceptance of Buddhism that our cultures began to have interchange We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yung Ping tenth year and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism After this great Indian sages and scholars came to China, and learned Chinese monks and scholars travelled to India in large numbers at different times carrying on the real work of cultural exchanges through the medium of Buddhism According to the records of a Chinese book called "Li Tai Kao-Seng Chuan or the biographies of great monks in various ages there were two hundred Chinese monks who learned in India with great success, and twenty four Indian sages who preached in China with marvellous achievement. But it must be remembered that there must have been many many more monks and scholars who either perished on the way or disliked to leave their earthly names to posterity In another book called 'Tang Kao-Seng Chuan the biographies of the great monks of Tang Dynasty there is a poem of which two lines read as below

Away from Chang An monks go West to learn
Out of a hundred no ten do return

From this we see that many are they who went to India but few are the fortunate who

their swords It is terrible even to think of the fact that armaments are both openly and secretly being prepared, mysterious weapons of slaughter are being invented day and night. The scholars of politics and statesmen say, it is all a political problem the students of economics and financiers say, it is all a problem of economy, but really it is only a cultural problem of all the world If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe The Powers of Europe and America have come to the end of their wits in the labyrinth, it is then urgently necessary for the Easterners especially Indians and Chinese, to shoulder this duty of human salvation I make this remark not because I have the least prejudice against or look down upon Europe and America but I am convinced that the misuse of the modern Western sciences and materialism is responsible for the imminent crisis and tribulations of the world So a new outlet to human life must be researched out from the Eastern civilization especially from the cultures of India and China I do not mean that all the modern Western sciences should be thrown away, but that the application of such sciences must be controlled, directed modified, and adjusted by the benevolent and harmonious spirit of Indian and Chinese cultures, so that a new civilization will be brought about for the constructive benefit and betterment of all humanity The enlightened persons of Europe and America who have been aware of the shortcomings of their own cultures are now all making efforts to find the healing medicine from the cultures of India and China. Hence, needless to say, we Indians and Chinese must wake up at once and restore our old national relationship By the interchange of our cultures, we shall achieve our cultural renaissance by cultural renaissance we shall create a new world civilization, and by the new civilization we shall relieve all mankind Our two countries having made a glorious world in the past, can't we make again a glorious world in the future?

A lecture at Santiniketan

AN EDUCATIONAL EXPERIMENT IN RAJPUTANA

By SWAMI JAGADISWARANANDA

"MAN has made a mess of his life', observes Edmond Holmes, the veteran English thinker and writer, "because he has made a mess of his education" This perhaps is nowhere so true as in our motherland which is passing through the chaos of transition Old orthodoxies are being violently shaken by new heresies in this field A happy combination of ancient ideals and modern methods of education has not yet been generally realized Hence the most unfortunate results of our present system of education

If the Indian ideal of education be the manifestation of the perfection already in man, it must be frankly admitted that the success of educational adventures in modern India has not yet come up to the mark Tagore's Shantiniketan, Gurukul and Rishikul of Hardwar, Mahatma Gandhi's Satyagrahashram, the residential schools of the Ramkrishna Mission at Deoghar, Madras and Podanur, the Modern School of Delhi, Brahmacharya Vidyalaya at Ranchi and other leading educational experiments have not, as ill luck would have it, achieved their desired goal so far Nevertheless India is neither fighting shy of, nor is daunted by her slow progress and failures, and educational experiments are newly being multiplied with great zeal and sacrifice

The thoughtful section of the Indian population is disgusted with the faulty and even disastrous methods of the present system of education and is progressively realizing the value of sound education In the current system of education, ethical and spiritual values have been sacrificed for professional and manual training The "bread and butter" education of our schools and colleges is unable to produce 'perfect specimens of manhood' but just men and women, with rare exceptions, of course, who would get on well in the world and probably a few prize winners or precocious wage earners This educational system does not give due importance to character with fourfold basic qualities according to Bertrand Russell, viz, vitality, courage,

sensitiveness and intelligence, and has practically neglected true culture The personality of the student has been suppressed instead of allowing it to blossom forth

It is to eliminate the glaring defects of modern education that an educational experiment is being made in Rajputana Nestled on the high peaks of the Aravalli hills, Udaipur, the queen city of Rajputana, situated as it is at the altitude of about two thousand feet above the sea level, affords beautiful scenery and a wholesome climate to the Vidya Bhavan to carry on its activities The Vidya Bhavan of Udaipur which is hardly four years old wants to give constructive shape to the common protest against the evils and imperfections of the existing system of education—particularly the inadequate attention paid to the formation of character and training in citizenship Its primary aim is to use education as a means of social reconstruction and eventually to enrich society in all its branches with a supply of active, dutiful members imbued with a spirit of idealism and fully equipped morally and mentally The infant institution has gone forward in its desire to conduct experiments and to employ up-to-date methods of child training so far as it has been practicable It has already demonstrated its distinctiveness and has amply justified the need for more institutions of its kind for the advancement of education in the country

The Vidya Bhavan is particularly fortunate to have a suitable site of about sixty bighas of land with its natural healthy surroundings in a secluded suburb of the beautiful Udaipur town The school buildings and hostel are surrounded by flower gardens and fruit orchards The founder president and the chief executive officer of this promising institution is the public-spirited Dr Mohan Sinha Mehta Ph D, M A LL B, Barat law, who has devoted his life and resources to it There are about ninety students on the rolls and sixteen teachers It is partly residential at present for want of boarding accommodation Of course, attempts are being made to make it wholly residential The school is up to the Matriculation standard from the lowest infant classes Miss Katherine Heilemann, who is a highly qualified and noble hearted English lady, is its chief supervisor and rector She is not connected with any Christian mission and is a great lover of Indian thought and culture She is mainly responsible for the phenomenal success of the Vidya Bhavan in such a short time She has dedicated herself to the service of India on educational lines from a quite disinterested motive

The basic principle of child psychology that the fundamental nature of the child is intelligent and good, as advocated by Maria Montessori, is being assiduously kept in view in the Vidya Bhavan So long we have governed the child through mistrust almost resembling hatred instead of allowing it to grow through love and understanding The individual has been lost in the mass The great quality of discipline has been approached from altogether a wrong angle with grievous moral results Through our bigotry and ignorance we have obstructed the child in his one great natural mission, that of growth In a word it has been at its best only instruction, which we have misnamed as education In the Vidya-Bhavan a steady and deliberate effort is made to adopt the method suggested by Joseph Payne whereby the teacher's part in the process of education is that of a guide, director or superintendent of the operations by which the child teaches himself The boys are encouraged to be their own teachers They are taught to educate their own mind and to train other senses, external and internal They are always discouraged to cram and memorize their lessons like automatons

The science and art of education has made great advance in recent years The old theory that the child's mind is a blank tablet, a *tabula rasa*, as Locke called it, has already been exploded The new belief of "nature and nurture," summed up in the two words of Sir Percy Nunn, is widely being accepted and applied with remarkable success The child is born with certain inherited mental traits and the aim of education is to afford the atmosphere in which they may grow If the right environment is created, the child will himself learn with ease The teacher in the Vidya Bhavan is a guide and counsellor in the child's studies Here a strong effort is being made to make the child think for himself and take care of him-

self The co-ordination of all subjects of study is being attempted The personal element in education is very, very great. Unless the teachers are highly qualified bodily, intellectually and morally, the students will never be drawn towards them The teaching profession is a sacred one and the teachers are in fact the builders of the future society But unfortunately the majority of teachers look upon their profession as no better than a money making and bread-winning one The pivotal principle of educational philosophy perhaps is that example is better than precept. But the modern teachers are far away from the former The well known educationist Thring has rightly said Life imparts life to life through life" So in the Vidya Bhavan the teachers are more friends, guardians and parents than mere instructors Mentally and morally efficient teachers there are in the staff The aim of education, as Bagley points out, is to develop the social efficiency of the child The school stands midway between the home and society So the Vidya Bhavan has been making every effort to develop a healthy corporate life in its wards

The child is father of the man, says the poet philosopher Wordsworth Whatever is learnt in the formative period of childhood bears fruit in the adult age Bertrand Russell has also said to the same effect that a child completes its education before it is nine years old and later on the child mind almost loses its plasticity and flexibility So the Vidya Bhavan admits only little boys between six and ten years Its ideal is to begin education on right lines in infancy Play-way is the key note of the method of dealing with this infant class There is no rigid time table for it. Greater emphasis is laid on training the senses than the reasoning faculty English is taught by the direct method more or less as a living and spoken language by way of conversation Both the analytic and synthetic methods, like the phonetic and 'look and say", are employed according to individual need For teaching the correct accent of English the school possesses set of linguaphone' records Plans are ready for the cottage hostels, real modern gurukulas in which six small children between the age of six and ten will reside with the married master, entering the latter's family Life in these cottages will modify the sudden change from the mother's care to the ordinary hostel crowd

The special feature of the Vidya Bhavan is to give each boy absolutely individual attention, To achieve this end the group system has been introduced The whole school has been divided into groups consisting of about fifteen or twenty boys more or less on a psychological basis. Each group is under the charge of two, or sometimes three, teachers This is a great help in the coordination between the home and the school and the complete harmonious development of the child The conventional homework is avoided It being a whole day's school from dawn till dusk, children prepare their lessons in periods of 'supervised study' The 'assignment work combined with supervised study is a cautious approach in the direction of the Dalton Plan The class rooms in the school are allotted to different subjects and are accordingly equipped It is hoped to have in course of time laboratories for working around the Dalton method Examinations are not regarded as the only criterion for promotion The boy has to prove through solid work throughout the year the simultaneous development of head, heart and hand for the same Sanskrit and Persian are compulsory up to the middle standard This arrangement is preferred not only because the study of classical languages broadens the mental outlook but also because it gives a wider basis to the boy's studies at a higher stage Science and Geography are taught in a realistic and humanistic way The boys learn Geography through pictures and observation of birds and animals. Science is taught through the life stories of great scientists and their discoveries The child's mind is thus impressed with the creative possibilities of the human mind The syllabus of History is drawn up on a 'concentric method' by which the boys learn first the fundamentals of Indian History and great personalities of the world Music and drawing are compulsory, because the study of them respectively develop the inner rhythm and aesthetic sense of the child The medium of

instruction is the mother tongue The boys are not merely confined to the text books prescribed for the course but the teacher leads them to the library, which is an open one This has produced excellent results

Manual training, gardening physical education and games are all included in the curriculum There is also a library, a workshop and a laboratory attached to the school The Vidya Bhavan also makes use of the Boy Scout movement. The boys with their teacher's guidance bring out a manuscript magazine This develops the creative faculty, the imagination and the writing capacity of the student. Occasionally trips to places of historical or geographical interest and excursion camps are organized to train boys in self reliance and endurance Moreover, camps bring them in touch with the mystic and spiritual influence of nature Outings arranged on group and scout lines have proved of great educational utility Plato long ago truly pointed out that for the sound education of a child a gymnasium for the body is as necessary as the gymnasium for the soul The boys have, apart from systematic physical culture, regular outdoor games including sword play and lathi play The Vidya-Bhavan is making some experiments to find for itself the educational methods which may best suit its children No method is taken for granted for good Every project is accepted on an experimental basis Methods have been adopted to minimize the evil effects of excessive external authority which breeds either blind obedience or unreasoning revolt and to develop a sense of responsibility and self reliance in children Great emphasis is laid on the adjustment of the boys to the environment The Vidya-Bhavan is a non denominational institution and is so by choice No particular dogma or theological system forms the exclusive basis of the scheme of religious education Common principles of all religions and lives of all world teachers are told to the boys in the form of stories after the prayer on Sunday mornings The talks have often stimulated searching enquiries and interesting discussions on God and the Universe and the duties and obligations of man towards them

The Vidya Bhavan is fortunate to have a band of selfless workers, sincere to the backbone If Dr Mehta, the founder president, is the body Miss Heilemann, the rector, is the brain of the institution It is indeed a great enterprise for a lofty purpose It requires Herculean strength and Himalayan patience to work out its plans and projects and to make it a growing reality But the logic of it is irresistible

It is right ideals in education that shape the destiny of the nation India was denationalized by following a wrong course of education But the time is not far off when Indian ideals will be adopted in the Indian educational institutions to build India's future greater than her glorious past.

BOOK REVIEWS

BOOKS in the principal European and Indian languages are reviewed in THE MODERN REVIEW But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc, are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book reviews and notices is published —Editor, THE MODERN REVIEW

ENGLISH

CENSUS OF INDIA VOL I PART III

Ethnographical (Government of India Press Delhi 1935) Pp 116+240 Price Rs 7 10 0 or 13s

The volume before us is an ethnorgaphic supplement to Dr J H Hutton s General Report of the Census of India 1931 It is divided into two parts Part A deals with the Racial Affinities of the Peoples of India written by Dr B S Guha ph D Anthropologist Zoological Survey of India Part B edited by Dr Hutton contains Ethnographic Notes by various contributors including 16 pages of Tour Notes of the Census Commissioner himself

The anthropometric investigations of Dr Guha and some previous and contemporaneous workers in the field bear out the existence of the following different racial strains in the composition of the Indian population which have for sometime now been recognized by various anthropologists and which were for the first time systematically set forth by Dr Hutton himself in his main Report (*Census of India* 1931 Vol I Part I pp 449 ff) These racial elements are—

(1) A comparatively short statured long headed element which forms the basic substratum of the population of India as a whole and may be called the Mediterranean type. The Telugu Brahman the Kallan of the Southern Tamil country and the Iluva of Cochin are said to be representative samples of this type Though it forms the dominant element in the population of the Andhra country and Malabar it is also the predominant element in the greater part of the lower stratum of the population of Northern India

(2) A broad headed element of medium stature which may be called Alpine or Alpine-Armenoid came to be superimposed on this basic element in the Western Littoral and in Bengal

The Nagar Brahman of Gujrat the Kayastha of Bengal and the Kannada non Brahman are the main representatives of this type

(3) Next a Proto Nordic long headed tall statured element came to be superimposed in Northern India on the basic Mediterranean substratum The Brahman of the United Provinces the Sikh of the Punjab and North Western Himalayan tribes like the Kaffir and the Pathan are said to be typical representatives of this type

(4) A short-statured broad headed Mongoloid element is found all along the sub Himalayan regions from North east Kashmir to Bhutan

(5) A second Mongoloid element with medium stature and longish head and medium nose but with the typical Mongoloid characteristics of the face and the eye constitutes the major strain in the population of the Assam hills and not inconsiderably of the Brahmaputra valley The Angami Naga and the Mikir Bodo group are good representatives of this type

(6) Last but not the least is the short statured long headed brown black element constituted by the aboriginal population of India said to be of the Australoid or Proto-Australoid type who are in fact the earliest occupants of Indian soil except perhaps a still earlier dark pigmy strain of the Negrito type who would appear to have been displaced and partially absorbed by the ancestors of the existing aborigines of India

Dr Guha proposes that to these non Negretoid Indian aborigines the ancient Indian name of Nisada may henceforth be applied more appropriately than any new fangled modern name such as Pre-Dravidian' Proto-Australoid or Veddoid' But we doubt whether it would be prudent to use this old and more or less occupational name which seems to have acquired an unsavoury association about it in preference to the colourless appellation of pre Dravidian The newly found race-consciousness and even racial pride now in evidence among certain sections of Indian aborigines might resent the resuscitation of the term Nisada as a racial name to be applied to them

Physical measurements and statistical calculations occupy the larger part (116 pages) of this first part of the volume Dr Guha took anthropometric measurements of as many as 2511 persons under the auspices of the Census Department and also utilized

certain previous measurements taken by himself and other workers in the field A number of excellent plates enhance the value of this part of the work

The Second Part of the volume before us consists of "Ethnographic Notes by various hands" Dr Hutton himself leads with 16 pages of his own Tour Notes on different tribes that he visited As might be expected, his notes based on his own observations are very accurate and illuminating But alone the accuracy of some stray item here and there based obviously on information may perhaps be doubted. Thus the information regarding the Oraons that each village has some different animal for its emblem, applies now only to a very limited number of Oraon villages in the central portion of the Ranchi plateau alone, and the wooden camel that Dr Hutton saw at a certain Dhumkuria (presumably of village Barhambey) is not ridden by the headman at the *Rath* festival'—for the Oraons do not observe the *Rath* festival at all.—but is taken to the Oraon tribal *yatras* which have no connection with any Hindu festival and are not held in the month of Asarh in which the *Rath* festival of the Hindus is celebrated

As for Dr Hutton's note at p 96 on the origin of the Kurmi Mahtos of Chota Nagpur it is gratifying to the present writer to find that Dr Hutton s suggestion that they 'represent an amalgamation of the brachy cephalic Pamiri stock" with an ancestral 'Kolarian' stock and that "the Kurmi Mahto is a clear monument of e Alpine migration into India and the process o its absorption" is in perfect agreement with the same hypothesis that the present writer suggested on cultural grounds sometime ago in his presidential address at a literary association at Purulia (Manbhum) and which was published in the Bengali monthly '*Prabasi*' of Sravan 1342, B E (July 1935)

With regard to the contributions of other writers in this second Part of the volume under review their quality is generally very good particularly of such contributions (to name only a few) as those of Rev Dr Bodding Mr Mills Mr Parry Mr Hari Bilash and the late Mr Dewar, and Mr W V Grigson who have made special studies of the tribes they write about If any comment is permissible, one would have liked to see that the special area in which a particular contributor studied a particular tribe might be noted,—for customs beliefs and traditions of the same tribe are found to vary more or less in different local areas

Although the notes of the majority of the contributors of this second part are more or less valuable this cannot unfortunately be said of all To cite one or two instances of patently erroneous statements by contributors who obviously do not understand what they write about At p 115 we read Oraons are a class of the Kolarian division of the aboriginals"! Again "Marriages at present are not confined to the same *Paris* but a man of one *Paris* can marry a girl of another *Paris* of Oraons"! And so on and forth To designate the 'Dravidian' speaking Oraon as 'Kolarian' and to say that marriage in the same "*Paris*" (*clan*) is the rule among the aborigines of Chota Nagpur, and marriage outside the clan is just beginning to be *permitted*, is to reverse the actual state of things and to betray utter ignorance of the tribes about whom this contributor chooses to write Some other items of information that he supplies are of the same quality

Another writer writing about the Santals says at p. 111, "The chiefs are drawn from the Kisku class" but at p 112 he writes "There is no order of social precedence, and no chiefly clan" Another contributor prefaces his contribution by saying 'I have collected as much information as possible from a cursory perusal of such literature as is available in my office library dealing with the tribe and from hasty local enquiries made" at two places One may be permitted to doubt the value and usefulness of notes prepared in this way Fortunately these are exceptions rather than the rule in this volume

When we consider the three parts of Vol I (India) of the Reports of the *Census of India 1931* as a whole we cannot but feel unstinted admiration for the mass of valuable material collected, marshalled systematized and synthetized by Dr Hutton with the zeal devotion and skill of an accomplished scholar that he is

C Roy (Ranchi)

NOTES ON THE GOSPEL ACCORDING TO JOHN *By H P Blavatsky Published by Theosophical Publishing House, Adyar, Madras Pp 34*

The notes are undoubtedly scholarly and breathe a spirit of research But many of the interpretations will certainly be unacceptable to an orthodox Christian The spirit in which the *New Testament* is understood by our author will be evident from the following statement

The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation *i e*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth and his divine Ego in Heaven or the realm of truth The *New Testament* describes unselfish *white* or divine magic the *Old Testament* gives the description of *black* or selfish magic The latter is psychism the former all spirituality (p 20)

There are many to whom most ancient writings (*e g*, the *Ramayana* and the *Mahabharata*) are allegorical They will be delighted with this new interpretation of the Bible

meanings will be obvious to any one who reads a book like this

U C BHATTACHARJEE

A HISTORY OF ADMINISTRATIVE REFORMS IN HYDERABAD STATE. *By M Fatullah Khan New Hyderabad Press Secunderabad, 1935 Price unstated*

WHITHER HYDERABAD? *By Syed Abid Hasan (Publisher not mentioned) Price Re 1*

These are two unequal books. Mr Fatullah Khan concerns himself with a dry as-dust examination of the evolution of the administrative machinery in the State of Hyderabad from 1724 to the present day Within the short space of a hundred and fifty pages Mr Khan reviews the salient features of administrative reform ever since Asaf Jah's revolt against the Mughal Emperor The misdeeds of Rajah Chandoo Lal the growing influence of the Residency over the Nizam the notorious dealings of Messrs Palmer & Co the redoubtable efforts of the first Salar Jung to clean up the augean stables of maladministration the infusion of British Indian talent into the administrative system the later achievements of Sir Kishan Pershad Bahadur Sir Ali Imam Sir Akbar Hydari — are all subjected to a careful scrutiny Proper emphasis is laid upon the late Nizam's *firman* of 1892 called the *Qaimncha Mubarak* and the present Nizam's rescript of the new Constitution, as indicating the concerted effort of the State to bring up its administration to modern expectations Four chapters are devoted to a discussion of the reforms of the government of the present ruler Mr Khan's endeavour can be safely recommended as an elementary guide to students of the affairs of the premier Indian State.

Whither Hyderabad? is a challenging book In fact the challenge contained on p 140 was promptly taken up by the Nizam's government and the book suppressed as far as the dominions are concerned

Mr Abid Hasan is the Secretary of the newly started Nizam's Subjects League of which the President is Nawab Sir Nizamat Jung Bahadur lately Political Member of the State Government The book is a running commentary upon the principal clauses of the League's constitution Written in trenchant language the book lays emphasis upon some of the most important problems of the State It is mainly centred round the thesis that Hyderabad is for the Hyderabadis and the *Vedic* movement is but a reflex effect of the League's activities Fortunately the League is non communal and non denominational and emphasizes the necessity for loyalty to the house of Asaf Jah and to Deccani Nationalism When it is remembered that over two million outsiders are now manning the administration industry and commerce of the State one is naturally inclined to sympathize with the people of Hyderabad The book takes a bold stand upon the sovereign rights of Hyderabad which is an ally of the British Government and not a feudatory The League demands a fair position for Hyderabad in the new federal polity and upbraids the State Government for not publishing a detailed account of the work of its delegations to the Round Table Conferences It further insists on the broadening of the constitution of the State and outlines a new constitution in which the democratic principle is firmly enthroned It does not propose to disturb vested interests but demands the early inauguration of a people's government Mr Hasan has naturally provoked the wrath of the Residency when he touched upon the sore point that especially after Lord Reading's warning to Hyderabad over the Nizam's famous letter concerning the rendition of the Berars the Political Department of the Government of India have outstepped their bounds in dealing with the legitimate interests and aspirations of eleven million people. I wish that more books of the type done by Mr Hasan are available upon every one of the Indian States Publicity is an asset in itself

LANKA SUNDARAM

THE KURAL OR THE MAXIMS OF TIRUVALLUVAR *Translated By V V S Aiyar Second Edition The Bharadwaja Ashrama, Shermadevi, South India pages D/C 16mo lxiii+288*

The *Kural* is one of the finest products of Indian culture Its author Tiru valluvar was a South Indian Pariah and flourished probably about 200 A.C Though born of an untouchable Tiru valluvar combined the wisdom of a statesman and law giver with the spiritual vision of a saint His *Kural* is a veritable treasure-house of good counsels for the house holder and the king as well as the man seeking after beatitude or liberation Thus it is not only a great book of Indian but of the World Literature as well This very important work was twice translated in German prose and once in poetry Besides this it has been translated into Latin French and English and in the last named language five translations exist. From this one can well estimate the great value of the work which has been fittingly called the *Tamil Veda* Thus we offer our heartiest thanks to Mr Aiyar for making the *Kural* written in old and difficult Tamil, available for the general public in an authentic and readable translation To lovers of India's culture especially of her religious literature this work will be highly welcome

As regards his conception of the aim and objects of human life Tiru valluvar is a typical Indian *rishi* He believes in the four objects of human life (*chatur varga* or *purushartha*) Hence he has a very healthy and happy outlook of life He has spoken highly of married love and family life and is in this respect so different from some of our modern saints who draw their inspiration from the Semitic source and speak very disparagingly of all sex relations and advocate all kinds of asceticism for making man religious or spiritual Little do these saints know that the asceticism which means a virtual denial of life desiccates a man physically as well as spiritually It may be hoped that the *Kural* will act as corrective to those who has so long been misled by a false idealism which has been imported from abroad

The *Kural* is divided into three parts which are assigned to what may be translated as *dharma artha* and *kama* which are the three among the four *purusharthas* of the *rishis* The last *purushartha* or *moksha* has not been treated in the *Kural* probably for the fact that one attaining the first three will feel no difficulty in attaining this or it may be the subject was too deep for a written lecture In the first part on *dharma* Tiru valluvar treats the various duties of a house-holder and the rules of self discipline for an individual In the second part he has treated matters generally handled by writers of *niti-shastras* as duties of a king and the members of the body politic In these two matters he has displayed much

practical sense In the third or the last part of his work Tiru valluvar has treated marriage and conjugal love. He as the story goes was an ideal husband and had for his wife a very devoted woman and whatever we have in the last part of the *Kural* is probably a faithful record of the truths about love and marriage realized in his own personal life and this gives additional charm to his great work In spite of Tiru valluvar's very un-semitic outlook of life some Christian writers have traced Christian influences in the *Kural* Their chief reliance in the matter was the dubious story of the establishment of a Christian church in Mylapore by St. Thomas in 200 A C But Dr J E. Carpenter in Hibbert Lectures (1919) on Theism in Medieval India says that he remains unconvinced that the higher religious thought of medieval India owed anything to Christian influence His *Note on Christianity* in India where he discusses the worth of the story of St Thomas in Mylapore should be read in this connection

Thus the *Kural* represents the Indian spirit in its truest form, and we again thank the translator for this valuable work

MANOMOHAN GHOSH

HOW I FORETOLD THE LIVES OF GREAT MEN, *edited by Dr Hasmukh M Khakhar published by Messrs D B Taraporevala Sons and Co of Hornby Road Bombay Price Rs 6 net*

Dr Khakhar has compiled this admirable book from the memoirs and articles of Cheiro (whose real name is Count Louis Hammon) for the benefit of the wide circle of students of the study of the hand The book has been prefaced by an introduction by Cheiro himself

In his introduction Cheiro admits and acknowledges that the Hindu Vedas are the oldest scriptures that have been found and in fact they are the foundation of even the Greek Schools of learning The most ancient records are those found amongst the Hindus although it is difficult to trace its path from country to country It is pleasing to note that Cheiro predicted with admirable certainty the destinies of many eminent persons in the world including Her Gracious Majesty the late lamented Queen Victoria His Majesty the late King Edward VII the late Czar of Russia King Humbert of Italy Lord Kitchener of Khartoom, Whittaker Wright, King Leopold of Belgium and *a host of other eminent persons He also foretold* the tragic end of the ill fated Titanic It is "Cheiro's conviction that it is possible with care to avoid *the ill effects of unfavourable* conjunctions of the planets Cheiro has demonstrated that the lines of the hand are a veritable chart of life and they can be accurately read and deciphered

JITENDRA NATH BOSE

PROBLEM OF UNEMPLOYMENT *By Nalini Ranjan Sarkar published by The Book Company Ltd., Calcutta Price Rupee One*

The monograph under review is a collection of relevant extracts from addresses on unemployment and allied problems delivered by the author at different times before the Economic Societies of the Vidyasagar College and Scottish Church College and the Old Students' Reunion of the Dacca Hall of the Dacca University Although in these addresses the author has concerned himself with unemployment in India generally and Bengal in particular he has not missed the wider issues involved The author admits that along with other countries India has been susceptible to international trade conditions but at the same time he has not failed to stress the point that in certain respects India's unemployment problem differs from that of the Western countries and is largely independent of outside causes In Bengal of all the classes affected none has been so badly hit as the middle classes of the Province To this class the Province owes much of its culture and enlightenment and many of the noblest qualities of our race It is, therefore in the fitness of things that the author has discussed at a considerable length the main factors which have accentuated unemployment among the middle classes After examining the causes of unemployment and attempting to estimate its extent and indicate its incidence, the author goes on to suggest certain lines of remedies which would help to reduce the evil substantially The author has suggested good many avenues of employment with or without State aid and has also proposed the introduction of technical education on a larger scale to cope with the problem Though more practical suggestions would have been welcome one cannot but admire the masterly manner in which the whole question has been tackled We are sure that this monograph will be of great help to those who are seriously thinking of a solution of the problem of unemployment obtaining in this country The get up and printing of the book are excellent

SUKUMAR RANJAN DAS

MARGARET GILLAN *A Play in three acts By Brinsley MacNamara George Allen and Unwin London 1934 2s 6d net*

A dramatic account of a passionately loving woman who tries to control her destiny but whom fate mocks The rush of events and of years has been skilfully presented and the tragedy of life comes out in all its intense agony and cruel strength *The interest never flags and though the atmosphere* is that of an Irish locality the appeal is universal. The climax has been powerfully worked out and the play is an index of the dramatist's power over emotional crises and tense situations

THE HARIJANS IN REBELLION *By Prof C B Agarwal M A (Cantab) D B Taraporevala Sons & Co Bombay Re 1 1 1934*

Prof Agarwal in course of the eight chapters of this book presents his case for the removal of untouchability and discusses the problem in its proper bearings carefully sifting from it questions of intermarriage and interdining, and taking his stand on reason and feeling rather than merely on the text of the scriptures. He believes that it is out of all proportions to assign to the Harijans a number of seats which the strength of their population does not deserve and while the Brahmins and other caste Hindus may help in educating them they should co-operate by giving up unclean practices and in other ways approaching the view point of caste Hindus Society is dynamic heredity is not the decisive factor in matters of professional efficiency and there should be no bar to the admission of Harijans to the Hindu temples only the caste Hindus should be

persuaded to this step and not coerced to it by any legislative act

Prof. Agarwal has abundant sympathy for the caste Hindu view point but happily that does not blind him to the fact that the Harijans is a just cause He is no doubt sometimes nervous about the tremendous impetus given to the movement by Mahatma Gandhi but nevertheless feels genuine admiration for the saint of Sabarmati. His treatment of the subject must be pronounced on the whole comprehensive and satisfactory Though based on Mr S M Mate's book (in Marathi) on the subject it does not follow him slavishly, but the political bias is all the more pronounced

P R. SEN

THE SOCIAL ECONOMY OF THE HIMALAYANS *By S D Pant M A LL B Ph D London George Allen and Unwin Ltd 15s Pp 264 42 plates and 6 maps*

The book under review presents a detailed account of economic life in the Kumaon Himalayas The author is himself a Kumaoni and has therefore had good opportunities of observing the people intimately

The agricultural life of the people has been treated with particular care and sufficient details have been given with regard to predatory cultivation terracing the rotation of crops irrigation manures cattle and so on The author is particularly interested in the relation between environment and man *i.e* the question how far the life of man has been conditioned here by the environment and how far the man has been able to alter the environment to suit his own needs He finds that the balance of power is in favour of the physical environment in the higher mountain areas, while it is the other way in the lower reaches This is an interesting theoretical conclusion

It is for the above reason that the book opens with a chapter on the physical features of the Kumaon Himalayas But geography does not seem to be the strongest point of the book Dr Pant has obviously not utilized even the standard text books of Himalayan geography His geographical description is therefore likely to confuse and mislead students Gaurishankar and Everest should not even to day be stated to be identical It is not simply the waters south of the Kumaon Tibetan water parting running generally along the Zaskar range that flow into India The northern waters also do so *via* the Sutlej The term Trans Himalaya has a technical meaning and does not stand for all snow covered ranges beyond the Great Himalayan range Sven Hedin who popularized it used it to mean the mountain system in the north west beyond and perhaps including the Kailas range. There are similar mistakes with regard to geographical names which have been rather loosely used But these defects should not detract from the obvious value of the book which lies in its abundance of economic information

With regard to social and economic questions treated in the book there is one point which requires further elucidation, and we hope Dr Pant will throw more light on the following subject in some subsequent volume Just as there is a certain co relation between environment and human life so there ought to be one between the economic activities of the people and their social organization Dr Pant has touched this question in Chap XIX with reference to the social status of women But we feel tempted to ask if the economic activities of the people have not also produced social stratifications in order to carry on those very activities with efficiency, and if those different classes are not marked off from one another by differences in economic and legal treatment or in the matter of social status

We hope Dr Pant will tell us in future something more about the Kumaonis along these lines For he has not only special facilities of doing so as a Kumaoni himself but has also an eye for detailed observation as is proved by the thoroughness of the present account

NIRMAL KUMAR BOSE

DARA SHUKOH VOL I BIOGRAPHY *by Kalika Ranjan Qanungo M A., Ph D., Reader University of Dacca M C Sarkar & Sons January 1935 Price Rs 5 0 0 Pp 450*

Dr Qanungo's recent biography of Dara Shukoh the unfortunate heir apparent of Emperor Shah Jahan excites mixed feelings of pity and reverence in the reader's mind There are at least two figures in the Mughal imperial family who but for a strange freak of fortune would have come to occupy the seat filled by the great Akbar and who would thereby have most likely changed the future course of Indian history One is Prince Khusru and the other Dara Shukoh Khusru was the eldest son of Jahangir who was put to death by his younger brother Shah Jahan Akbar before his death had intended this grandson of his to succeed him in preference to his unworthy son Salim who on that account went into open rebellion and embittered the last days of his father Khusru thus remained a prisoner for many years and met an untimely and sad end at the hands of Shah Jahan He was a cultured and broadminded prince most fitted to carry on the great experiment of Akbar for effecting unity between the two dominant races of India

The other figure is Dara Shukoh the eldest of Shah Jahan's sons who was dearly loved and brought up in a right royal magnificence of the hey-day of the Mughal Empire. He was highly educated and well versed both in Persian and Sanskrit learning His broad and sympathetic outlook towards humanity probably incapacitated him for state-craft His noble and unsuspecting character proved his ruin He fell a victim to the wiles of his younger brother Aurangzeb He too was anxious to blend the two great religions of India so as to prevent their deadly conflict so detrimental to the national interests of the country But Providence willed it otherwise and we are reaping today the bitter fruits of the bigoted policy advocated by the ultra orthodox section during Aurangzeb's regime

Anyway the appearance of Dara Shukoh's biography is most opportune and is an eye-opener to us all It is written in a charming style and can be quickly read like a novel Shah Jahan and Aurangzeb fill so much space in our minds that we hardly suspect that there existed equally great but pathetic figures whose history deserves to be studied with the same interest and minuteness Many unknown but useful details of the inner life of the Mughal palace are incidentally provided in Dara Shukoh's life, which the student of history will love to note All those who are striving to solve the Hindu Moslem problem will do well to study this valuable contribution and profit by what has been a problem of centuries

A second volume of Dara s writings is to follow in due course

G S SARDESAI

THE SAYINGS OF CONFUCIUS

Translated by Leonard A Lyall Third Edition Longmans, Green & Co London New York, Toronto 7sh 6d net Cloth Gilt

Mr Lyall is also the Author of *Mencius*, The *Chung Yung*, and *China* In the work under notice the translation has been made as nearly word for word as possible, thus bringing the English style into agreement with the simple terseness of the Chinese text.

The introduction deals succinctly and in an interesting manner with the life and times of the great Chinese sage, whose Chinese name, K'ung Fu tzu means the Master or Philosopher K'ung

His teachings do not require any commendation

WORLD ECONOMIC SURVEY, Fourth Year, 1934-35

League of Nations, Geneva 1935 Price 6sh , cloth, 7sh 6d

The Secretariat of the League has published this volume of 310 pages entitled *World Economic Survey*, 1934-35, reviewing the main economic and financial events of the twelve months up to and including July, 1935 This volume is based on information collected by the League s Economic Intelligence Service from the most reliable sources and is a continuation of the editions published in the three previous years

There are nine chapters The first of these is a general statement of events during the period under review which the author refers to as a "year of instability" It mentions the harmful effect of the currency war, the limits of national movements towards economic recovery, the New Deal in the United States, the recovery in sterling countries and the defence of the gold bloc group The other chapters concern respectively price movements in 1934-35 , the adaptation of agriculture , the recovery in industrial production , the part played by the wage-earner in the economic revival , the re-organization of international trade , problems of international stability , the technical situation of the market favouring credit expansion and the economic position in July, 1935.

A large amount of interesting economic and financial information will be found in this volume It contains numerous charts and diagrams and a chronology of events and index.

It is one of the 'best sellers" of the League A large number of professors advanced students in economics and men of business seek and find plenty of food for thought in it

C

MODERN PRODUCTION AMONG BACKWARD PEOPLES

By I C Greaves, no 5 of the London School of Economics series in Economics and Commerce, 1935 George Allen and Unwin Ltd 10-6d, Pp 218 with Apps A and B a bibliography and an Index

This book is a doctorate thesis for the London University It was written while the author held the women s studentship at the London School of Economics As such it bears signs of painstaking research into practically all relevant materials chiefly public reports and memorandums The scope of the subject is production in the entire tropical region with a tilt towards Africa. The Dutch Indies and India also come in But references to India are very meagre, though Indian agricultural production fulfils the conditions for modern production among backward peoples as laid down in the book Here as elsewhere, the foreign state or the metropolitan power (backward peoples have *no state they have administration*) is expecting to perform the three functions mentioned by the author on p 31 *viz*, (1) maintenance of the supply of exports from the territory, (2) protection of the profitability of foreign investments *in the territory and (3) development among* the natives of a market for its own manufactured products Obviously Mrs Knowles and Mrs Vera Anstey's text books do not fit in either with the author's theme or its treatment It is also idle to expect a first hand study of such a vast topic from a university student yet in the analysis of a subject like the conditions of Labour Supply a realistic bias is any day preferable to the scientific attitude fostered in the library of the Royal Empire Society

The book contains eight chapters in all In the first, the history of the Far Eastern trade is traced and the relation between governance of the tropics and the methods of obtaining supplies shown The second chapter removes the stigma usually attached to terms like 'backward' and 'native' and gives a clear-cut analysis of primitive economy Apart from definitions the interest of the second chapter is *anthropological The third deals with crops and* methods of production and is very exhaustive. Yet the reader's curiousity remains slightly unsatisfied inasmuch as the vital connection between excessive population in the tropical zones and cropping and methods of cultivation *is not shown* (Appendix A is too slight to be of much use) the same deficiency is responsible for the weakness of chapter five in the matter of description But the organizations of principal tropical crops as given in the appendix to chapter *III* and the conditions of labour supply (chapter IV) are admirably described In chapters VI and VII the peasant production is compared and contrasted with the plantation system in favour of the former in the long run The author thus indicates the trend of assimilations of capitalistic economy, 'without Governmental support, systems of production which rely on simple wage labour are declining relatively to those which use labour on some co-operative basis of free contract The native is gradually increasing his possession of capital either individually or co-operatively but even where his position is entirely that of a cultivator or supplying foreign-owned factories a contract on final prices gives him an interest in the entire process of production, and makes him to some extent participate in the risk—and the profits—of changes in the market demand for the finished product The position of the European investor under these conditions depends less upon political privilege and more upon competitive function in the processes of production" (P 218.) Appendix B gives highly interesting figures of areas alienated to foreign holders in freehold or long leasehold and of areas reserved for native occupancy where the Imperial Government has assumed ownership of all land.

It is clear from the above that this excellent book is invaluable for the student of modern economic history, particularly in that phase of it which is known as Imperialism The impact of foreign

capitalism on the indigenous economy of backward peoples is a fact of supreme importance to both parties concerned Nearly all major problems taxing the world today can be understood in its terms The implications of the incidence are of course not discussed in the book, the chief quality of which consists in an unbiassed account of the facts of the situation As the facts are allowed to speak for themselves, quotations from Marxist pamphlets are out of court The two deficiencies mentioned above—they are not defects—viz, the slight preponderance of the interest in African tropics and the neglect of the population problem can be easily corrected by the Economic Handbook of the Pacific Areas particularly certain sections of chapters 1, 2, and 3 for Population, Land Utilization Food Production and Consumption edited by Mr F V Field and published in April 1934 for the Institute of Pacific Relations An appendix on Foreign investments would have been a welcome feature of this truly useful and dependable book

DHURJATI MUKERJI

THE OCTOBER REVOLUTION *By Joseph Stalin, International Publishers New York Price $1.50 Pp 168*

The book consists of a number of articles and speeches by the present Dictator of the Russian proletariate running over a number of years from 1918 to 1927 What is at once the merit and the limitation of the book is that it was not written as a whole with the result that readers who are not fairly familiar with the domestic atmosphere of Russia after the war, will not find it very illuminating But, on the other hand, we glean here a first hand intimacy with the problems that harassed the communist party in the first years of its dictatorship Here also we learn of the beginnings of the notorious Stalin Trotsky controversy, and taste a little of its vituperative bitterness

With regard to the October Revolution Stalin says that it was not a purely 'proletarian revolution' but a 'happy combination" of it with a peasant war' "The October Revolution proved that the proletariat can seize power and maintain it provided it is able to wrest the middle strata especially the peasantry, from the capitalist classes, provided it knows how to transform these strata from reserves of capitalism into reserves of the proletariat' But peasants do not exhaust the middle strata There are the oppressed nationalities, which though consisting mainly of workers and peasants are nevertheless oppressed as nationalities Revolution, to be complete therefore, must realize the combination of proletarian revolution" with not only a peasant war," but also a national war

Stalin is the high priest of Leninism and is therefore pitilessly jealous of any intrusions of Trotskyism 'What can there be in common,' he says, 'between Lenin's Bolshevik theses and the anti Bolshevik scheme of comrade Trotsky with its 'playing at seizing power'? where do people get this passion of comparing a hovel to Mont Blanc' 'Yes, that is true," he also remarks 'Comrade Trotsky really fought well during October But comrade Trotsky was not the only one who fought well during the period of October In general I must state that during a victorious uprising, when the enemy is isolated and the rebellion is spreading, it is not difficult to fight well In such moments, even backward people become heroes' Moreover there is good reason for saying that an obliging bear is more dangerous than an enemy'

This in 1924, when Trotsky was still a comrade' And now when the obliging bear' is not even obliging what is he to be likened to? Indeed, on a careful reading of the book, one resonably suspects that the present publication itself is part of an organized attack against the doctrines of Trotsky which have been characterized as a repudiation of Leninism

K K

BENGALI

DADU *By Pandit Kshitimohan Sen, Sastri, MA Principal, Vidyabhavan Santiniketan Published by Visva Bharati Book shop 210 Cornwallis Street Pp X+675 Price Rs 4*

This standard collection of the sayings, in Hindi of the medieval saint and reformer Dadu is the fruit of years of labour on the part of the author For making this collection he has not depended merely on the printed sayings of the saint, nor even on manuscript collections also He has travelled in various parts of India and gleaned from many fields laying under contribution both sannyasins and householders

The get up of the book is commendable

The book opens with an introduction by Rabindranath Tagore In it one mystic and reformer introduces and shows his appreciation of a great predecessor There is a biographical sketch of Dadu and there are Bengali translations of his sayings with the editor's commentaries and reflections Altogether it is a most valuable work which Principal Kshitimohan Sen has produced It ought to be translated into Hindi and other vernaculars of India and into English—with the author's permission of course!

JALACHARI *By Dr Satyacharan Laha, MA, Ph D Published by Satyendra Nath Sen Gupta, B Sc, 50 Kailas Bose Street Pp 189 Price Rs 2 4 as*

This is a zoological work on waders and other aquatic birds The printing paper and illustrations are excellent Dr Satyacharan Laha is an authority on ornithology He has not only studied all authoritative works on Indian birds but has extended and deepened his knowledge of the subject by years of personal observation His extensive travels in hill and dale and his very well kept aviary in his garden house at Agarpara have given him facilities for such observation He loves his birds and takes care of them with all a bird lover's affection and the birds reciprocate this sentiment and have confidence in him

His book may be depended upon as giving an interesting and accurate account of the birds treated of in it

C

GUJARATI

KHAMBHAT NO ITIHAS *By Ratnamani Rao Bhimrao, B A, published by the Cambay State, printed at the Kumar Printery Ahmedabad Cloth bound Illustrated Pp 276 Price Rs 1-8 0 (1935)*

This splendid monograph, consisting of the History of Cambay, from the earliest times to the present owes its existence to the (1) idea of its Ex Dewan Dewan Bahadur N D Mehta (2) the liberality of

M. K, the re-gning Nawab Saheb and (3) the pen and assiduity of the compiler He is not a new hand in this line. He has to his credit an exemplary monograph on Ahmedabad, the capital of Gujarat, and a treatise on shipping in Gujarat Cambay has played a prominent part in the ancient and medieval history of Gujarat, on account of its geographical situation Its harbour having silted up in modern times and during the later Muhammadan and Maratha rule in Gujarat no one having cared to restore it to its former state, the place has lost its pristine importance Jains in earlier days and Muhammadans later made it what it was and every *important detail of that making* has been set out in an interesting way, but not without chapter and verse, by the writer Old Sanskrit and recent Persian and all other available sources like the English Factory Report have been ransacked, and the materials thus laboriously collected have been presented in a form which should serve as a model to other workers in the same field Besides Jains and Muhammadans Borahs and Parsis have in their own way lent glory and importance to Cambay their writings bear testimony to it and they could have been consulted with advantage and the defect of absence of reference to them removed A number of maps, and illustrations of persons and places appendices and bibliographies bear witness to the thoroughness with which the task has been accomplished We sincerely congratulate the author

SARAL RAJYA SHASTRA *By Dr Jyotindra M. Mehta, M A., Ph D., Professor of History, Baroda College Printed at the Sudharak Printing Press Baroda Cloth bound Pp 272 Price Re 1-6 6 (1935)*

H H the Maharaja Gaikwad had felt for a long time the absence and need in the vernacular of his State of an easy book on the science of Politics He entrusted the work of supplying the need to Dr Mehta who was eminently fitted to do it, on account of his close study of the subject in Europe. Dr Mehta envisages the subject from both points of view old and new, and traces its gradual development from the times of Aristotle and Plato to Adam Smith and later authorities in the line The ideas underlying the subject are alien to Eastern minds and therefore he has with the help of friends managed to evolve a vocabulary in Gujarati which renders very good service however, we wish to point out that a more cultured word could have been used to describe Coalition Ministry than *Khichdiyun Mandal* and that Jurisprudence is more a *Kayda Shastra* than a *Dharmashastra* A novel and very useful feature of the book is the appendix which gives a succinct account of the European authors quoted in the work with the names of their books There is a very good index at the end Altogether the book has been very carefully and ably compiled

K M J

COMMENT AND CRITICISM

The School Act of Saskatchewan

In my article 'A few Thoughts on the Report of the Moslem Education Advisory Committee' I have referred to the *School Act of Saskatchewan* at p 411, and have suggested that let what we pay as education cess come back to us for the benefit of our children and let what the Muhammadans pay go back to them for their children I have been asked by several friends interested in education to give the scheme of the Act which I summarize below

The scheme of the Act seems to be this 'There is a power given to the community after certain preliminary steps to erect a public school district Whether there is to be such a district or not is decided by vote and by the result of that vote the majority binds the minority If the district is erected and nothing more is done, then all persons holding property in the district are assessable for school rates The religious complexion of the school as between Protestant and Catholic is controlled by the majority who have voted for the creation of the district. But there is a conscience clause to protect parents having their children instructed in religious education which is not to their liking There is however, a power given to the minority which means the members of the religious faith, be it Protestant or Catholic who form the minority (for no other faiths have in this matter official recognition) to establish a separate school district with a separate school of their own religious complexion In such a case the rate-payers establishing such a district are only liable for their self imposed rate and not for public school rates The legislation as to the formation and form of the assessment roll provides for a return by each assessable person, and prescribes a descriptive entry of P S S (public school supporter) or S S S (separate school supporter) as the case may be."

In this arrangement there are two guiding principles The first is that after a vote the majority binds the minority The majority settle as against the minority whether there shall be a district at all (there is a provision for the erection of a district on the motion of the Minister of Education but this may be disregarded as extraneous to the present question). The second is that it is the criterion of religious faith which forms what may be called the subordinate constituency and here again the majority compels the minority, either establishing or refusing to establish a separate school If the school is established all must be rated"

It is true that the subordinate *constituency form* the minority of the whole constituency As such they would have been assessed as public school supporters were it not for the special exemption which is to be found in S 39 of the school Act But it is the very enfranchisement from the liability to pay public school rates that they get as a community which subjects them to the rule so to speak, of the majority of their own community to pay the special school rates'

'It is evident that there is a great practical advantage in working the scheme For the minority

constituency to come to a common sense determination as to whether they shall or shall not establish a separate school it is necessary that they shall calculate what assessments are available If the religious test is taken that is simple enough'

18 4 1935 Jatindra Mohan Datta

'Bengal Government s Proposals on the Delimitation of Constituencies"

To

The Editor
The Modern Review

Sir

In his article on Bengal Government Proposals on the Delimitation of Constituencies Mr J M Datta has exposed the real nature of the claims made by the Muslim Chamber of Commerce. I beg to add here certain other facts which will go to show the real nature of the Muslim Chamber

Mr Rafique, giving oral evidence on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee said We have 54 out of 104 such members who are domiciled in Bengal living here for about the last 40 years From the Report of the Third Annual General Meeting of the Muslim Chamber of Commerce held on the 26th Feb 1935 and published much later we find the total of the Muslim Chamber's member ship to be 98 at present of which 11 are limited companies [see pp 57—61 of the Report] We also find that during the year under Report i e during 1934, 25 new members were elected [see pp 14—15 of the Report] This brings down the total to 73 at the end of 1933 We find from the proceedings of the Second Annual General meeting held on the 28th February 1934 that 21 new members were elected during the year 1933 [see pp 65—66 of the Report] This brings down the total to 52 at the end of 1932

But their representative giving evidence before the Committee on the 25th January 1933 claimed to have 104 members! For is not 52×2=104 and have not the Muhammadans acquired the necessary weightage ?

Then of the 8 Limited Companies of which much was sought to be made out in the written memorandum Himalaya Insurance Co Ltd with a capital of Rs 500 000 is one We find from the Insurance Directory of Mr S L Tuli that its Board of Directors consists of —1 Mr K B Ghosh B L, Solicitor (Calcutta)—Chairman 2 Mr A J Gangjee 3 Mr S K Ghosh Advocate 4 Mr R Banerjee 5 Mr N Rajabally (ex Officio) Mr Rajabally is the Managing Agent So out of the 5 directors 3 are admittedly Hindus, Mr Gangjee is possibly a Muhammadan while Mr Rajabally is a Director ex Officio But still the whole company must be regarded as a Muhammadan one and its entire capital would go to swell the importance of the Muslim Chamber of Commerce.

Now a word or two as regards its other members Khan Bahadur Syed Moshtequs Saleheen is a prominent member He was the Sub Registrar of Calcutta until a few years ago and is a government pensioner What trade connections he has since then developed we do not know but does he pay any income-tax for his new profession or has he got any trade license from the Calcutta Corporation or from his home municipality ? Khan Bahadur Abdul Momin is another such member He is a prominent member of the Calcutta Corporation does he hold any trade license from the Corporation ? Mr Md Nurul Haq Chowdhury M A B L is another member of the Chamber who is more well known as an Advocate than as a businessman

We are told but we are not sure that Adamjee Hajee Dawood and Co Ltd was originally registered at Bombay

So this politician—*Cum*—Bombay merchant alliance must have a seat in the Bengal Legislature to give the Muhammadans a communal majority Why are they not trying for a seat in the Federal Legislature when they control about 75 per cent of India s coastal trade and over one-third of Bengal s Salt trade especially as Customs is a Federal subject ?

Yours faithfully
Hari Dhan Ganguly

25 9 35

KEY TO THE FRONTISPIECE

"God *Prajapati* creator of the universe, divided himself into two thus were man and his consort created" This idea finds a formal expression in one of the gods of the Hindu Pantheon *Ardhanarisvara*, a half male and half female figure in which Siva and Gauri are united together The *Kalika purana* has an interesting story about the origin of *Ardhanarisvara* This unique concept finds a fresh and adequate expression in Nandalal Bose's painting *Ardhanarisvara*

TRAINING INDIANS FOR MILITARY CAREERS *

IV ARE THE ARRANGEMENTS ADEQUATE TO OUR NATIONAL NEEDS?

By Sr NIHAL SINGH

Illustrated with photographs by the Author

I

So far I have not dealt with the professional education that is given to the gentlemen cadets at the Indian Military Academy Dehra Dun I have *purposely refrained from doing* so Being of fundamental importance to the future well being of India, such education deserved to be considered at some length.

The aim set before the conductors of the Academy was authoritatively *instructed* by the Commander in Chief (Sir Philip Chetwode) in a speech that he made on December 10, 1932, about two months after the actual opening of the institution It was to afford cadets "in every respect the same facilities that are given to young British officers at Woolwich and Sandhurst."

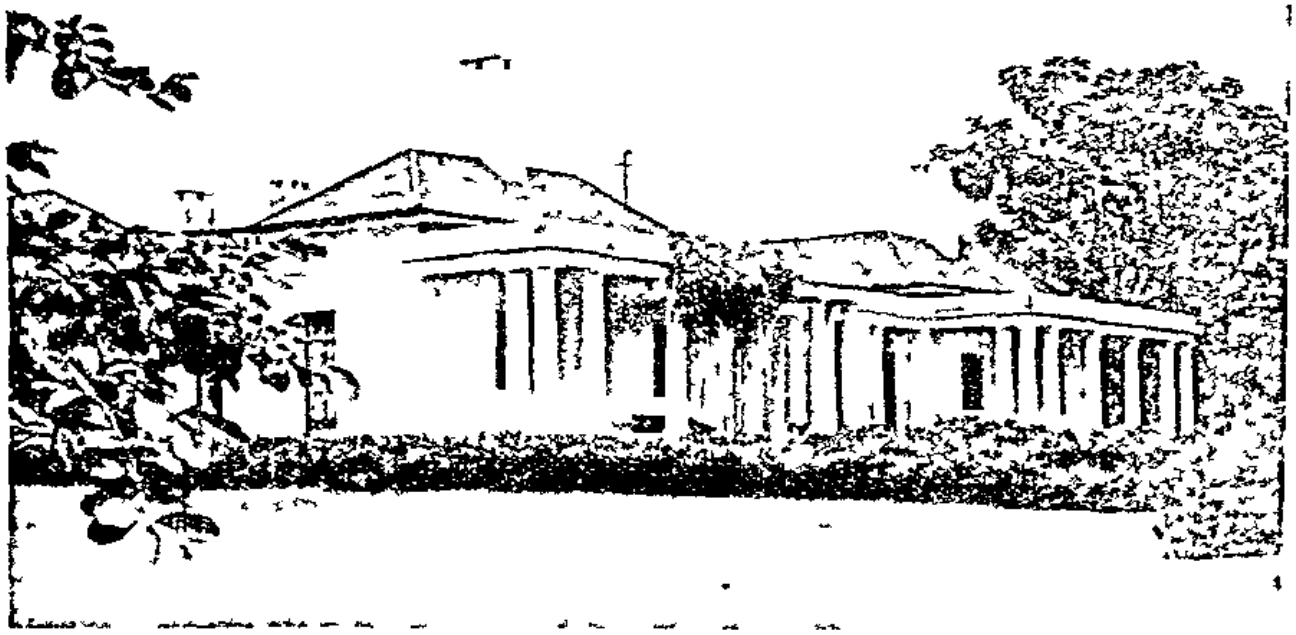
Army Many persons (not all Indians) nevertheless, *continue to speak of the institution as the* "Indian Sandhurst."

This appellation is manifestly wrong Whether the facilities provided are adequate or not, the intention certainly is to duplicate both those British institutions for training officers for various arms except the air corps.

II

There exist two "wings" at the Dehra Dun Academy—the "Woolwich wing" and the "Sandhurst wing This bifurcation had not taken place at the time the Commander in Chief spoke there towards the end of 1932

That fact does not necessarily connote that



The commodious residence of the Commandant at the Indian Military Academy

The reference to Woolwich as well as Sandhurst shows that the Academy was designed for a dual purpose—to train officers for the artillery, the engineering and other technical arms as well as *for the general fighting units of the* the decision to provide facilities for training young men for the artillery, engineering and kindred arms was taken subsequent to the establishment of the institution The "Woolwich *wing could not come into being until that* institution had functioned for a year because it was deemed wise to permit all entrants to obtain general grounding for two terms—or "halfs," as they are called—before specializing for any of

* The three preceding articles of this series appeared in *The Modern Review* for August September and October 1933

the technical arms By then, no doubt, the Commandant and his staff would be in a position to determine whether the applicants were fitted, by their knowledge of mathematics, physical science and the like, to have a fair chance to qualify for a commission in the artillery, engineers, signals, etcetera.*



Cadets improving their general knowledge by reading news papers reviews magazines and books in the Ante room at the Indian Military Academy

It was stated in the rules governing the admission of candidates to the Academy, published in the *Gazette of India* on February 6 1932, that the same competitive examination was to be held for the selection of candidates for all arms Even the young men desirous of obtaining commissions in the air arm were to sit for the same test, though (on the score of expense) it had been decided not to provide facilities for training them in India and they would have to go to Cranwell (England) for the purpose These particular young men could, if they liked, put in an application also for entering the Dehra Dun Academy without having to pay an additional fee—an important consideration for middle class parents

III

I put down these facts in fairness to the authorities. Often, however, the phraseology in which statements of this description appear in print is such that even Indians, esteemed for their intelligence, miss important points in them

And no wonder Since the Indian Sepoy Mutiny of 1857 until quite recently, Indians were shut out of the higher rank in the army Those who chose to serve as the Viceroy's Commissioned officers (in reality, as "glorified NCOs') had not troubled much to equip themselves with education of the modern type.

All Indians who did not belong to certain races, castes and classes arbitrarily styled as 'martial' by the officials, were kept out of the army They could not enter even the forces organized upon a voluntary basis No Officers' Training Corps were attached to Indian Universities

The military science, therefore, remained a sealed treasure to "educated Indians"—to use a common phrase. The generation now in the saddle grew up in ignorance of the most elementary matters pertaining to national defence. Such ignorance bred apathy and this apathy, I fear, will not disappear until defence becomes our responsibility not only on paper but in reality

IV

This lack of knowledge of military affairs for which no Indian is to blame, has been responsible, to no small extent, for the misreading of more than one statement relating to "Army Indianization I referred, in a previous article, to a mistake that was made in connection with the Royal Indian Military College, Dehra Dun opened by H R H the Prince of Wales in February, 1922 It was considered to be an institution analogous to the Royal Military College at Sandhurst, whereas it was no more than a "public school' paid for out of the Indian Military Budget

Even a more grievous mistake was made when "Indianization was taken by our people to mean merely the replacement of the British with Indian officers That process would have been comparatively simple as a battalion has, I believe, thirteen such officers during peace and twelve during war

That understanding was found to be wrong After "Indianization had been talked about for many years, it suddenly transpired that the whole middle structure of the army had to go—that with the British officers, the "glorified NCO's," sixteen in a battalion I believe, had to

* I detest this word—etcetera and refrain from using it in my writings It is unavoidable in this instance Tanks must be among the services it comprehends to which corps Indians will I assume be admitted in time

go too—not from the entire Indian Army but only from the units to be Indianized

Indianization' became thereby a much more complicated onerous, expensive and slow task It spelled, moreover disappointment to the races castes and classes that had been the proud recipients of the Viceroy s Commission—disappointment with which they would associate educated Indians'

V

If our people had realized when the Academy was being started at Dehra Dun that it was meant to be a Woolwhich as well as a "Sandhurst' some of the Indians who during recent years, have exhibited interest in matters pertaining to Indian defence might have questioned the wisdom of such action The advisability of providing facilities for such purposes was carefully considered by a committee appointed in June, 1928, under the chairmanship of the Chief of the General Staff in India (Major General Sir Andrew Skeen) and comprising among others

(1) Pandit Moti Lal Nehru (who on account of the Indian National Congress policy, was unable to serve),
(2) Mr M A Jinnah
(3) The Hon ble Sardar (now Sir) Jogendra Singh
(4) The Hon ble Sir Phiroze Sethna
(5) Dewan Bahadur (now Sir) M Ram Chandra Rau
(6) The Nawab Sir Sahibzada Abdul Quaiyam
(7) Subadar Major and Hon Captain Sardar Bahadur Hira Singh,
(8) Dr (now Sir) Zia ud Din Ahmad
(9) Captain J N Banerjee
(10) Major Thakur Zorawar Singh
(11) Risaldar Major and Hony-Captain Sardar Bahadur Haji Gal Nawaz Khan and
(12) Major Bala Sahib Dafl

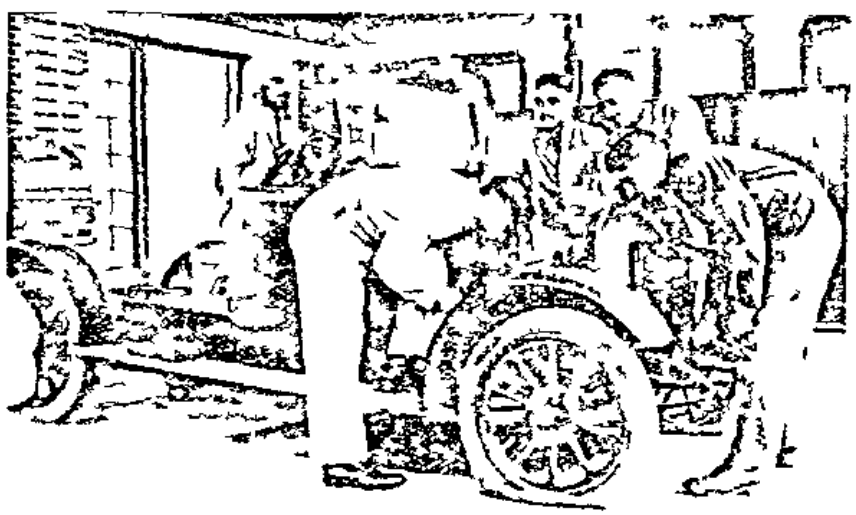
This Committee—or the so-called Skeen Committee as Sir Philip Chetwode calls it—declared that the Indian Military College should at first, take the place of Sandhurst At a later date it might become a combined institution providing also the facilities of Woolwich"

The first contingents of Indian cadets who were allowed to "qualify for the artillery engineer signal tank and air arms should in their opinion receive their preliminary military training at Woolwich and Cranwell, because the arrangements there would "be generally more economical than the provision at the outset of duplicate faculties in India.

While the committee had no doubt that the reproduction in an Indian academy of the Cambridge and Chatham courses supplemented with training at an engineering establishment such as the Thomason College of Engineering at Roorkee might, when the time comes provide the nucleus of a counterfeit it would nevertheless, they thought be long before it would be economical to duplicate machinery of this kind

On the score of efficiency too the Committee urged that such Indian cadets be sent for many years to come to England for such training For a very considerable time also it would be desirable, they wrote that British and Indian officers should receive their 'post graduate training from the same source They therefore laid down that young Indians desirous of serving as engineers should be sent to Chatham and Cambridge and those for the artillery to Lark hill.

Yet these weighty considerations have been brushed aside—and so far as I am aware, with



Cadets doing practical work in motor mechanics in a workshop at the Indian Military Academy

out an explanation No development in Indian engineering establishments has within my knowledge, taken place since these words were written that would render them obsolete.

VI

The military studies in the case of cadets whether incorporated in the "Woolwich wing or the "Sandhurst wing are squeezed into a crowded morning As stated in the preceding article the portion previous to breakfast is taken up with parades and "P T" (physical training) exercises The remaining hours until luncheon could be devoted exclusively to the study of the

science of warfare, if the academic education of the cadets particularly most of those who have entered through the army, did not fall below the requirements of the Academy authorities I referred last month to this severe handicap and therefore will not enlarge upon it.

The attempt is made, nevertheless, to teach the cadets the elements of strategy, tactics, military organization and administration They also study, in outline, military history and the general principles of military law

VII

Some practical work is also done to supplement this theoretical training Cadet sergeants and other N C O's are, occasionally permitted to take the parades to habituate them to command

Hands unsoiled by manual labour of any description, when put to the rough use required of them even in mimic reproduction of war conditions for instructional purposes, lose some of their softness The process is far from pleasant.

Town bred cadets who have not even amused themselves by cultivating flowers in the grounds surrounding the houses in which they were brought up (supposing that their houses were set in compounds instead of standing flush with the street and cheek by jowl with dwellings on either side) suffer no doubt when put to digging trenches and laying down barbed wire entanglements It sometimes happens that a finger is mistaken for the post to which the wire is to be fixed and the violent collision of the barb with the human flesh gives the cadet his first baptism of blood

Then, too, out-door map reading at night, may involve a little hardship If the young man does not possess or has not acquired the sense of time or the bump of location (indispensible faculties in a military leader), he may lose his way in the dark and get back to his quarters too late for dinner, which is served punctually at the appointed hour and can be partaken of only if the cadet is in his "mess kit'

All the 'shops" on the Academy grounds are operated by a single contractor—the young Punjabi I mentioned in another article as the caterer—under the watchful eye of the Commandant and his assistants and are closed at certain times Nor can cadets 'break bounds' as they please Missing a meal therefore occasions some hardship—and acts, I hope as a spur to the development of a keen appreciation of time and direction

Mounts are kept in stables across the motor road connecting Dehra Dun—the rail head—with the military sanatorium at Chakrata. Equitation is so popular with the young men some of whom have done little riding before they come to Dehra Dun that there generally are more applications than horses especially on a Sunday when the general Academy routine is relaxed

The cadets are, I am happy to say, taught wood working and motor mechanics Judging by the equipment in the workshops, these courses must be very elementary I have seen schools in Europe and the United States of America where the arrangements for giving manual training to boys (not adults, as are the cadets) were much more thorough going

I may add that the young men admitted to the 'Woolwich wing are given a more intensive course in mathematics and physics and chemistry Considerable attention has been given to equipping the laboratories, though many a high school in small towns in the United States of America visited by me is better fitted than the Academy

VIII

From time to time the progress made by cadets is tested Some of the examinations are held without prior notice and are written *viva voce* and practical The results thus obtained are considered together with the marks given by instructors on general work through the term and the condition in which the note books are kept

The number of marks obtained by a cadet are not published but if he has failed to make the progress required of him he is warned by the Commander of the Company in which he is incorporated the Commander being invariably one of the instructors If he does not "pull up," as the expression goes he is reported to the Commandant, who may drop him a term or even dismiss him from the Academy

Physical efficiency is also tested from time to time These tests are

100 yards sprint, for speed
high jump for agility,
long jump, for dash
putting the weight, for strength, and
mile run, for endurance

The percentage of cadets who, for one cause or another are sent away or drop out, is rather high compared with the number of entrants. Of the forty who constituted the original batch, eleven did not appear in the final examination This is a serious matter and must be taken into consideration when calculating the pace of 'army Indianization'

The final examination is held at the conclusion of the fifth term—or after two and a half years' training The papers are set by Army Headquarters and examiners sent from there also conduct oral and practical tests

IX

Though by successfully passing these tests the cadet earns his title to receive the Commission* signed by his Excellency the Viceroy

* This Commission must not be confused with the King's Commission Further reference to it is made later in the article



Work going on on one of the quarters since completed

in behalf of His Majesty the King Emperor, his *training is far from complete* If he has elected to enter the engineers, he must repair to the Thomason College at Roorkee for a course in engineering that will keep him there for three years If he is to go into the infantry or cavalry, he is attached to a British battalion for a year's practical training

As I noted in the initial article of this series many British officers think that the science of warfare cannot be taught at any academy, but must be learnt while a young man is actually serving in a fighting unit This practical training as believers in the academy ideal would call it, is, therefore, all important. Upon it will depend, in no small measure, the success or otherwise of the young man in the profession that he has chosen for himself or into which ambitious relatives have pushed him

Will a British battalion put its back into *imparting such training to these young Indians* who will occupy positions that till now constituted a close *British preserve? Only time* can answer this question

The Commission received by these young men differs from that given to the British officers among whom they will serve While the graduates of Sandhurst can command any unit British or Indian—*those from Dehra Dun can* command a non Indian unit only by special dispensation *

The scale of payment in the case of Indians

* According to a lecture delivered at Sandhurst and reproduced in the *Royal Military College* Magazine Easter 1923 there was no likelihood of British graduates serving under Indian graduates of that College The lecturer believed to be an officer with considerable army experience in India stated that Indians obtained their Commissions at an age that precluded the possibility of their rising very *high The few Indians who would go "up in rank"* would logically be posted to Indianized units so that the Indian may have the opportunity of proving that he can produce efficient all round Indian units When the Indianized units proved their worth their number may be increased and the British officers in them replaced by Indian cadets from Sandhurst" *These Indian officers would however,* "be junior to any British officer in their unit and the British officers so replaced would be absorbed into other units

This prophecy, if prophecy it was is being *fulfilled* What was said of the Indian graduates from Sandhurst seems to be equally true of those from Debra Dun

is lower than that of British officers, rank for rank. This scale has been adjudged (by non-Indians) to be adequate to Indian needs.

Human nature is such, however, that Indians attached to a British unit are likely to strive to maintain their *izzat* position. The maintenance of their *izzat* is likely to involve, among other things, drinking, playing bridge for "points" (gambling would be regarded as too strong an expression) betting at races, and the like. Habits of this description have, somehow or other, become the hall mark of a gentleman—especially of a military gentleman.

It would be easier for Indians to acquire these habits than some of the other traits of an 'English gentleman'. Few, I fear, will be able to resist these temptations.

I presume that a 'peg" of whisky at the mess will not cost an Indian subaltern, because of his lower pay, less than it does his British comrade of like rank. Nor is an Indian likely to be asked to pay less per "point" when he has lost at bridge than his fellow-British players.

Army headquarters have, I understand, granted a special allowance to the graduates of the Dehra Dun Academy serving with a British unit during the period of their practical training. The consideration thus shown is worthy of commendation.

But what will happen when, after the completion of the practical training the Indian sub-lieutenants are posted to the battalion? They will no doubt fraternize, when off duty with the British officers under whom they will serve. Unless there are private resources to fall back upon, the pinch is likely to be felt then.

X

Whatever else this portion of the training does, it will help to accelerate the process of Anglicization through which, as I wrote in the preceding article, the young Indians passed during their two-and-a-half years at the Academy. As I pointed out, they are not taught any Indian language or through any Indian language. Nor do they learn anything of Indian ways, Indian history, Indian civics or Indian culture.

Whether the scheme under which this training is given be regarded from a near or from a long range—from the point of view of the individual or that of the nation—it appears to be faulty. By turning the faces of the young men towards the West, it tends to unfit them for Eastern life, or at least to add unnecessarily to the expense of that life. By so doing it introduces complexities in the nation's existence already filled with complications.

Were India lacking in civilization or even in military traditions, there would be some warrant for this sort of procedure. We have however, our own code of chivalry—our own code of gentlemanly conduct. These would constitute, in my judgment, a far more sure foundation upon which to lay the military superstructure than a wholly new and alien basis.

XI

I do not blame the Britons who have been called upon to shoulder the responsibility of training Indians for the army for the bias they, more consciously than unconsciously, are giving towards Anglicization. The ablest among them are imperfectly acquainted with our history and our institutions. They, moreover, are prejudiced in favour of the standards to which they, from boyhood upwards, have been taught to approximate their lives. They consider their ways—their institutions—their standards—to be incomparably the best in the world—in any case far superior to ours.

Few Britons will say so in so many words. Most of them will, in fact, be too proud to make such a statement. To them it is, for one thing, a self-evident fact that need not be stated.

Despite these reticences (which I greatly admire) Britons behave in such a manner that you would be dense indeed if you did not form the inference that they believe the British ways are the best. In their ability to suggest rather than to assert, they are inimitable.

This faith in the supreme quality of their own institutions—this faith in themselves—has acted as a lever in exalting the British among the nations of the world. Without it there would have been no Greater Britain—no Empire.

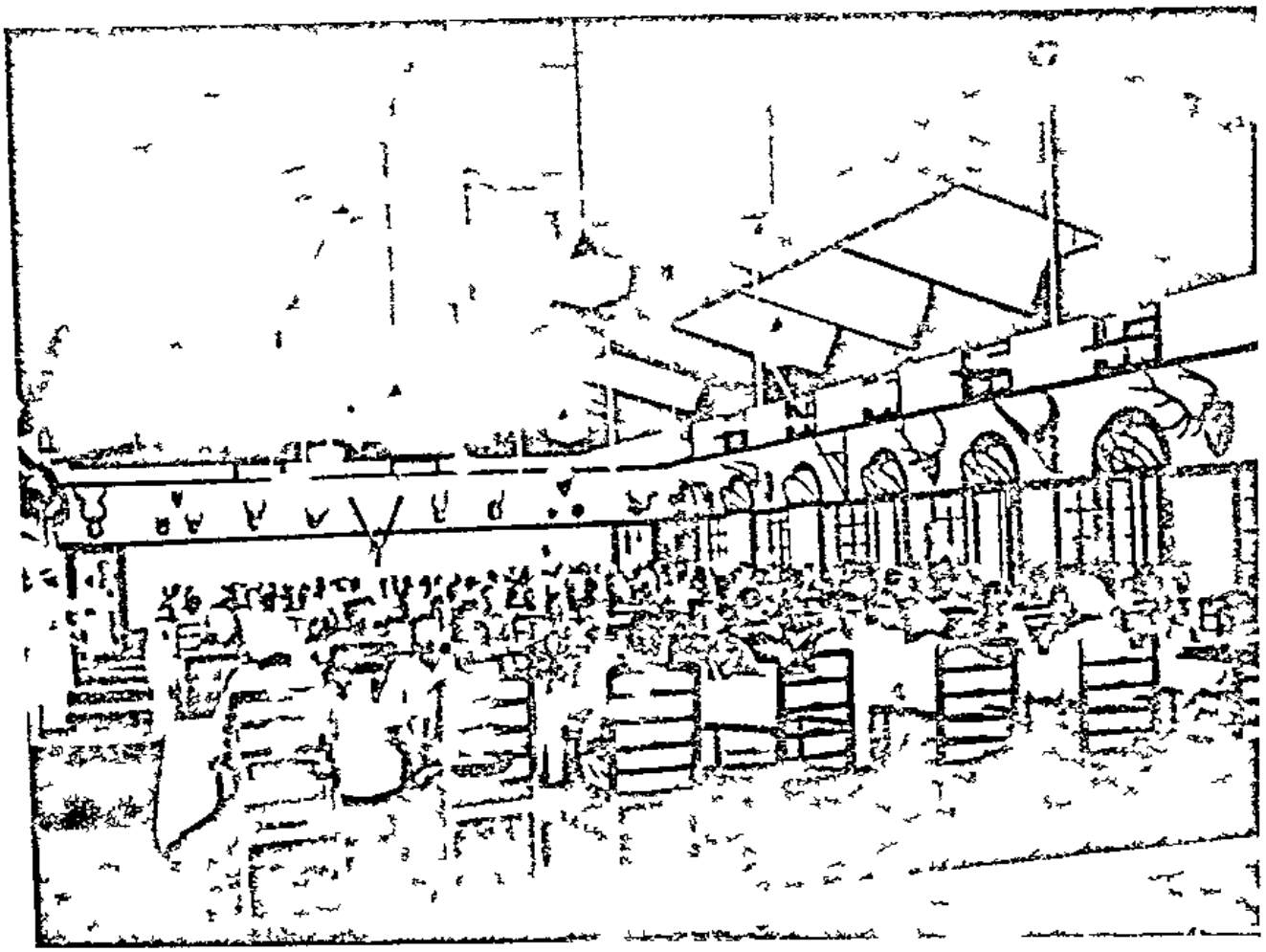
But this faith has the "faults of its qualities"—to use a descriptive expression coined by the French. It handicaps Britons in moulding the destinies of other nationals. It is difficult—in many cases impossible—for them radically to depart from the basic principles upon which their own institutions are conducted.

They may—they will—talk of making modifications to suit conditions that vary from theirs. That talk will be sincere. No question about it. Every effort will be made to translate it into actuality—honest genuine and even strenuous effort.

The pull of experience—of inherited experience—will however, be the other way. Invisible though that pull be, its strength is tremendous. It seems moreover, to be endowed with the quality (exceedingly rare in this world of imperfections) of retaining its strength and even gaining strength with the lapse of time.

XII

Along with this pull has to be considered another tendency rooted in the makers of the policies governing such "Army Indianization". They have grown up in the belief that only selected races and castes in India possess martial qualities. Upon the rest of the Indian population they have been taught to look as, militarily, valueless.



Cadets at lunch in the Indian Military Academy Mess

Even the martial elements in India were until recently deemed by them fit only to serve as soldiers of the line capable no doubt of throwing up non-commissioned officers and "glorified N.C.O.s, but needing to be led by outsiders

To us, these notions are nothing but prejudices We can cite history—even comparatively recent history—to prove them to be such But to little purpose for prejudices are beyond argument.

High policy has led the men in authority over India to make a slight departure from the practices pursued since the Indian Sepoy Mutiny Not only has the door to fighting careers been opened a fraction of an inch at a time since the Great War but young men belonging to the so-called non martial races and classes have been permitted to enter the ranks in the army through that chink

Have the prejudices disappeared, however? Have British officers acquired faith in the potential qualities of leadership in the young men they have been set to train at the Academy and subsequently in the battalion?

Unless I am gravely mistaken that miracle has yet to happen The highest authorities speak of Indianization only as an "experiment." Younger officers not so choice in the words they employ give voice to their doubts, at times in terms to make a patriotic Indian despondent about his country's future

XIII

Yet I feel far from despondent. Elsewhere in the Empire not to speak of the outside world, people largely of British descent have dared to depart from the British ways of manufacturing military leaders and have achieved noteworthy success

Canada, as I have pointed out in another article, furnishes a shining example Having hardly any "public schools and refusing to resort to such costly expedients, she built up a system of training at Kingston Ontario which efficiently serves her requirements and provides officers even outside the Dominion

Had the Honble Alexander MacKenzie who, as the first Liberal Federal Prime Minister founded the Royal Military College in 1876, no

one has to look intently before one is sure that it has been opened at all

What is still more disappointing, those doors lead not into the general body of the Indian Army, but into a section partitioned off from it That section has, it is true, been recently somewhat extended, but, even with this extension the section is too small to produce much enthusiasm

The number of graduates that the Dehra Dun Academy is turning out, does not certainly induce such a feeling The first batch of cadets gave India two engineers and the second only one—or three in a whole year It looks as if anyone who expects more than three or four such commissions to be given in a year is likely to court disappointment

The "so-called" Skeen Committee recommended, on the other hand, that from 1928 no less than eight places be set aside at Woolwich for Indians No well wisher of India could feel happy at this steep scaling down of this opportunity for young Indians

Nor is the position in respect of the number of graduates turned out for the other units cheering The first batch yielded 27 and the second even less

Many of these graduates are of such an age that they cannot aspire to rise beyond the rank of Captain Some of them will never wish to do so, I am assured, for once they obtain that rank their "social ambition" will be gratified 'Indianization' will thus "strike a snag" to use a significant phrase of a British acquaintance of mine

Then, too, the lack of intellectual equipment is bound to tell A goodly percentage of the men who get in through the army—the so-called "A" cadets—may be able to acquire, while at the Academy, a certain facility for speaking English, but their educational foundation is, as a rule, too poor to enable them to rise very high in these days of scientific warfare, even if age did not forbid such rise.

XVI

Though the Academy is in its fourth year, it has a total enrolment of only 175 cadets, Something like 25 seats remain empty The explanation given is, I understand, that the Indian States have not availed themselves of the reservations made for them This term I believe, they have between them (nearly 600 units) sent only one cadet. What can be the matter ?

That cannot be the whole explanation In all probability the number of vacancies for Indian officers in the division in process of Indianization do not warrant the authorities in turning out more graduates

The difficulty is created by the dearth of opportunity, not by the dearth of suitable young men Once young Indians find that the door to the Commissioned rank is wide open and the conditions of admission are such that Indians reared in families that do not use English as the common medium of conversation can enter without reference to their race, caste, or class, there will be more candidates than can be accommodated even in an Academy adequate to fill the requirements of Indian defence, without external aid

XVII

And how is India ever to be, militarily, self sufficing, even if all the 200 seats remain filled all the time ? Assuming, for the sake of argument, that all the cadets, without a single exception get through successfully, each at the end of his fifth term, even then the graduates of the Academy could not bulk sufficiently to repair a corner of the wastage that is taking place, year by year, in the officer ranks of the Indian Army

How far the Academy falls short of even the standard laid down by the post war (O Shea) Committee of experts appointed by Lord Rawlinson, can be seen from the figures abstracted by Dr B S Moonje in the minute dated July 15th, 1931 that he appended to the report made by the Indian Military College Committee (presided over by Sir Philip Chetwode) The strength of the military college for India prescribed by the 1921 Committee was

> "During the first period approximately 330 during the second and third periods approximately from 750 to 1 000, giving an average annual output of 110 during the first period to meet the requirements of the Indian Army and the Indian State forces and in the succeeding periods such output as will meet the increased demand '

It may be of interest to our people to know that Canada maintains a military college in which there are more cadets (198)* than there are at Dehra Dun (170) And Canada, let me remind them, has only about one-thirty fifth of our population, and she has no turbulent border like our North West frontier

Here is an indication to us as to how far short of the Dominion stage we are, and how hopelessly inadequate is the machinery to advance us to that stage

* *Canada Year Book* 1934 35 published by Authority of the Minister of Trade and Commerce Ottawa King's Printer 1935.



Mrs Sobha Bose

Mr C L Vishwakarma, Assistant Secretary 14th U P Secondary Education Conference, held last month at Cawnpore, writes

Mrs Sobha Bose, B A., Principal Balika Vidyalaya Intermediate College Cawnpore, who was elected Chairman of the Reception Committee of the 14th Session of the U P Secondary Education Association carries behind her a long teaching experience of 20 years, and is one of the foremost women educationists of the Province She is the first Lady Vice-President of the U P S E A., which is a registered body and is recognized by the Government of U P as being the only representative organization of U P Secondary Teachers of Aided Institutions. She had been for some time in the past the Headmistress of well known institutions like Giridih Girls High School Jagat Taran Girls High School at Allahabad Berhampore Girls High School Bengal and Panbazar Girls High School Gauhati During her stay in Cawnpore she has been taking a very keen interest in female education and has been instrumental in organizing the women's section of the U P S E. Association It is hoped that other women teachers of the Province will co operate with her in her laudable enterprise

She is also a member of the Executive Council of the All India Federation of Educational Associations



The Annual Gathering of S N D T College for Women

Second Row *Sitting from left to right*
(1) Mrs Sushilabai Athavale—Matron of the College (2) Mrs Krishnaraj M D Thackersey, (3) Dr Mrs Iravati Karve, M A Ph D the Registrar (4) Mr S S Patkar, B A LL B the Chancellor (5) Mrs Patkar (6) Her Excellency Lady Brabourne ( ) Lady Premlila Vithaldas Thackersey (8) Mrs Anandibai Karve (9) Prof D K Karve B A Vice-Chancellor (10) Dr Mrs Kamalabai Deshpande G A Ph D the Principal (11) Private Secretary to Her Excellency Lady Brabourne

INDIANS ABROAD

By BENARSIDAS CHATURVEDI

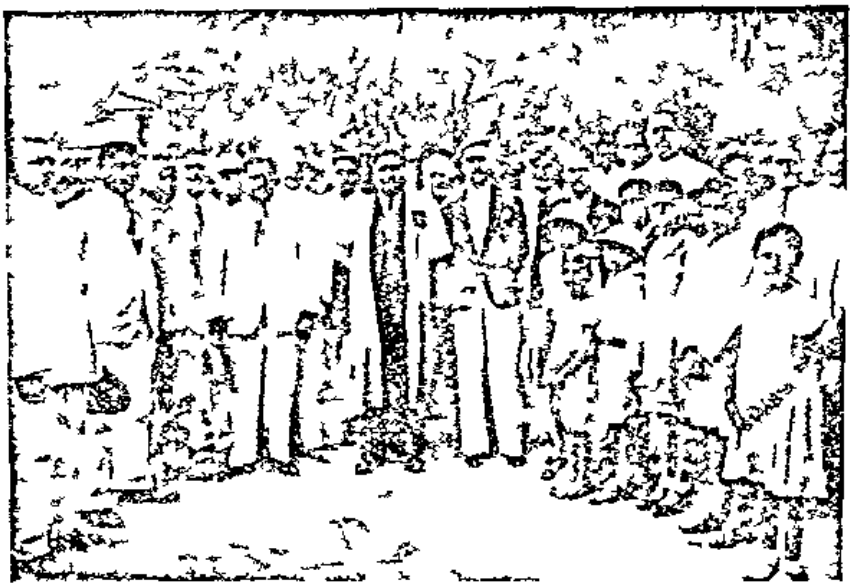
Pandit Satya Charan Shastry in Dutch Guiana

One of our correspondents in Dutch Guiana has sent us a detailed account of the arrival and reception of Pandit Satya Charan Shastry in that Colony The Pandit is a representative of the Arya Pratinidhi Sabha Delhi and as such he is responsible to the Sabha at home for his activities abroad We are glad to note that he has begun well and the *Surinname*—a leading paper of the colony—has been so much impressed by the lectures of the Pandit as to call him 'The apostle of unity and toleration

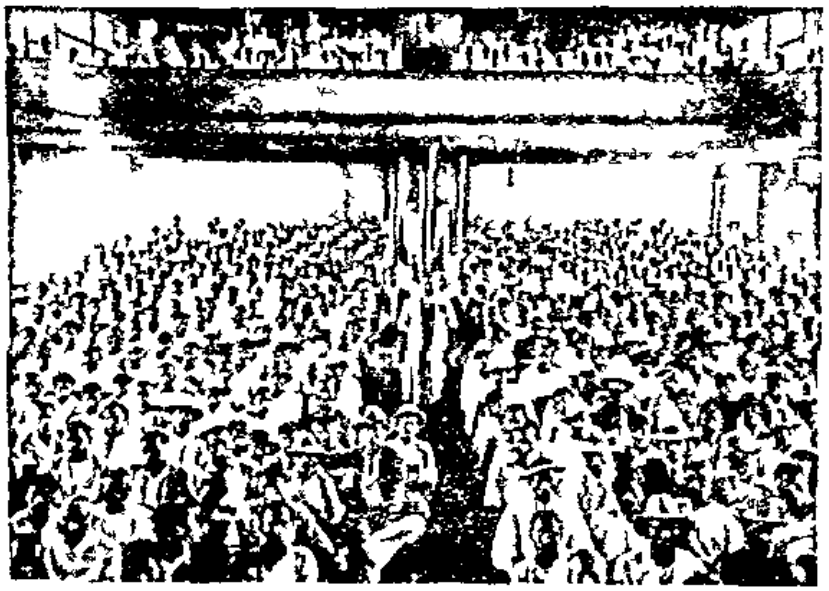
Our Correspondent writes

In accordance with previous *arrangement Professor Kielstar* Governor of Dutch Guiana was pleased to receive the Pandit on July 1th at his residence and gave a patient and sympathetic hearing to certain demands of the local Aryans presented before him The talk that lasted for about half an hour mainly referred to the following problems

1 Abolition of Child marriages *and fixing of minimum marriage*-able age



Arrival of Pandit Satyacharan Shastry at Paranaribo Dutch Guiana



Reception of Pandit Satyacharan Shastry in Dutch Guiana

2 Validity of marriages performed according to the Vedic rites by Aryan Ministers

3 Abolition of the restriction of show money on the Indian Priests entering Surinam for missionary work

4 Granting of permission to the Hindus to burn their dead bodies or erection of suitable Crematoriums on behalf of the Government

In course of his talk with the Governor regarding *the Aryan marriages the Pandit* referred to the Aryan Marriage Validation Bill to be introduced in the Legislative Assembly The Governor was impressed by the Pandit's talk and it is not unlikely that he will grant the Pandit a first class free pass to travel throughout the whole territory of Dutch Guiana

We shall be much obliged if our correspondents in Dutch Guiana will keep us regularly informed about the activities of Pandit Satya Charan Shastry as well as other religious preachers from India whether they are Hindus Muhammadans or Christians.

We hope nothing will be done by these Indian preachers to arouse communal feelings in Greater India,

CAIRO TO-DAY

By SHEIKH IFTEKHAR RASOOL

CAIRO remains today the most interesting and fascinating of Oriental cities It is a place where one finds an extraordinary blending of the Orient and the Occident, luxury and poverty, paganism and civilization.



The author

On reaching Cairo one is dazzled by the brilliancy of colour. The Arabs still preserve many of the characteristics of the ancient Egyptians, chief among these being their love of colour. The more gaudy and brilliant the colour, the more it appeals to them. They evince this trait not only in their dress, but also in their buildings, which gives a kaleidoscopic effect to the city.

As you wander through the city, you see camels, donkeys, dragomans, sheiks, fortune-tellers, guides, beggars, tourists from all parts of the world, and while you sit, a rush is immediately made towards you by half a dozen little Sudanese, a dozen mendicants clamouring for *bakhsheesh* and all the flies from the neighbouring tables

A Greek waiter appears. You give your order in French A few mosquitoes pay an unfriendly visit You drink your coffee and find yourself once more in the open air, with a cloudless sapphire sky overhead and the fierce rays of a tropical sun beating down on your sun helmet.

Houses and Avenues

You walk through an avenue of large modern houses, covered with foliage, and then in a few moments you find yourself in a narrow street crowded with people. You see *sharbet*-sellers walking up and down clinking their metal cups, a caravan of camels, donkey-boys passing and shouting words of warning to pedestrians, and veiled Egyptian ladies peeping from their windows down the street. Then from the minaret of a beautiful mosque you hear the muezzin calling the faithful to prayers, and as you pause to admire some bric-a-brac which an important merchant is offering for sale, you are rudely re-called by a file of khaki-clad soldiers who come tramping down the street on their way to barracks

The Citadel

Then comes the citadel—a magnificent specimen of ancient fortifications—in the centre of which stands the imposing mosque of :Mohammed Ali, grand and made of alabaster. Here, also, is the celebrated Al-Ezher, the oldest university in the world, and the centre of Muhammadan teaching

Rising up the edge of the Libyan desert are the Pyramids of Gizeh, and at their feet reclines the inscrutable Sphinx, all silent yet

eloquent testimonies to the stupendous achievements of the ancient Egyptians



The Sphinx

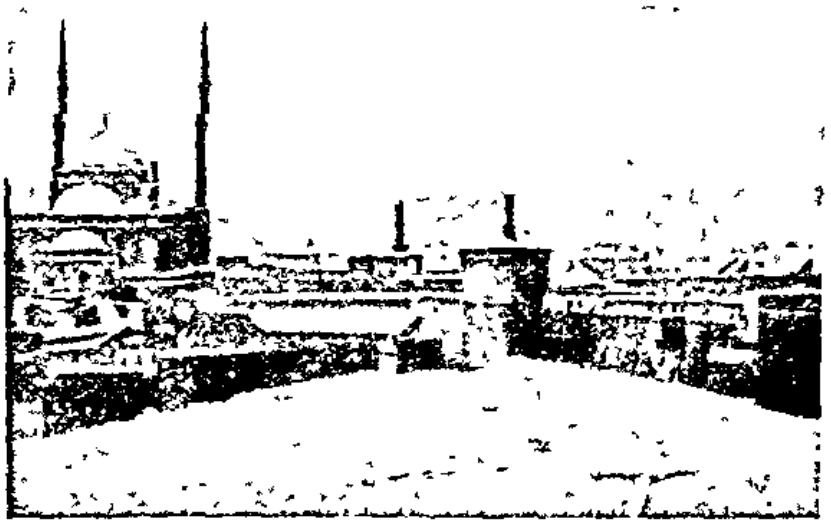


A Specimen of Egyptian Art —Cairo Museum

The Sphinx

It is, I think, one of the most astounding facts in the history of man that a man was able to contain within his mind, the conception of the Sphinx. That he could carry it out in stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imagination! The more you see it, the more you wonder at it, you adore more strangely its repose, you steep yourself more intimately in the peace aloof, that seems to emanate from it as light emanates from the sun.

On many nights I have sat in the sand at a distance and looked at these stupendous monuments and always, and increasingly, they



The Citadel and Alabaster Mosque—Cairo



A View of the Blue Nile—Cairo

When I visted it last time, a mist hung over the land Out of it, with a sort of stern energy, there came to my ears loud hymns sung by the pilgrim voices—hymns in which, mingled with the enthusiasm of devotees *en route* for the holiest shrine, there seemed to sound the resolution of men strung up to confront the fatigues and the dangers of a great journey through an unknown country Those hymns led my feet to the venerable mosque where, like my other Moslem brethren I offered prayers for the first time in that country which is still so sacred to my heart. Old Cairo is full of beautiful mosques There are the 'Blue Mosque,' the 'Red Mosque,' and the mosque of Ibn-Tulun and about four hundred more

Egypt calls—the land of sands and ruins, and gold It has a spell which one never overcomes

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TO AHURA

By S J PATELL

Deep in the wealth of the forest
Down, in the depth of a cave
In the sound of the mighty breakers
I felt and saw Thy Face

In the quickness of lightning that cuts
In the tumult of mountainous waterfalls
In the clean, fresh breeze that comes from Thee
I knew Thy versatile grace

In the infinite stars that waken at dusk
In the velvet feel of an infant's hand
In the gurgle of rivulets sea ward bound
I knew that Thou art Great

In the hungry wail of an infant's cry
In the soft, deep blush of the opening rose
In the clam'rous war of human tongues
I knew that Thou art Life

In the love that awoke in my heart in youth
In the strange soft sadness I saw in his eyes
In the speechless way he gave me his heart,
I knew that Thou art Love

In the restless urge of my wand'rings,
In the human hopes unrealized,
In the unknown quest of my wav'ring heart,
Alone I stand till advancing I find
That thou alone art mine

THE SECRET OF ABYSSINIA AND ITS LESSON

By SUBHAS C BOSE

THE fate of Abyssinia is now in the melting pot The outlook for her is exceedingly gloomy But whatever happens in that part of Africa, the lesson of Abyssinia will remain as a legacy for humanity

What is that Lesson ?

It is this that in the 20th century a nation can hope to be free only if it is strong, from a physical and military point of view, and is able to acquire all the knowledge which modern science can impart

The Orient has succumbed bit by bit to the physical encroachment of the Occident, because it has wrapt itself up in self-complacency and lived in divine (?) contentment for some centuries and because it has refused to keep abreast of the march of human and scientific progress, especially in the art of warfare. India and Burma, along with other Oriental countries, have suffered for this reason Countries like Japan Turkey and Persia are still alive because they were able to *modernize themselves in time*

Like the rest of the Orient, Japan too, at one time, wanted to live in peaceful isolation But the booming of American cannon burst upon her ears as a mighty challenge She would either have to enter the arena of world-economics and world politics as a strong and modernized nation or go down before the West. She chose the former alternative, bestirred herself in time and during the space of 50 years emerged as a strong and modernized nation By the time that a serious challenge to her independent existence came from a Western power, she was prepared And her timely preparation saved her In this hard world, only the fittest can survive

Abyssinia is not a new problem During the *latter half of the 19th century*, the imperialist nations of Europe—Britain, France and Italy,—began to cast their eyes on her All of them tried to grab that potentially rich country—but were baffled not only by the brave and warlike *inhabitants but also by the mountainous and* impassable nature of the country One cannot forget the abortive military exploits of Lord Napier of Magdala in Abyssinia (Magdala is situated in the heart of Abyssinia) or the overthrow of Emperor Theodore by the British in 1868. Failing to partition Abyssinia among themselves—as the rest of Africa had been partitioned —they took possession of all the surrounding tracts, cutting off Abyssinia from the sea. Thus a reference to the map will show that Abyssinia is surrounded by Sudan (British), Kenya (British) Italian Somaliland, British Somaliland, French Somaliland and Eritrea (Italian)

The liberation and unification of Italy took place in 1861—rather late in the day—while the unification of Germany took place in 1870 By *that time the available colonial world had been* practically divided up by the other imperialist European powers. Hence we find that among the imperialist have-nots, are Italy and Germany Germany under Bismarck, looked forward to some territories in south-west Africa—while Italy cast her eyes on Abyssinia and her surroundings

Italian penetration of Africa began in the eighties of the last century, when Abyssinia was not unified. The Northern part was ruled over by Emperor John and the Southern part by *Emperor Menelik, while some other* parts were virtually independent. The population of Abyssinia at that time was anything but homogeneous, either from the ethnic or from the religious point of view The death of Emperor *John in 1889 during a war with the Dervish* rebels, paved the way for the unification of Abyssinia under Emperor Menelik Menelik who was crowned as "Negus Nagast" (King of Kings) was great as a soldier and as a statesman Under his leadership the great fight with the Italians took place, culminating in the complete annihilation of the Italian forces at Adowa in 1896 Since then Adowa has been remembered by the Italians as a defeat which has to be avenged

Since 1896 Abyssinia has had a respite for nearly 40 years If she had been able to strengthen and modernize her people within this period—as the Japanese did—then she would probably have survived But she has unfortunately failed to do so and hence she is doomed The fault does not lie with the supreme rulers of Abyssinia, who have been patriotic able and statesmanlike, but with the population The present Emperor, for example, has shown *proofs of wonderful diplomacy and statesman*ship throughout the present crisis—such as one would expect in a first-class British politician But dynastic and tribal jealousies unfortunately exist (the desertion of the Emperor's son in law, who is a descendant of Emperor John, to the Italians which was announced in the press on the 12th October, is an example of dynastic jealousy) The people are mostly illiterate and slavery still exists as an institution Last but not least, the glorious victory of Adowa has lulled the brave Abyssinians into a false sense

of security This sense of security will prove to be their ruin on the field of battle where they will realize only too late that the Italians of 1935 are not the Italians of 1896 and that the art of warfare has advanced with rapid strides since they overthrew the Italians at Adowa.

Having failed to subjugate Abyssinia by force of arms, the imperialist powers commenced diplomatic intrigue from the beginning of this century The story is told by *New Leader* of London in its issue of the 23rd August 1935 (To annotate this story I shall only add that Abyssinia was admitted into the League of Nations in September, 1923 in spite of the objection of the British Government)

PARTITION PLANNED

'Before this Britain had recognized Abyssinia as an Italian 'sphere of influence, but the defeat of Italy was seized by Britain as an opportunity to stake her own claim In 1906 the three Imperialist Powers—Britain, France and Italy—signed a Treaty which foreshadowed the partition of Abyssinia between them The Treaty contained the usual hypocritical formula about guaranteeing the integrity of Abyssinia but, in fact, gave Britain the right to regulate the head waters of the Nile, made Italy paramount in Western Abyssinia and put France in authority over her railway zone

BUYING OUT ITALY

The next stage in this story of Imperialist robbery came with the beginning of the World War By Treaty Italy was allied with Germany and Austria, but France and Britain bought her off They signed a secret Treaty under which Italian Imperialism was promised that the frontiers of her East African colonies should be extended at the expense of Abyssinia

After the war Britain wanted to make sure of her control of the Nile by building a barrage in Lake Tsana Italy offered to support this claim if Britain in return would recognize Italy's exclusive economic influence in Western Abyssinia But Britain turned the offer down She was afraid of antagonizing France and believed that she was powerful enough to win through without Italian support She self righteously told Italy that the claim to exclusive Italian influence would be a violation of the Treaty of 1906 which had acknowledged the integrity of Abyssinia!

Six years later the position changed The Abyssinian Government had resisted Britain's demands and the British Government wanted Italian support Britain forgot all about the promise to maintain the integrity of Abyssinia in the Treaty of 1906 She forgot all about her righteous indignation in 1919 She agreed to recognize Italy's claim to the whole of Western Abyssinia as a sphere of influence"!

Then an unexpected rebuff took place The Abyssinian Government rejected the arrangement between Britain and Italy, and threatened to expose this Imperialist design before the League

Baffled Britain tried new tactics. It offered Abyssinia the bribe of a corridor of 600 square miles of territory through British Somaliland to the coast. The British Government was so sure that this offer would be accepted that maps were published in 1926 marking the Port of Zeila as in Abyssinian territory' To the surprise of the British Imperialists the Abyssinians rejected the offer They were not to be bribed out of their independence"

To continue the story, in 1928, Italy and Abyssinia entered into a treaty of friendship providing for arbitration in all disputes for a period of 20 years A further agreement was signed at the same time whereby Abyssinia was granted a free zone at the port of Assab in Italian Eritrea It is clear that up to this time the two countries were friendly to each other Thereafter, a sudden change took place in the foreign policy of Abyssinia. As technical experts, political advisers and military officers, nationals of other European countries, like Belgium France, Britain and Sweden were brought in and Italians were carefully excluded When the year 1934 opened, Italian influence on the Abyssinian Government was practically nothing while British influence was in the ascendant. Moreover it was talked about that the British Government had come to a separate and secret understanding with the Abyssinian Government with regard to the waters of Lake Tsana, without the knowledge or support of Italy As a countermove, Mussolini came to an understanding with Laval and the Franco Italian Pact was signed which gave Italy a free hand in Abyssinia.

In all the writings that have so far appeared in the press, one rarely finds an answer to the question as to why Mussolini decided to launch his Abyssinian campaign just at this moment. Two reasons account for this Firstly, Mussolini felt that British influence was rapidly growing in Abyssinia as it was growing on the other side of the Red Sea—in Arabia, and if it went on uninterrupted then Italian influence would be eliminated from Abyssinia altogether Secondly Mussolini felt that he would get a respite of two or three years before a European war broke out and that was the only opportunity for Italy to launch the Abyssinian campaign In fact, historically the Abyssinian campaign stands towards the coming European war in the same relation as the Tripoly and Balkan wars of 1911 1913 towards the Great War of 1914 18

The question that one must now ask is the issue that is involved in the Abyssinian conflict. To answer the question I must once again turn to the *New Leader* of London of the 23rd August

'Abyssinia is the last independent State in the Continent of Africa. The rest of the vast territories of Africa have already been divided up between the Imperialist Powers Britain has seized the greatest share of the swag Italy is determined to get the last prize before any other Imperialist Power bags it

There are four Imperialist Powers which have interests in Abyssinia

British Capitalists are very concerned because Abyssinia contains at Lake Tsana the head waters of the Blue Nile which irrigates the cotton plantations of the Sudan and Egypt British financiers are concerned because they have control of the

Bank of Abyssinia, which is a subsidiary of the Bank of Egypt

French Capitalist Imperialism *controls the only* railway, which runs from the French port of Jibuti to the Abyssinian capital, Addis Ababa

Japanese Capitalist Imperialism is concerned because it owns large tracts of land where raw cotton is cultivated, and because it has a practical monopoly of the Abyssinian market in manufactured cotton goods

Italian Capitalist Imperialism is concerned because it controls the administration of the posts and telegraphs.

Let no one imagine that the British and French and Japanese Governments are now objecting to the Italian demands because of love of Abyssinia or any championship of human rights or passion for peace

Put bluntly, this is a case of thieves falling out The British French and Japanese Governments object to Mussolini collaring the lot'

When the British Government first realized that Mussolini was not playing a game of bluff they adopted a bellicose attitude. The *Morning Post* which is the organ of the generals admirals and armed services reflected this spirit and wrote in its leading article of the 22nd August

> "Abyssinia is to be the test of our mettle If we suffer humiliation meekly, is it not to be inferred that something more substantial can be tried on us a little later' The idea, it seems is being cultivated in certain quarters abroad that the British Empire is only waiting to be carved up by other races whose destiny lies in the future The sooner that idea is destroyed, the better it will be for the tranquillity of the world. It is time we made it plain to all and sundry that the British Empire is neither for sale nor to be had for the asking'

Simultaneously war preparations were launched by the British Government About these war preparations, the *New Leader* wrote on the 30th August

> 'Since these weighty talks the public has been still more disturbed by reports that the War Office has decided to send a second battalion of soldiers to the Sudan to increase its military forces at Malta and Aden to send a strong contingent of the Indian Army to strengthen the British Legation guard in the Abyssinian capital and to prepare the Mediterranean fleet for service
>
> REMARKABLE CIRCULAR
>
> One highly significant paragraph got into the Press and was then hushed up Last week the sub-postmasters throughout Britain received a document headed "Partial or General Mobilization" It read as follows
>
> "Acceptance of telegrams without pre-payment In view of the present emergency all inland or overseas telegrams on War Office service should be accepted for dispatch without prepayment if duly certified by a military officer or a permanent civil servant employed by the War Office"
>
> The authorities have explained that this circular was sent out in error Apparently 32 000 of these forms (numbered C18149) were printed last month by the Stationery Office but it was not the intention to use them at once The fact that they had been prepared is sufficiently alarming"

In the same issue, the *New Leader* explains the motives behind these war preparations

> What is the explanation of these developments? The fear that Italy would obtain control of the headwaters of the Blue Nile at Lake Tsana, in Abyssinia and thus be able to destroy the irrigation of the British Cotton fields in the Sudan and Egypt the danger that Italian domination of Abyssinia would enable it to bottle up the Suez Canal control the Red Sea and command the sea route to India were sufficient reasons for grave anxiety among British Imperialists
>
> But a further danger to British Imperialism developed
>
> Mussolini has been indicating that he 'sees no *reason why the British domination of the Eastern* Mediterranean should continue Mussolini has threatened the *status quo* in the Eastern Mediterrean and in North East Africa In plain words he menaces the very heart of the lines of communication of British Imperialism to the Near East, to India and to Australia
>
> *It is a realization of this ambitious purpose of* Italy that has led the National Government and British Imperialists generally to determine to use every means to stop Mussolini The enthusiasm for the sanctions of the League of Nations does not arise from a love of peace or a desire to champion Abyssinia The British Imperialists are hiding their *concern behind these 'righteous' aims in order to* win the support of opinion which is devoted to the League and to the cause of peace It is actually using enthusiasm for peace to prepare the British people for Imperialist war

There was such a wave of sympathy for Abyssinia everywhere that at first very few people realized, except probably in France, that the real motives which inspired the war party in Great Britain were purely imperialistic France was sceptical of the new fangled love of Britain for the League of Nations which Italy was flouting because she (France) was still sore over the Anglo German Naval Agreement which had been contracted without French knowledge and approval and which had served to legalize the *illegal re armament of Germany* in defiance of the Treaty of Versailles The French sceptics pointed out in their defence that Britain had *remained quite passive when Japan had defied* the League and attacked China in Manchuria and when Bolivia and Paraguay had gone to war though both were members of the League

I shall now proceed to show that when Britain was all but prepared to plunge into another war with all her dependencies behind her—something like a miracle happened Suddenly the shadow of Hitler appeared on the distant horizon and served to paralyse the outstretched arms of Great Britain ready to strike at Italy

One feels lost in admiration at the diplomacy of British politicians in mobilizing public opinion *in Great Britain and abroad in favour of their* anti Italian policy In 1914 the slogan had been "Save Belgium" in 1935 the slogan was "Save the League of Nations' Even the British Labour Party and the British Communist Party

fell in line with the National (Conservative) Government of Great Britain Only a small group of Independent Labour Party men led by Maxton, Fenner Brockway and McGovern had the courage and honesty to stand out and proclaim from the house-tops that it was going to be another imperialist war, in which the British workers had no interest whatsoever But the efforts of the Independent Labour Party were drowned in the chorus of approval which greeted the Government. With this truly overwhelming national support behind him, Sir Samuel Hoare, the Foreign Secretary, spoke to Italy and to the world with a firm voice from the rostrum of the League at Geneva.

I shall leave it to students of politics to answer how and why the British Labour Party and the British Communist Party gave the go by to their traditional peace-policy in this crisis and lined up behind the Baldwin Hoare Government. It was certainly a triumph for Conservative diplomacy

While Britain was making her warlike preparations, Italy was not idle A virulent anti British campaign was conducted by the entire Italian Press and the Italian dictator openly proclaimed that he was simply following France and Britain in their colonial campaigns and was prepared for all emergencies if he met with interference from any quarter Was it due to puffed up vanity that Italy—the creation of 1861—was prepared to cross swords with almighty Great Britain? I think not. Italy was conscious that the development of air power during the last decade had completely altered the old values in war and that her superior air force combined with her small but thoroughly efficient modern navy had placed her at a superior tactical advantage in the Mediterranean Sea as compared with Britain

In spite of what the Italians may claim, there is little doubt that Britain with the support of her large Empire would in the long run have defeated Italy But, on the other hand, it is quite certain that the Italian air force—one of the most efficient in the world and by common consent, superior to that of Great Britain today—would have done irreparable damage to the British Navy Britain would, in consequence have emerged out of a victorious war, far weaker than she is today And with a crippled navy she would have to face the gigantic re-armament of Nazi Germany

A small group of Imperialist strategists began to urge that the distant rumblings now heard in Memel constituted a greater menace to Great Britain than Italian exploits in Abyssinia. This warning was confirmed and reiterated by French politicians of all shades of opinion for whom the only concern now is how to prepare for the future German menace. Ultimately the British Cabinet realized that for them, discretion was the better part of valour The reason is that though Hitler has been following a sincerely pro-British policy and has no intention of assuming the aggressive on Germany's Western Front, and though all his objectives are on the Eastern and Southern Front, *e.g.*, in Memel, Austria, Czechoslovakia, etc, most British politicians are suspicious of re-armed Germany They feel that even if Germany has today no intentions of fighting England or even France, as soon as Germany attempts to expand to the East and to the South, a situation may arise when both France and England may be drawn into a war with her, if they are to prevent German hegemony in Europe In such a contingency, with a crippled navy, Great Britain will be at a serious disadvantage as compared with Germany Already the German air force is superior to that of the entire British Empire and with conscription in force, the German land forces will soon become superior to those of the British Empire The only hope of maintaining a balance of fighting power in favour of Britain for a future emergency lies in preserving and enlarging the present naval strength of Great Britain

While these calculations and considerations were being carefully deliberated upon in Great Britain, Italy announced that if she was thwarted by France and Britain in her Abyssinian policy she would completely withdraw from the politics of Central Europe, and give Hitler a free hand. The effect was remarkable and sabre-rattling ceased Thus Hitler by his re-armament policy frightened France and Britain into maintaining the peace in Europe in 1935

As a confirmation of this statement, one may refer to the recent speech of the British Premier Mr Baldwin at the recent Conservative Party Conference at Bournemouth Mr Baldwin said

> "But I want to say to you that recent events have confirmed in my own mind doubts and anxieties which have been present to me and my colleagues for some time past We have as you know, since the War done more in the way of practical disarmament than any other country . We cannot pursue that path longer The whole perspective on the Continent has been altered in the past year or two by the rearming of Germany I have no reason to believe in hostile intentions . . But I cannot be blind to the fact that the presence of another great nation armed alters the perspective of Europe in the fulfilment of obligations under the League of Nations. I cannot conceal from myself that some day the fulfilment of those obligations may mean that the nations who are fulfilling them may have to maintain by force of arms the Covenant of the League"

It is probable that another factor also served to cool official enthusiasm for a fight with Italy—namely, public opinion within the British Empire. On this point, the *Daily Mail* (Paris Edition) wrote on the 26th September, in its leading article

> Some of our bloodthirsty Pacifist journals have now started printing articles which suggest that the Dominions would willingly support sanctions even though war followed The attitude of the peoples of

the Dominions to the League of Nations in the present dispute is a matter of the first importance, and it is vital for the people of Great Britain to know whether the application of sanctions to Italy—were such a dangerous step possible—would split the Empire and gravely accentuate differences within it.

On an examination of the evidence, the answer seems to be in the affirmative—that *war following the application of the sanctions would divide Empire opinion seriously and produce such discontent among* large sections of the population in the Dominions as to aggravate all the difficulties overseas.

The oldest of the great Dominions, *Canada, has always been uneasy as to the obligations of the Covenant.* In 1924 she opposed any extension of her liabilities under the League on the ground that she was *remote from Europe*.

That *attitude her people have generally upheld.* In his broadcast of September 6, Mr Bennett, the Canadian Prime Minister, declared that it was the duty of the Government "by all just and honourable means to see that Canada is kept out of trouble. We will not be embroiled in any foreign quarrel."

As for Australia, Mr Lyons, her Prime Minister, has *promised "close co-operation"* with the British Government. A very different line has been taken by Mr Forde, the leader of the Federal Labour Party, *who has proclaimed* the policy of that formidable organization to be "*a firm refusal to participate in any external war*." In New South Wales, the Party has passed a *resolution demanding that* Australia should declare her neutrality at Geneva and recall her representative there, if the League's action brings war.

In South Africa General Smuts has stated that the Union "*stands to the Covenant in letter and in spirit*."

The South African Defence Minister, Mr Pirow, views conditions quite differently from General Smuts. On September 15 he told a public meeting: "I am certain in any case that *South Africa has no intention of firing a shot.* Whatever happens we will not shoot." There is practical confirmation of this feeling in the fact that South African farmers *are anxious to get orders for the* supply of meat to the Italian armies in East Africa and Abyssinia.

In view of these declarations there is a distinct likelihood that *certain of the Dominions might hold aloof and sever their connection with the League* were the impossible realized by some wild freak of chance and all the States composing the League induced to vote for sanctions. Surely our League enthusiasts must realize that it is not fair, in such conditions, to create differences and sow disunion *within the Empire*.

The latest news from Australia goes to show that *opinion there is* sharply divided *on the* question of sanctions against Italy, which may lead to war. The *Times* (London) of the 12th October said that "by 27 votes to 21 the House of Representatives today rejected the attempt by Mr Beasley, the Lang Labour leader, to induce Parliament to declare Australian neutrality and refusal to endorse sanctions against Italy."

With regard to the situation in Palestine which is under British mandate, the *Times* of the 12th October wrote as follows:

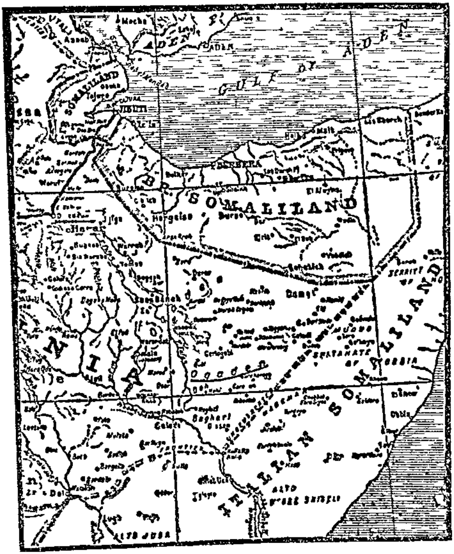
"It is alleged that pro-Italian political sympathies *are chiefly held by the partisans of Haj Amin Effendi* el Husseini the Mufti of Jerusalem, and since the outbreak of the Ethiopian dispute the Mufti's newspaper *Jamia El Arabiya* has published pro-Italian articles, while its rival which supports the Nashashibi Party, has revealed the existence of a letter purporting to have come from the Emir Shekib Arslan to the Mufti, commending his Eminence's *pro-Italian activities. During the last few weeks* there have been frequent comments in the Arab Press in general on the wisdom of exploiting the present international confusion in unity with other Arab peoples for the purpose of throwing off the bonds of the Mandate. (Emir Shekib Arslan is the exiled Syrian nationalist leader who lives in Geneva.)

Among the Jews, the Revisionist Party, or new Zionists, are on the side of Italy. Their newspaper *Hayarden* is alone among Jewish newspapers in Palestine in reporting the events of the Italo-*Ethiopian* dispute in pro-Italian colours."

So far as Egypt is concerned, it is quite clear *that the leaders while* not openly opposing British policy towards Italy, are pressing for a recognition of the full independence of Egypt, if Egyptian sympathy and support are to be secured for Great Britain. How far they will be able to drive the bargain home, depends on the international situation. If the international situation gradually quietens down then it is doubtful if the Egyptian leaders will obtain any substantial success. But in any case it seems likely that they will have some success. Already the continental papers have announced that with British support *capitulations will be* abolished in Egypt. That means that Egyptian Courts will have full power to try foreigners and this will constitute a step towards Egypt's independence in the domain of public law.

In Great Britain public opinion as a whole is behind the Government in its policy of sanctions against Italy. Nevertheless, the members of the Cabinet are closely watching the situation. It is not true to say that the present Cabinet *have decided for an early election only because* they think that the present occasion is favourable from the electioneering point of view. They also want to feel the pulse of the Nation and see how far they can go in the direction of enforcing *"sanctions" against Italy.* Meanwhile, the Independent Labour Party, which has throughout followed a bold and consistent policy on the present issue, has summoned a national conference of all working-class organizations opposed *to sanctions and war and has issued the* following manifesto:

"The Labour Party, the Trades Union Congress and the Communist Party in supporting the imposition of sanctions by the National Government and the League of Nations, are in fact lining up workers behind the policy which would be used for British Imperialism. The Independent Labour Party warns workers that economic and financial sanctions are likely to develop into war. Full preparations have *been made for a naval blockade of Italy. The war-*



policy of the Government should be resisted now" (*The Times* 10th October 1935)

The Times of the same date gives the news that a private meeting of about 50 Conservative M P's led by Mr L S Amery will be held to consider the present international situation and the danger of Great Britain becoming involved in the war between Italy and Abyssinia because in their opinion the effective application of sanctions will lead to war We have now to watch and see what effect is produced on the British Cabinet by this joint pressure from the Right and the Left.

And Now About India

According to their practice of having no interest in international affairs, the Congress leaders seem to be without a policy on this all important question True, there has been a large volume of sympathy for Abyssinia among the public at large—but this sympathy was immediately exploited by the British Government instead of being harnessed by the leaders of the people As a result, Indian troops were rushed to Addis Ababa Why was this done? When questioned in the Council of State about this the Political Secretary to the Government of India replied that "troops had been sent to Addis Ababa with a view to protect Indians and other British subjects"

Are the Indian people really so naive that they can be taken in by such a statement? Abyssinia, still being an independent country, neither Indian nor British troops can go there to protect Indians The fact is—as stated in England—that as a result of a special representation—the Abyssinian Government allowed an extra guard for the British Legation as a special concession (ordinarily this guard should be provided by the Abyssinian Government) The question now is why this extra guard was taken all the way from India. There were British troops near at hand across the frontier of Abyssinia *e g* in Kenya in Sudan in Egypt and in British Somaliland Why were they not sent to Addis Ababa? The reason is clear Indian troops were sent with the idea of committing Indian support to British policy in Abyssinia and on the other hand to remind Italy that the vast resources of India are behind Great Britain

It is now an open secret that during the months of August and September we were within an inch of a European war And but for the menace of a rearmed Germany, the war would have broken out and India would have been dragged into it has in 1914, before Indian leaders realized where they stood The only difference would have been that Italy would have taken the place of Germany and Abyssinia of Belgium Only a fool would accept the statement of the Commander in Chief before the Central Legislature that before India gets entangled in a war we shall be given sufficient notice of it. In the present case, if war had broken out in Europe, Great Britain would have emerged victorious —thanks to the resources of India—but Abyssinia would have shared the fate of Palestine and India

would have continued enslaved as before It is to be greatly regretted that the spokesman of Great Britain at Geneva, with an unabashed impudence, mentioned Britain's treatment of India as an argument to prove her (Britain's) moral superiority over Italy—notwithstanding the fact that while he spoke, bombs were raining over the heads of women and children of the frontier province and the Indian Government was forging fresh fetters for the Indian people in the shape of the Criminal Law Amendment Act.

It is strange that Italy has been conducting a virulent and persistent campaign against the other imperialist powers hoping thereby to secure mitigation of the wrong that she is doing to Abyssinia. Her semi-official spokesman Signor Gayda writes, for example, in the Italian Press

> 'The Committee of Thirteen is wrong when affirming that the Abyssinian aggression cannot be taken into consideration by the League because Italy has not denounced them at Geneva before France has not denounced the actions which provoked her campaign in Morocco nor has England informed Geneva of the obscure situation which has been created on the North Western Frontier of India where British troops have fought against free populations not subject to her rule (*The Times*, 7th October)

This persistent campaign is now finding an echo in some European countries. *e g* the official organ of the Polish Government, The *Gazetta Polska*, wrote the other day

> 'Why does Great Britain herself always ruthless in the use of force against the coloured races so energetically oppose Italian plans in connection with Abyssinia?'

Among the Governments of Europe, Austria and Hungary, who come under the Italian orbit of influence, have openly announced at Geneva that they are opposed to sanctions against Italy Germany, being out of the League, has not yet declared her attitude towards the question of sanctions, but will probably follow the policy most conducive to her own national interests—present and future Even in countries that are officially supporting the League in the matter of sanctions against Italy, there is a great deal of scepticism about the much vaunted disinterestedness of Great Britain, as is evident from the tone of the Press For instance I read in the *Continental Press* the other day that Abyssinia has placed a very large order for clothing with Lancashire firms—the biggest order that Lancashire has received from abroad for years. Likewise, I read that the British are consolidating and extending their colonial possessions near Aden as a counterblast to the growth of Italian power and influence on the other side of the Red Sea.

Now what about the Future?

Since French policy is dominating Continental politics, including the League of Nations, it appears pretty certain that two things will happen Firstly, in order to maintain outwardly the prestige of the League of Nations which means in actual practice the prestige of the big powers, France and England, some collective move will be taken in the form of economic sanctions Mussolini himself has prepared the way for this by stating openly in his speech on the 2nd October, that he will put up with economic sanctions, however inconvenient. Secondly no military measures will be adopted against Italy nor will such effective sanctions be adopted as will frustrate Italian objectives in Abyssinia Mussolini has said in so many words that such a move will be treated by him as a *casus belli* Moreover Italy has openly hinted that if she is thwarted in Abyssinia, she will by way of retaliation withdraw from Central Europe and give Germany a free hand there Nevertheless one would be too optimistic to say that the war danger is off The British Navy remains concentrated in the Mediterranean and Britain has so far refused to comply with Italy's request for its withdrawal Besides this, it is asserted by radical newspapers in Britain that the despatch of troops and war material to the potential war zone is going on It is clear that Great Britain has climbed down with great reluctance and has not yet given up the war spirit. She is however trying to cloak her retreat with the slogan of 'collective action"

They say that every dark cloud has its silver lining So it is in the case of Abyssinia. Abyssinia will go down fighting but she will stir the conscience of the world On the one hand, throughout the world of coloured races there will be a new consciousness The consciousness will herald the dawn of a new life among the suppressed nations All imperialists are feeling uneasy about this phenomenon and General Smuts gave expression to it in one of his recent speeches On the other hand, thinking men in the imperialist countries have begun to ask themselves if the system of colonization is at all a justifiable one Prof Harold Laski once in a letter to the *Manchester Guardian* suggested, for example, that all the African colonies of Great Britain should be handed over to the League of Nations Of late, Mr Lansbury has made a passionate appeal for pooling together all the raw materials of the world for the common benefit of mankind. And last but not least, even the diehard Sir Samuel Hoare was forced to say at Geneva that he welcomed an investigation somewhat in the direction of the proposals of Mr Lansbury So even the imperialist "haves' have begun to feel a prick of conscience

There are two ways in which Imperialism may come to an end—either through an overthrow by an anti imperialist agency or through an internecine struggle among imperialists themselves If the second course is furthered by the growth of Italian Imperialism, then Abyssinia will not have suffered in vain

17 10 '35

FOREIGN PERIODICALS

The Case against Italy

Mr John Haynes Holmes observes in *Unity*

The case against Italy in the Ethiopian crisis is unanswerable The indictment presents at least three counts which are sustained by the conscience of mankind·

(1) A great European nation, rich, resourceful, redoubtable in every weapon of modern warfare, has deliberately provoked assault upon a smaller people, independent, but undeveloped, inadequately armed, and thus inevitably weak Like a bully, Italy is attacking a self-respecting but more or less helpless neighbour ; like a bandit, she is falling upon a victim unawares, and robbing him of money and perhaps of life

In her assault upon Ethiopia, it will not serve Italy to point out that she is doing only what other imperial powers, modern as well as ancient, have done before her. One would have to seek far and observe closely to find an international rape quite as beastly as this in Abyssinian Africa But suppose every page of every history recorded crimes of this description ! A murder today is not justified by the innumerable murders which have preceded it Furthermore, in this contemporary era we have been organizing the world for the belated application of civilized standards of existence to international relationships, and Italy at one stroke, for her own selfish advantage would take us back to days of savagery

Nor can Italy defend her cause by declaring that the Abyssinians are an uncivilized people a tribe of savages devoted to the practice of war and slavery an obstacle to the progress of the world s advance Ethiopia has her own culture, and it may not be as lovely as European culture But in the case of Italy it may well be doubtful if Mussolini is more civilized than Haile Selassie, or the Fascist hordes less barbarous than African tribes If slavery flourishes in Addis Ababa it is at least more honest and we believe less cruel than the political slavery which disgraces Rome And if the Abyssinians wage war, it is with weapons less terrible than those which now equip every European state, and in this particular case it is in resistance to a war brought against them by invaders who seek to conquer their territory and destroy their freedom The crimes of Abyssinia as compared with the crimes of Italy, are as primitive as the arms they raise to defend their native land In the grand assize of history, it will be Italians and not Ethiopians who will be recorded and thus remembered as among the barbarians of this age

(2) Italy, in her attack on Abyssinia is breaking promises bound by every solemn pledge of honour, to preserve the peace and order of the world .

Since the end of the Great War, Italy has bound her good faith, as a nation, to at least three great contracts, or covenants First, she is a member of the League of Nations Secondly, she is associated with the World Court Thirdly, she is a signatory of the Briand-Kellogg Pact In each and every one of these cases, Italy has agreed to abandon war as an instrument for the settlement of disputes between nations ; or at least not to turn to war until, in the case of the League and the Court, every means of peaceful settlement has been exhausted, and until, in the case of the Pact the exigency of war has been clearly shown to be an act of defence against aggression In her attack upon Abyssinia, Italy has acted as though these media of peace did not exist, or worse, as though she had never given her pledge to their support She makes 'a scrap of paper' of her plighted word, on the eve not of a life-and-death struggle for national survival, but of a free booting expedition for land and gold.

(3) Italy, in quest of her own repugnant ends, is bringing danger to the world She is carrying her war not only into Africa but also, perhaps, into every continent and island of the globe She is lighting a torch which, kindling a bonfire for her own amusement may light a conflagration which will consume the city of mankind Like the assassinations at Sarajevo, in other words the Fascist assassination of Ethiopia, may precipitate a second world war which will devour us all

This we believe, is Italy's crowning offence Her attack upon Ethiopia is bad enough in itself History has recorded nothing worse since the days of the Assyrians and Babylonians But infinitely more terrible is her attack upon Europe, America, the world

—

Communism on its Native Heath

The Catholic World writes editorially

Helen Atwater, graduate of Northwestern University teacher in a Chicago High School commenced a series of articles (copyrighted by The Chicago *Herald Examiner*) reporting with unusual frankness the actual condition of affairs in Russia She confesses that she used to be a "parlour pink" sympathetic with the Russian experiment In that frame of mind she went on an "Intourist' expedition to the Soviet States In her party were Margaret Sanger birth control propagandist, and the celebrated Professor E A Ross head of the department of Sociology of the University of Wisconsin as well as newspaper men, magazine editors physicians, nurses, clergymen social workers, teachers and students

Miss Atwater was shocked at the revelation of things as they really are She says she thinks 'the most miserable person in all the U S A, is better off than the best situated person in Russia—except perhaps for the party leaders of these poor suffering people—the party leaders who hide behind the Kremlin walls and never leave unless well-guarded by troops of soldiers !'

Miss Atwarter's chief interest in life has been the betterment of the condition of woman She had heard "in university courses, from the lecture platform and even from the pulpit of the marvelous advancement

of the U S S R, especially as regards the rights of women' But she says 'My first sight of the new woman of the Soviet world was to see her bare-footed, clad in a few nondescript pieces of faded, old formless and shapeless material, toiling under the hot summer sun building a new railroad station These emancipated women showed their new freedom by being allowed to carry lumber mix cement, crush stone and perform the dozens of tasks requiring great physical strength and energy'

There is stronger stuff than that in her report She describes the people at large 'Poor, bewildered betrayed creatures—doing the work forced on them by cruel taskmasters—living and dying on the pitifully inadequate rations of poor food always the dupes the fools of their leaders who betray them in their own name, with such phrases as 'a dictatorship of the proletariat,' 'planning for socialism 'a classless society' '

'Water must be carried in pails great distances to the trains and then lifted up and poured into the tanks at the top to supply the plumbing facilities Women did this heavy work.

"We saw one lusty creature wielding a sledge hammer I m sure none of my American fellow women's club members could have moved the thing

"I saw women crushing huge boulders into small pieces In one spot on the famous Crimean coast we observed women patiently and painfully crushing stone while several miles farther on stood a disused rusty American-made stone crusher!

"There are no hats [for women], no gloves, no silk underwear in Russia. But worse still there are no shoes In the country, lucky is the peasant who still has straw sandals, so despised in the old days Rags wound around the legs take the place of the high leather boots once considered indispensable.'

She reports that in "a Russian city or village street, country road or mountain pass visitors are approached with the question *"Valuta?"* the word for foreign currency, and that whereas under normal conditions the ruble is worth 51 cents the Russians are eager to dispose of 30 or 50 or even 70 of them for one American dollar bill.

The alleged abolition of class distinctions has not really taken place 'Imagine my surprise to discover several separate dining rooms in the automobile factory at Gorki 'Why is this?' I asked, 'These various rooms are for the various classes of workers' was the reply 'You mean factory workers do not eat with the engineers?' 'Yes, the engineers and "ordonniki"(shock workers—best and most efficient) get better food and service than the others and have a special dining room' Well—where was the glorification of the humble worker?"

"A classless society! Is that why the Russian people travel 'hard' jammed and crowded past belief on to the decks of boats, on the narrow wooden shelves of the trains?'

There is one quite devastating answer to all pro-Russian enthusiasts there is at least freedom of criticism here and none whatever in Russia I have never yet seen so much as a plausible reply to the objection that the fiercest advocates of free speech and free press in America are those who find no objection to the complete suppression of free speech and free press in Russia

Searching out the Soviets

Anna Louise Strong writes in *The New Republic* in part

These questions posed by *The New Republic*, as covering the chief attacks against the U S S R, were submitted by me to ten friends chiefly American reporters on the Moscow Daily News While I take full personal responsibility for the final phrasing of the answers, they also represent the collective judgment of several trained American observers living for several years in the U S S R who are sympathetic but not bound to the Soviet regime

1 Is Russia ruled by one man, Stalin much as Italy is ruled by Mussolini and Germany by Hitler?

No country is ruled by one man, this assumption is a favourite red herring to disguise the real rule Power resides in ownership of the means of production—by private capitalists in Italy Germany America, by all productive workers jointly in the U S S R This is the real difference that today divides the world into two systems in respect to the ultimate location of power

Formation of government policies in the U.S S R. begins in local factory-production conferences and local village meetings in which all workers are urged to take part

No policy is ever announced by Stalin except as a result of this process Major policies result from nationwide discussions of concrete conditions continued over a period of months; these policies are known for years ahead and cannot be changed by any individual will Minor shifts of policy are based on *wide swift sampling of thought in basic 'political centers,"* *i e*, big factories

Men in the U S S R never speak of Stalin's "powers," or Stalin s 'will" They speak of his "authority' in the field of politics, of his "analysis" of his 'method' His authority is the prestige of successfully applied knowledge; his method is the use of Marxian economic analysis to guide collective will His speeches never deal in emotional oratory, as do those of personal dictator demagogues They *consolidate with remarkable ability the thinking of* hundreds of economists scores of sections of the Academy of Science millions of party members interpreting local conditions and demands

"Authority with us' said a Soviet factory manager to me, 'depends on how widely you can think I can think with the workers of one factory for two years Others can think for a whole trust for five years We have comrades capable of managing government and others capable of directing trade unions But Stalin thinks more widely than any No one can analyze so matchlessly as he the place of the U S S R. in the changing scheme of world revolution, and the place that must be given to each aspect of our daily task."

To analyze the mechanical and human forces that make history, and lead the working class of the *U.S S R in the use of those forces—such is Stalin s* service to a working class that is doing daily, and increasingly, more serious sustained economic thinking than any other working class in the world

2 Under Stalin has world revolution been abandoned for the sake of Russian national policy?

Capitalists and Trotskyists like to think so but neither Russian workers nor foreign Communists do Even the Five Year Plan is discussed by Russians from the standpoint of its international significance,

I have heard such discussions at four in the morning in an auto-truck fifty miles from the railroad by Young Pioneer girls engaged in a local sowing campaign

The U S S R, however, does not interfere in the internal affairs of other countries, whether by arms or propaganda.

3 Has the average worker or peasant any voice in the government of his country?

Considerably more than he has in America The elections last December convinced me of that

First more people have the voting right, *i e* all adults over eighteen except for a diminishing 2½ per cent of 'deprived In America voting starts at twenty one, and is not permitted to transient residents migratory workers, soldiers and sailors or non-citizens all of whom vote in the U S S R.

Second of possible voters 85 per cent took part in the last election, a proportion unheard of in other countries

Third each voter gives more time and attention to voting attending many preliminary meetings to discuss in small groups and in detail both candidates and instructions to the incoming government

4 Is the present standard of living extremely low? If this is true is it not proof that communism works less well than capitalism?

Since neither communism nor full socialism yet exists in the U.S S R but only the preliminary stage known as 'productive socialism,' the question becomes Does joint ownership of the means of production work less well for the common good than private ownership?

The answer is clear Starting with a standard of living comparable to that of China or the Balkans with millions of peasants living on a diet of black bread supplemented at harvest time by meat or fat, and only very rarely a little sugar, suffering thereafter the ravages of war and intervention from which she did not recover even to pre war standards till 1928—the U S S R created in five years thereafter and without the help of foreign loans a thoroughly modern industry and farming, and built on them a rapidly increasing standard of living She has abolished unemployment Millions of peasants who never possessed shoes sheets, forks tooth brushes are today buying bicycles gramophones, radio sets musical instruments Soap that touch stone of cleanliness and culture increased from 170 000 tons annually in the whole of Tsarist Russia to 460 000 tons last year Grammar schools increased in their attendance from ten millions to nineteen millions between 1928 and 1932—one pre requisite of this achievement being the production for the first time of adequate numbers of children's shoes

The struggle of the rural districts is no longer for bread but for sound films and 'farm cities" designed by architects

The Soviet standard of living goes steadily upward, while that of the rest of the world falls

5 Is it true that during 1932 33 several million people were allowed to starve to death in the Ukraine and North Caucasus because they were politically hostile to the Soviets?

Not true I visited several places in those regions during that period.

6 Is there a chance of another famine this year, as cardinal Innitzer asserts?

Everyone in the Soviet Union to whom I mention this question just laughs.

7 Why were so many people executed after the Kirov assassination? Were any of them punished because they were political opponents of the present regime?

No persons were punished merely for political views

One hundred and three persons were executed as members of murder gangs who crossed the Soviet border with revolvers and hand grenades to commit murder and other acts of violence against Communists and Soviet officials

The trials were *in camera*, since open discussion of details was tantamount to accusing several governments of acts that rank as causes of war

8 During 1928-32 were many scientists and technicians falsely charged with sabotage and arrested or imprisoned merely as scapegoats for inevitable shortcomings of the Five Year Plan

Every American specialist who worked in Soviet industry during those years knows that there was much sabotage

Scapegoats for failure were not needed, for the Five Year Plan did not fail The energy and sacrifice of loyal workers and technicians carried it through Its success won over many earlier saboteurs so that by 1931 Stalin was able to report that "these intellectuals are turning towards the Soviet government" and should be met "by a policy of conciliation Thereafter sabotage cases rapidly diminished both in number and seriousness

9 Is the O G P U under another name employing two or three million political prisoners in carrying out a program of forced labor?

The picture that these words arouse for the average American—of idealistic intellectuals condemned to heavy unpaid chain gang work—does not exist in the U S S R

There are however 'labor camps" in many parts of the country as part of the Soviet method of reclaiming anti social elements by useful, collective work They replace prisons, which have been steadily closing I have found old prison buildings remodeled as schools

Statistics of the number and type of men in these camps are unavailable The highest estimate I ever heard by a competent judge gave a total of several hundred thousand men This was three years ago when kulak prisoners working alongside free men in Kuznetsk, Magnitogorsk and other construction jobs formed the largest part of the total Since kulaks have since been granted amnesty, the number today can be only a fraction of that

10 Is there a new privileged class of bureaucrats that is taking the place of the class of capitalists and landlords?

Inequality of income is increasing but not 'privilege' The characteristic 'privilege of the capitalists is their ownership of the means of production which enables them to exploit others

Capitalism rewards men not in accordance with either their labor or requirements but in accordance with their ownership, *i e*, in accordance with privilege Such privilege does not exist in the U S S R.

Inequalities sometimes increase and sometimes diminish in the U S S R Some years ago when standards of lower paid workers were very low the policy was to increase these first towards "equality" This policy reached its obvious limits when workers began to refuse to become managers or to increase their skill since rewards did not increase with responsibility

11 Has censorship sapped the vitality of Russian art ?

This is another of the questions at which everyone who hears it laughs We all know that Moscow is the mecca for artists of all kinds and that it is especially in those fields where censors exist—theatre, movies and the novel—that Russian art attracts the attention of the world

To the author in the U S S R the "censor" is not unlike the publisher s reader in America—a person who attempts to forecast the judgment of one s future public If the author disagrees he hunts another reader ; in the U S S R he can hunt *another censor Important plays are increasingly* censored by previews attended by leading critics and even by workers and children—the future audience. Sometimes as many as *fifty persons make comments* during these previews which often last for six or seven hours Only an artist who produces for his own solitary enjoyment finds in such collective comment a bar to creative work.

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The Way Out for China

In a fine article contributed to the October number of *Asia* by Dr Lin Yutang, a Chinese author and journalist, we find the following words of hope

The only way to deal with corruption in the officials in China is just to shoot them The matter is really as simple as that And democracy is an easy thing when we can impeach an official for breaking the law with a chance of winning the case The people do not have to be trained for democracy, they will fall into it When the officials are democratic enough to appear before a law court and answer an impeachment, the people can be made democratic *enough overnight to impeach them Take off from the* people the incubus of official privilege and corruption and the people of China will take care of themselves *For greater than all the other virtues is the virtue of* Justice and this is what China wants This is my faith and this is my conviction won from long and weary *thoughts*

That time will come, but it requires a change of ideology ; the family minded Chinese must be changed into *social minded Chinese and the pet ideas*, age old, of face, favor and privilege and official success and robbing the nation to glorify the family must be overthrown The process will be slow and laborious But that process is already at work, invisible penetrating the upper and lower social strata and as inevitable as dawn For a time yet there will still be ugliness and pain But after a while there will be calm and beauty and simplicity, the calm and beauty and simplicity which distinguished old China But more than that, there will be justice too To that people of the Land of Justice, we of the present generation shall seem but like children of the twilight. I ask for patience from the friends of China, not from my countrymen ; for they have too much of it And I ask for hope from my countrymen ; for to hope is to live

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International Labour Conference and its Resolutions

The International Labour Review publishes at length the resolutions discussed and passed at the nineteenth session of the International Labour Conference .

The first resolution dealt with the problem of populations which are not adequately nourished It was submitted by Sir Frederick Stewart, Australian Government Delegate and supported by Mr Verschaffelt and Miss Ada Paterson, New Zealand *Government* Delegates The resolution pointed out that nutrition adequate both in quantity and quality is essential to the health and well being of the *workers and their families and that large numbers of* persons are not sufficiently or suitably nourished It further pointed out that an increase in the consumption of agricultural foodstuffs would help to raise standards of life and relieve the existing depression in agriculture. It accordingly requested the Governing Body to instruct the Office to continue its investigation of the problem particularly in its social aspects, in collaboration with other international institutions with a view to presenting a report on the subject to the 1936 Session of the Conference This resolution gave rise *to an extremely interesting discussion* in the full sitting of the Conference and was adopted unanimously

The second resolution which was submitted by Mr Yagi, Japanese Workers Delegate, pointed out that the workers' trade union right is incorporated in the Preamble of the Constitution of the International Labour Organization, and that a resolution on the subject was adopted by the *Conference* at its Fifteenth Session (1931) It accordingly requested the Governing Body to consider the desirability of placing on the *agenda of one of the early Sessions of the Conference* the question of the workers' right of association in order to prevent the dismissal of workers or the *imposition of unfair treatment* on *them on account of* their joining or receiving help from trade unions A record vote was taken on this resolution, which was adopted by 89 votes to 1

The third and fourth resolutions were submitted by Mr Ramaswamy Mudaliar, Indian Workers Delegate The first of these pointed out that in several countries, under the pretext of economic depression and under the guise of rationalization and retrenchment, steps had been taken prejudicial to the interest of the working classes and calculated to lower their standard of living and that, especially in those countries in which by reason of the prevalence of widespread illiteracy and the lack of properly knit labour organizations, there had *been unnecessary and extensive wage cuts* and reductions in the number of workers It therefore requested the Governing Body to consider the desirability *of instructing the Office to correspond with the* States Members and request them to constitute wage-fixing machinery immediately in their respective *countries, if it did not already exist in pursuance of* the Draft Convention adopted at the Eleventh Session of the International Labour Conference This resolution *was adopted by 71 votes to 20*

The other resolution submitted by Mr Ramaswamy Mudaliar drew attention to the fact that the Conference had, at its Fifteenth Session adopted a resolution concerning the convening of a conference to consider the special conditions of labour prevailing in Asiatic countries and pointed out that, owing to the rapid industrialization of Asiatic countries, the time was now ripe for the holding of such a conference It requested the Governing Body to consider the desirability of taking immediate steps for the holding of such a conference at a very early

date. When a vote was taken on this resolution, it secured 70 votes in favour and 2 against The requisite quorum of 76 votes was not obtained, and the resolution was therefore not adopted

The fifth resolution was submitted by Mr de Michelis, Italian Government Delegate This resolution drew attention to the necessity that the Organization should devote greater interest to the questions which closely affect agricultural labour, and the importance of the part which the agricultural element has to play in general economic recovery It accordingly requested the Governing Body (1) to instruct the International Labour Office to expedite as much as possible its study of the position and conditions of agricultural workers as they result from the application of national legislation, and also in relation to the conditions of the agricultural class in the same country, with a view to proposals which may be put forward and studied later; (2) to develop, in collaboration with the International Institute of Agriculture and other international bodies, the action which is necessary to organize the initiation and application of measures relating to the most important questions which relate to conditions of agricultural work and rural life and which are connected with the development and future of agricultural production in relation to other branches of economic activity; (3) to take the necessary steps to set up a Permanent Agricultural Committee, including in equitable proportions, members of the Governing Body of all three Groups, representatives of the International Institute of Agriculture and of competent international bodies as well as persons qualified to represent all classes engaged in agriculture The Committee should act as the body responsible for collaboration and consultation with a view to facilitating the decisions of the Governing Body and developing the work of the Conference in connection with agricultural labour Several delegates spoke in favour of this resolution in the plenary sitting of the Conference, and it was adopted without opposition

The next three resolutions dealt with the question of the reduction of hours of work in specific industries The first of them was submitted by Mr Hayday British Workers' Delegate It requested the Governing Body to consider the desirability of placing the question of the reduction of working hours in the textile industry on the agenda of the 1936 Session of the Conference The Conference adopted this resolution by 63 votes to 26 The second resolution of this kind was submitted to the Conference at the proposal of Mr Nemecek Czechoslovak Workers Delegate It requested the Governing Body of the International Labour Office to take similar action with regard to the reduction of hours of work in the printing and bookbinding trades This resolution was adopted by 66 votes to 25 The third resolution relating to hours of work was submitted by Mr Kupers, Netherlands Workers' Delegate It invited the Governing Body to consider the desirability of indicating the chemical industry in its largest sense as one of the industries for which an international reduction of working hours shall be primarily proposed at the 1936 Session of the International Labour Conference The Conference adopted this resolution by 73 votes to 19

The ninth resolution which was also submited by Mr Kupers Netherlands Workers' Delegate, pointed out that the Governing Body had placed the question of the recruiting of labour on the agenda of the Nineteenth Session of the Conference for first discussion with a view to the adoption of international regulations in 1936 It expressed the opinion that it would be desirable that the discussion of this question should be followed as soon as possible by the examination of the question of labour contracts, and pointed out that the Committee of Experts on Native Labour of the International Labour Office had completed its study of this question and had adopted suggested principles for the regulation of written contracts of employment. It therefore requested the Governing Body to examine the desirability of placing this question on the agenda of the 1937 Session of the Conference The Conference adopted this resolution by 74 votes to 23.

The tenth and last resolution, which was submitted by Mr Ruiz Guinazu Argentine Government Delegate stated that it is generally recognized that the truck system and other practices affecting the real value of the remuneration of labour involve possibilities of grave abuse affecting both the real earnings and the social and economic independence of the workers; that in certain countries the persistence of the truck system in various forms involves serious hardships for important groups of workers; that legislation designed to eliminate the abuses of the system and of other practices affecting the real value of wages and salaries is in operation in a number of countries; and that it is urgently desirable that the benefits of such protection should be extended in the fullest measure to workers in every avenue of employment and in all countries It accordingly requested the Governing Body to invite the Office to continue and extend and to publish the results of its investigations into the various forms and manifestations of the truck system into related practices involving deductions from the nominal amount of wages or salaries, and into the legislation concerning these matters in operation in the various countries with a view to presenting a report to an early Session of the Conference The Conference adopted this resolution unanimously

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Industrialization of India

The following occurs in a paper contributed by Hans Kohn to *The Political Science Quarterly*

The industrialization of the East can alone assure a higher standard of life for the masses their protection against recurrent famines and the provision of better facilities for education on the one hand and lay the foundations for national independence in the present day world on the other hand The great progress of Japan and the excellent and surprising results achieved in this Oriental country in the fields of education and industrial advance under the guidance and active help of an enlightened and native government were in contrast with the industrial and educational stagnation and backwardness of India under the British government Without government help the shortage of capital credit facilities and skilled labor prevented before the World War the industrialization of India The World War changed the situation Indian industrial resources had to be developed to help in the conduct of the Imperial War According to the census of 1931 only 5 75 per cent of the Indian population are employed in organized and unorganized industries and in transport but on account of the large population of India even this small percentage amounts to about twenty million workers India is fortunate in being able to depend for the procuring of raw materials and the disposing of manufactured articles on her home market Those immense

industrial potentialities will develop quickly if effectively dealt with under more active and sympathetic guidance from the government

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Youth and the International Ideal

Z Helen Bilder writes in the *World Order*

When the armistice was signed to 'The War to End War," statesmen everywhere voiced the resolve echoed as a prayer in the hearts of all *"This must never happen again'* People said "We will build a new world order based on international co-operation instead of international anarchy The fact that we love our own families best does not mean that we must therefore hate our neighbours; in every hamlet, town and city, the community spirit is recognized to be for the good of the individual; in the United States of America there is State sovereignty still the States are federated under the national government at Washington The unit in each case gives up some local privileges for the greater good achieved by group solidarity So too, can the countries of the world be federated a world community, with each nation the family unit, each loving its own best but not, therefore hating and killing its neighbors"

Youth movements sprang up on all sides Young people had not the old habits of thought that taught tha Peace was to be found through the bloody chatnnels of War Young people said "We remember our tragic childhood with starvation terror and orphanage; our shoulders are bowed under the burden of taxation from past wars and from the preparations for the next one; before ever we have had a chance to earn our bread we find ourselves members of the hopeless army of the unemployed We have studied the history of past wars and we know that the consequences of one are always the causes of the next, we know that the vanquished nation nurses ever a hatred of its conquerors and dreams only of the day when it will be strong enough for revenge On the graves of our fathers, who died, as they believed, for the good of their country, we resolve instead to live for our country and to strive to make it part of a family of the nations of the world" In these young people rested our hope and our faith for the future

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Diet and Climate

In the *Journal of the Royal Society of Arts*, Dr Harietle Chick, C B E, D Sc., discusses the causes of prevalence of rickets in tropical climates

If sunshine were the only means of protection, it would follow that rickets would be unknown in the tropics and, In Arctic regions during the long winter, would be universal We shall see that both these suppositions are false. The races inhabiting Arctic regions are accustomed to a diet rich in fats and liver oils, *i e*, in Vitamin D, and it is probable that this circumstance has made their survival possible On the other hand some groups of people inhabiting the tropics have social customs which hinder access to fresh air and sunshine for women and children while the diet is poor in mineral salts and animal fats Vitamin D can only control and correct the metabolism of lime salts and phosphates if these are present in adequate quantities in the diet, sunshine can only provide Vitamin D if the inhabitants take advantage of the supply thus provided

In India, and also in Northern China and Manchuria the prevalence of osteomalacia and rickets is connected with the social customs of the people, combined with the poorness of the diet In India poor diets could often be corrected by the abundant sunshine, and both rickets and osteomalacia are found chiefly among the races observing the custom of *purdah*, which keeps the women and children indoors, while the diet rich in cereals poor in meat and genuine milk fat, and containing no liver oil is not suited to a life without sunshine. Osteomalacia is endemic among the women of the *purdah* castes and is usually associated with pregnancy, which places a great strain upon the calcium metabolism of the mother (Vaughan 1928)

In Northern China where osteomalacia is also endemic and often present in its severest and most terrible manifestations, the causes are also to be found in the combination of a very poor diet consisting chiefly of cereals with an indoor habit of life especially among the women Maxwell (1925) points to a deficiency of lime salts and Vitamin D in the diet as the causative factors, but also to the habit of opium smoking which keeps the people indoors The custom of binding the feet also prevents the women from taking exercise, and the disturbed state of the country and prevalence of brigandage hinders the keeping of livestock and production of eggs, milk and meat

A particularly instructive instance of osteomalacia is that occurring in the Kangra valley in Kashmir which was investigated by Wilson (1931, 1932) The sufferers were of both sexes and mostly field workers exposed to sunlight. In one village, among 109 persons belonging to the lowest social class, including all ages and both sexes, 83 were found to show some degree of rickets or osteomalacia The diet of these people consisted of cereals and legumes, with some vegetable oil and preserved 'butter' fat, only occasionally were meat or vegetables taken Administration of extra Vitamin D in the form of cod liver oil was without much effect but treatment with tricalcium phosphate without addition of extra Vitamin D, proved successful, if the patients were exposed to sunshine This fact showed that the supply of calcium salts and phosphates in the diet had previously been too inadequate to allow the Vitamin D derived from the sunshine to discharge its proper function It is interesting to note that the soil in the Kangra valley is stated to be deficient in lime phosphorus and magnesia

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Religious Liberty in Turkey

In an article with the above caption, D A Morrison writes in the *International Review of Missions*

Action has been taken by the Government to restrict the educational work of missions In 1931, the decision was reached that Turkish children must receive their primary education in Turkish schools The university declined to accept the diploma of foreign institutions without examination Whether for these or for other reasons there has been a marked decrease in the number of students attending missionary educational institutions and this factor, combined with a reduction of income from America, has led to the closing of several of them.

Restrictions also, have been placed upon the publication and circulation of Christian literature. But in this connexion, as well as in regard to the control of primary education, the belief of many is that the Government's attack is directed mainly against Islamic institutions and propaganda, and that Christian missionary work suffers only incidentally. Whether this interpretation is correct or not, it is our conviction that there is more real religious liberty in Turkey today under the Government's secularist policy than there was in pre-war days under a Muslim regime or than there is at the present time in other Muslim countries which claim enlightenment and a spirit of tolerance.

Our survey of Turkey's past history has shown us a picture, first, of a State established on a wholly Muslim basis Then, during the nineteenth century, efforts were made to compromise between Islam and the spirit of modern progress After the great war nationalism forced its way to the front, but the form of Islam was retained Now Turkey has concluded that, at least in the affairs of State, secularism is the only assured road to progress As years pass the laws of the country have been cleared more and more of their Islamic mixture Once Islam was predominant Now nationalism—a sense of nationhood—has replaced Islam. The story of religious freedom in Turkey has fluctuated with these experiments in State administration but in the main it has been a story of advance in liberalim of thought and practice.

Turkey today is a secularist country But before long there may be a searching after true religion The question has been raised more than once in the Turkish press of the extent to which it is possible to build up a strong national character on a secularist basis There is significance in the words of Professor Mohammed Emin Bey (professor of philosophy in the University of Stamboul) which appeared in the *Hayat* of March 1st, 1928

> The continuous decline in the sacredness of religion may eventually result in a conclusion of the emptiness of religion and such an outcome may seriously affect the belief in moral concepts also Then the real problem comes How can we find a substitute for the religion which was performing these duties so far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and keep continuing the sense of responsibility, duty and moral integrity?
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> In the answer to that question lies we believe the future history of Turkey

Rumania : her Solution of the Minorities Problem

In tracing the historical development of the Minority question in Rumania, Radu Florescu writes in *The Christian Register*:

The state guarantees to all the minorities the right to develop themselves in their own way and to cultivate their own national language

They are granted the opportunity to exercise their cultural economic, and political activities in a most favourable atmosphere.

These activities on the part of the minorities do not worry or vex us because according to our principles of government, the manifestation of these national peculiarities does not affect us as long as, at the same time everyone is collaborating to the upbuilding of a totally harmonious community, which would serve the needs of all

But we cannot accept under any circumstances certain "rassist", conceptions, born of the mentality of the feudal rulers They assume a predestined superiority over other races and peoples over whom they wish to rule according to their own conceited ideas

The Measures of the Rumanian Government

In the first place, we have introduced in public life by means of our agrarian reform a new factor—unknown to the old feudal system of the Austro-Hungarian monarchy by which we have strengthened economically the agrarian population, regardless of its nationality, by dividing among the peasants the large estates which belonged before to the idle feudal classes. This reform—which benefited our Magyar, German Russian and other minority populations in the same measure as the Rumanian majority itself—together with our cultural policy to provide schools of all grades for all the minorities (with the result that they are today in a better cultural position than they were before the war) are facts which cannot be disputed by any criticism.

The land thus expropriated was divided by Rumania in small lots to the agrarian proletariat, regardless of race or religion, that is, regardless of whether they were Rumanians Hungarians, Russians, etc

Gandhi and Socialism

Mr. John Middleton Murry writes this interesting but thoughtful article in *The Aryan Path*. Part of it is given below

In spite of the great difference between the two societies, I feel and have come increasingly to feel that Gandhi's doctrine and programme is in accord with our English necessities also We Socialists, who advocate and work for a social revolution in industrialized society, by which the machine shall be subordinated to human needs, not human needs governed by the machine, find ourselves (I believe) driven at the last to a position essentially the same as Gandhi's Our ideal is a society, in which the machine is so completely subordinated to the *real* necessities of human life, that the vast economy of human efforts which the machine makes possible may be turned to the benefit of every member of the community, to whom (by every right, natural and divine) it manifestly belongs But what is that liberated human being to *do*? His humanity has been so *mutilated by two centuries of machine 'civilization* that he would be incapable of using his freedom He would blink bewildered in the sunshine like a prisoner released from years of captivity in a dark dungeon

The problem becomes more urgent when we recognize that in one grinding and debased form many Western men already have attained freedom from the machine Our huge and constant armies of the *permanently unemployed are slaves* who have been grudgingly liberated from the machine And straightway it becomes obvious that work—natural and creative work—is a necessity of human life. *Without* it, our unemployed collapse as human beings Their spiritual and physical energies depart from them They become incapable of taking part in the political struggle for a new order of society They themselves recognise that they were better and stronger men while they were still the active slaves of the machine

And in yet another form the problem becomes manifest and urgent again *The man who is engaged* in Socialist politics comes at the last to recognize that an intense moral and imaginative effort is necessary if the politics of Socialism are to be prevented from degenerating into a mere taking of the line of least resistance, which, though nominally aiming at the regeneration of society, is in fact directed towards a controlled degeneration of society. For what is called *Socialist policy* to-day tends towards one of two things: either increasing the number of, and the payment to, the unemployed; or employing them at the machine again on works "*of national importance*" It is inspired by no recognition of the fact that both are evils Work at the machine is itself an evil; and secure subsistence, just above the poverty line, without creative work is also an evil

In its final form our problem is this: From whence is the moral and spiritual energy to be derived which will preserve Socialism, in a political democracy, from *taking* this line of least resistance which leads to human degeneration? *From what source can Socialism be continually inspired with faith in its real mission—to create a new society of regenerated men and women?*

I am driven to the conclusion that this source of inspiration and strength will only be found in communities of men and women who have achieved the equivalent of what Gandhi urges—"the voluntary recognition of the duty of bread-labour and all that it connotes" Our circumstances are different, and we must adapt ourselves to them. Our communities will have to be in the nature of physical and spiritual "retreats" to which the members retire to live, as far as may be, on the product of their own labour for a short period in the year. From those of the unemployed who understand the vital necessity of re establishing the natural law and rhythm of life we may expect the permanent element in such communities. the rest of us, who are enmeshed in the obligations of *capitalist society, and can escape them only for brief* periods, must perforce be content with the regular "retreat"—to adopt a term from the monastic tradition. But from this "retreat," I believe, they would derive a renewal of strength, both physical and spiritual, from simple creative work from frugal living, and above all from the immediate experience of comradeship in simple creative work undertaken in common, which alone *will enable them to withstand the innumerable subtle* forces which constantly tend to degrade the ideal of socialism

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The Venereal Problem

Lt. Col Jelal M Shah, M B E., I M. S., has pertinently drawn attention of the public, especially of the physicians to the above problem in *Indian Journal of Venereal Diseases* He writes in part

The unsatisfactory position in India regarding venereal diseases even in the larger cities, has long been realized by the medical profession.

Whereas in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war, it is to be regretted that in this country no such progress can be recorded In fact, paradoxical as it may seem, the position in some respects would even appear to be *worse than previously*

The main factors responsible for this state of affairs, speaking in general terms may be said to be :—(a) inefficient treatment (b) ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (c) financial considerations

Unless the public are made fully to realize (a) that these conditions require *prompt and efficient treatment* (b) that freedom from symptoms or signs does not necessarily indicate cure, (c) that systematic tests of *cure* at the end of treatment can alone prove whether real as distinct from apparent, recovery has been achieved and (d) that in some conditions like syphilis, insufficient treatment (by means of a few injections of '914" only) may accelerate or even provoke the more serious and even fatal complications of the diseases, the campaign against venereal diseases is not likely to make any appreciable progress

Likewise the *position is not likely to improve to* any marked extent if medical practitioners content themselves merely with treating the symptoms and thus encouraging the patients erroneously to consider themselves as cured when symptoms have subsided

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A Punjab Problem

The Social Service Quarterly writes editorially:

Recently a deputation of the Youths' Welfare *Association, Lahore, waited on the Minister for* Education, with the object of drawing his attention

to sexual abuses in public schools The memorandum submitted by the Association to the Minister urged the necessity of laying down severe penalties for teachers seducing boys It seems that this problem about sexual abuses on the part of teachers in relation to their students is peculiar to the Punjab The fact that a responsible Association should give such prominence to the evil and advocate severe measure for its removal leads one to believe that the evil must have become common in the province Had it been as common in the other provinces complaints would have been heard about it long ago It was a revelation we presume for people in other provinces to know that this unnatural vice was so prevalent in the Punjab when they read the news of the Y W A s memorandum and deputation to the Education Minister The complaint about sexual abuses in school in the Punjab brings to the mind a larger social problem The root cause of the evil must be traced to social conditions in the province Questions such as whether the percentage of unmarried teachers in that province is higher than in other provinces whether the lower proportion of women to the whole population has anything to do with the evil whether unnatural vice is prevalent there by tradition and whether the purdah system can be held responsible to any extent for it deserve to be carefully considered The subject is an unsavoury one but in view of the disastrous effects of the vice on the physical and moral well being of the rising generation it deserves to be tackled in the most practical and scientific manner

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Thoughts on Suicide

In an article on the above subject in *Insurance World* Mr J M Dutta, M Sc., B L writes

In European countries men are much more prone to commit suicide than are women In England and Wales the proportions are about 3 1—the rate for males in the quinquennium 1921 25 being 15·4 per million against 5·4 for females In New Zealand the disproportion is even greater the respective rates being 19·2 and 4·6. In Germany Italy and the Netherlands the ratio of male to female suicides is nearly as high as in England and Wales Even in Japan the land of *hara kiri* the male suicide rate is 50 per cent above that for females

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Prospects of Ground Nut Industry in Bengal

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The replacement of 100 000 acres of surplus jute lands by cane out of a total surplus of 600 000 acres only touches a fringe of the problem Other alternative money crops must be found to cover the remaining 500 000 acres The Bengal Department of Agriculture strongly recommends the growing of ground nut over this area 600 000 tons of ground nut oil seeds were exported from India in 1931 32 valued at 10 crores of rupees It is now mostly grown in Madras Central Provinces and Bombay The total production in 1933 35 is about 3·2 million tons of which the export market is expected to consume 20 per cent. The production of ground nut has increased even during these years of depression by about 500 000 tons This subject was very carefully considered in the *Crop Planning Conference held in Simla in June* 1933 and their conclusions may be given in language of Mr Burt who is the Expert Adviser to the Imperial Council of Agricultural Research —"The internal market for ground nut in India is extremely important The internal market for the oil is expanding and ground nut oil is the one oil which is being used by all the new hydrogenation plants which are producing Vanaspathi Ghee to replace imports of fats and other kinds of vegetable ghee After going into the trend of exports and the increasing demand for internal consumption we came to the conclusion that there was room for cautious expansion specially in those provinces where the ground nut area is not very large" Bengal's present production of ground nut is negligibly small and the recommendations of the Crop Planning Conference apply to her condition with special force.

Gandhi and Socialism

Mr John Middleton Murry writes this interesting but thoughtful article in *The Aryan Path*. Part of it is given below

In spite of the great difference between the two societies I feel and have come increasingly to feel that Gandhi's doctrine and programme is in accord with our English necessities also We Socialists who advocate and work for a social revolution in an industrialized society by which the machine shall be subordinated to human needs not human needs governed by the machine find ourselves (I believe) driven at the last to a position essentially the same as Gandhi's Our ideal is a society in which the machine is so completely subordinated to the *real* necessities of human life, that the vast economy of human efforts which the machine makes possible may be turned to the benefit of every member of the community to whom (by every right natural and divine) it manifestly belongs But what is that liberated human being to *do*? His humanity has been so mutilated by two centuries of machine 'civilization' that he would be incapable of using his freedom He would blink bewildered in the sunshine like a prisoner released from years of captivity in a dark dungeon

The problem becomes more urgent when we recognize that in one grinding and debased form many Western men already have attained freedom from the machine Our huge and constant armies of the permanently unemployed are slaves who have been grudgingly liberated from the machine And straight way it becomes obvious that work—natural and creative work—is a necessity of human life. Without it, our unemployed collapse as human beings Their spiritual and physical energies depart from them They become incapable of taking part in the political struggle for a new order of society They themselves recognise that they were better and stronger men while they were still the active slaves of the machine

And in yet another form the problem becomes manifest and urgent again The man who is engaged in Socialist politics comes at the last to recognize that an intense moral and imaginative effort is necessary if the politics of Socialism are to be prevented from degenerating into a mere taking of the line of least resistance which though nominally aiming at the regeneration of society is in fact directed towards a controlled degeneration of society For what is called Socialist policy to day tends towards one of two things either increasing the number of and the payment to the unemployed; or employing them at the machine again on works "of national importance." It is inspired by no recognition of the fact that both are evils Work at the machine is itself an evil, and secure subsistence just above the poverty line without creative work is also an evil

In its final form our problem is this From whence is the moral and spiritual energy to be derived which will preserve Socialism in a political democracy from taking this line of least resistance which leads to human degeneration? *From what source can Socialism be continually inspired with faith in its real mission—to create a new society of regenerated men and women?*

I am driven to the conclusion that this source of inspiration and strength will only be found in communities of men and women who have achieved the equivalent of what Gandhi urges—"the voluntary recognition of the duty of bread labour and all that it connotes" Our circumstances are different and we must adapt ourselves to them Our communities will have to be in the nature of physical and spiritual 'retreats' to which the members retire to live as far as may be on the product of their own labour for a short period in the year. From those of the unemployed who understand the vital necessity of re establishing the natural law and rhythm of life we may expect the permanent element in such communities the rest of us who are enmeshed in the obligations of capitalist society, and can escape them only for brief periods must perforce be content with the regular 'retreat —to adopt a term from the monastic tradition. But from this 'retreat" I believe they would derive a renewal of strength both physical and spiritual from simple creative work from frugal living and above all from the immediate experience of comradeship in simple creative work undertaken in common, which alone will enable them to withstand the innumerable subtle forces which constantly tend to degrade the ideal of socialism

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The Venereal Problem

Lt. Col Jelal M Shah, M B E., I M S., has pertinently drawn attention of the public, especially of the physicians, to the above problem in *Indian Journal of Venereal Diseases* He writes in part

The unsatisfactory position in India regarding venereal diseases even in the larger cities has long been realised by the medical profession

Whereas in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war it is to be regretted that in this country no such progress can be recorded In fact paradoxical as it may seem, the position in some respects would even appear to be worse than previously

The main factors responsible for this state of affairs speaking in general terms may be said to be — (a) inefficient treatment (b) ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (c) financial considerations

Unless the public are made fully to realize (a) that these conditions require prompt and efficient treatment (b) that freedom from symptoms or signs does not necessarily indicate cure, (c) that systematic tests of cure at the end of treatment can alone prove whether real as distinct from apparent, recovery has been achieved and (d) that in some conditions like syphilis Insufficient treatment (by means of a few injections of '914 only) may accelerate or even provoke the more serious and even fatal complications of the diseases the campaign against venereal diseases is not likely to make any appreciable progress

Likewise the position is not likely to improve to any marked extent if medical practitioners content themselves merely with treating the symptoms and thus encouraging the patients erroneously to consider themselves as cured when symptoms have subsided

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A Punjab Problem

The Social Service Quarterly writes editorially

Recently a deputation of the Youths' Welfare Association Lahore waited on the Minister for Education with the object of drawing his attention

to sexual abuses in public schools The memorandum submitted by the Association to the Minister urged the necessity of laying down severe penalties for teachers seducing boys It seems that this problem about sexual abuses on the part of teachers in relation to their students is peculiar to the Punjab The fact that a responsible Association should give such prominence to the evil and advocate severe measure for its removal leads one to believe that the evil must have become common in the province Had it been as common in the other provinces complaints would have been heard about it long ago It was a revelation we presume for people in other provinces to know that this unnatural vice was so prevalent in the Punjab when they read the news of the Y W A s memorandum and deputation to the Education Minister The complaint about sexual abuses in school in the Punjab brings to the mind a larger social problem The root cause of the evil must be traced to social conditions in the province Questions such as whether the percentage of unmarried teachers in that province is higher than in other provinces whether *the lower proportion of women to the whole* population has anything to do with the evil whether unnatural vice is prevalent there by tradition and whether the purdah system can be held responsible to any extent for it deserve to be carefully considered The subject is an unsavoury one but in view of the disastrous effects of the vice on the physical and moral well being of the rising generation it deserves to be tackled in the most practical and *scientific manner*

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The method for the cultivation of ground nut is described in leaflet No 3 of 1933, of the Bengal Department of Agriculture It has been found that in Bengal this crop can be grown as a *kharif* crop in the highlands during the summer and the rainy seasons and as a *rabi* crop in the lowlands from December onwards In some localities in Bengal an yield as high as 36 maunds per acre has been obtained which means an income of Rs 200 per acre of crop even in these days of depression The average yield in Bengal will however be at the lowest estimate 18 maunds or 66 tons per acre If the produce of ground nut in Bengal is increased at the rate of 60 000 tons per year until a maximum of 300 000 tons is reached in five years the Indian market for this crop will not be seriously dislocated in view of the expanding internal consumption This crop will require about 500 000 acres of land yielding an average income of 4 5 crores of rupees to the Bengal cultivators As a matter of fact it will not be difficult for the experts to work out satisfactory systems of crop rotation suitable to each locality of the province based on the following crops—cane ground nut jute and *aus* paddy

A theoretical solution of the problem of crop planning is easy, the practical realization of the possibilities indicated in such solutions is however a very difficult task The cultivation of ground nut in Bengal has not made any progress whatsoever because the valuable knowledge has not been brought to the door of the ryot and because there does not exist any marketing organization to handle the ground nut which he might produce Normal channels of trade are automatically set up when the supply of a commodity from a particular area has become regular but until this has happened the pioneering marketing work should be undertaken by the Government The Government of Bengal would have been well advised if instead of frittering away the sum of 16 lakhs of rupees placed at their disposal for rural development on petty schemes of little permanent value a five year plan had been adopted with this financial backing to develop and expand the cultivation of ground nut in this province Such a course would have brought to the Bengal peasantry at the end of this period an income which is equivalent to 30 per cent of the present harvest price of jute I wander why men in authority cannot understand that good drinking water and good cattle will take care of themselves if money can be made to flow back into the countryside

A constructive agency is required to bring any such scheme into fruition The Chancellor of the Dacca University in a very thoughtful address recently exhorted the educated youth of the land to go back to the country in a spirit of service to the villagers Such appeals always strike a very responsive chord in the heart of our young men, and if the people and the Government of Bengal so will it, an organization at a small cost can be easily set up which will absorb the constructive energies of a large section of our educated but unemployed youth and will carry through well planned and comprehensive schemes of crop rotation within a short time

I have indicated above how well directed and conscious efforts at crop planning coupled with industrial development can bring back a considerable measure of prosperity to the countryside of Bengal Nature has endowed this land in which we live with a soil whose richness and fertility cannot be excelled It lies with the people of the land to make an intelligent use of this precious gift In the Biological world standards of efficiency are judged by the readiness with which a living organism adapts itself to changing environment and the inefficient are not permitted to survive In the world of human affairs the same standards prevail however much we wish it to be otherwise When will the Bengalees learn this lesson of life?

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Twelve Rules for Happiness

The Oriental Watchman and Herald of Health has the following

1 Live a simple life Be moderate in your desires and habits True simplicity is free from self seeking and selfishness Realize the desirability of true simplicity and try to make it a pre eminent quality in your character work and daily life Simple things are best

2 Spend less than you earn Avoid extravagance. Keep out of debt To secure ultimate independece exercise the fine qualities of prudence frugality, and self denial

3 Cultivate a yielding disposition The habit of generous acquiescence gives right balance to human will Resist the tendency to want things your own way See the other person s viewpoint Take a large view of life

4 Think constructively Store your mind constantly with useful progressive encouraging thoughts. Every uplifting idea you entertain has a happy influence on your life Train yourself to think deeply, accurately

5 Be grateful Be glad for the privilege of life and work Be thankful for the chance to give and to serve Let each day witness to your spirit of thankfulness Be appreciative in your appraisal of others

6 Rule your moods Rid your mind promptly of every discordant or undesirable thought Cultivate a mental attitude of peace poise and good will Direct your mind to pleasant agreeable helpful subjects Dwell upon the best aspects of life

7 Give generously Give out of the fullness of your heart not from a sense of duty but because of the wish to serve There is no greater joy in life than to render happiness to others by means of intelligent giving

8 Work and pray with right motives Analyze your motives and impulses to determine which should be encouraged and which restrained Resist all undesirable tendencies The highest purpose of your life should be to grow in spiritual grace, strength, and symmetry

9 Be interested in others This will divert your mind from self centredness and other selfish habits In the degree that you give sympathize and help, with no thought of return or reward in such degree will you experience the by product of happiness

10 Live in a daylight compartment This means to live one day at a time Take no anxious thought for the morrow God supplies you today with everything essential to your best progress Concentrate upon your immediate task and do it to the best of your ability

11 Have a hobby Cultivate an avocation to which you can turn for diversion and relaxation

12 Keep close to God True and enduring happiness depends primarily upon close alliance with God Priceless riches come from close daily communion with Him It is your privilege to share His thoughts for your daily spiritual nourishment and to

have constant assurance of divine protection and guidance

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Common Words in India

Ever-interesting is the study of the language of Man We quote below extracts from a paper in *Indian State Railway Magazine* which will no doubt prove very interesting

The study of words is not only instructive but also intensely fascinating The sport of finding their original homes and of tracing their travels is alluring Many words have had quite long journeys for example, from Portugal or England to India from India to England, or from Arabia to Spain, Portugal and England or from Persia to India In the give and take of languages both India and Britain have had their share

Arabic enriched both the English and Indian languages There are very many words in the latter languages that are Arabian by descent A thousand or more words of Arabic origin are to be found in English and many thousands of their derivatives About two hundred and sixty of the thousand odd words are in everyday use Many Arabic words in English are varied and confusing and their spelling even divergent But Arabic words that crept into English before the Restoration period have taken a thoroughly English form, e g *assassin apricot orange sofa* and *zero* Few would suspect that the middle three were from Arabic. *Carafe* and *sahib* are examples of post Restoration words From Arabic there are, too the names of many animals (*gazelle bulbul* the Indian nightingale—and *albacore*), of stars (*Aldebran*), botanical words (*camphor, henna tamarind*), words relating to chemistry and alchemy (*alcohol attar elixir*), names of articles of clothing and stuffs (*chiffon cassock, mohair*), words connected with dyeing and colours (*carmine saffron*), names of goods drinks and vessels (*halwa jelabi* these words can be traced back to Sanskrit as well as Persian but it is incorrect to give them a purely Sanskrit origin It can merely be said that Sanskrit and ancient Persian were parallel being two closely related languages By far the greatest number of Persian words took root in India in Mughal times during the formation of Urdu the language of the camps the 'dog Persian'

A most interesting English word comes from the Persian As the name of a somewhat different substance it is known in India *Margarine* comes from the Persian *murvarid* meaning a pearl which is also the parent of the word for the flower, marguerite The name margarine was first given to a pearl like substance extracted from lard and from this was transferred to its present even less congenial use (Daryush) English names of common flowers such as *rose jasmine lilac narcissus* (*nargess*) and names of plants such as *peach asparagus spinach* are of Persian extraction Medicinal words too such as laudanum

Verandah comes from the Persian 'barandaz meaning literally the loadthrow' and is the covered passage or portico in front of offices in a caravanserai where goods are unloaded for protection (Daryush)

Words of Indian origin began to creep into English from Elizabethan times e g, *calio* and *chintz* As trade increased inter borrowing of words also became more general with the result that English now owes a great deal to Indian languages

Before the English went to India the Portuguese had already added words to the Indian vocabularies The Dutch who were contemporaries of the English in their first visits to the East Indies did not add much to the Indian languages They however gave the word *burgher* synonymous with a man of mixed blood to Ceylon , and *petersilly* (parsley) which word was in the old days always used by Indian cooks, who were then not so sophisticated as they are now

India were quite commonly addressed 'East Indies' a name that still exists in official Naval matters

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Sarat Chandra

Shri Ramnath Suman writes appreciatively of the novelist Sarat Chandra Chatterji in the *Twentieth Century* partly as follows.

Sharat Chandra's rise in the firmament of Bengali literature has been phenomenal He shot like a meteor and dazzled us with his luminous glow There is no other Indian writer whose rise has been so sudden Since his appearance he has dominated Bengali literature as no other man, with the single exception of Rabindranath, has ever dominated

A Bengali of Bengalis there is no one perhaps who knows Bengal more intimately

The deep note of love attended by pathos, is characteristic of his stories He has painted love in all its thousand and one varieties He rejoices in all Upendra's love for Surabala, Savitri's for Satish Girish's for Shaila, the wife of his brother all these variations have been depicted with a consummate skill, rare in other Bengali novelists He lays bare the struggle of the soul with a deep sympathetic touch and presents us the vivid realities of Life in a most subtle way, We wonder at his tremendous grasp of facts and mysteries of life No other Indian novelist has created such a variety of characters, not types A forbearing husband with extraordinary power of toleration, a self-sacrificing wife, with the deepest possible affection for her husband a conspiring young pair, with half-closed eyes and beating hearts, a tortured widow, with glories of heaven in her heart, a caste-ridden society, an ignoble mother-in-law a loving sister, a typical fisherman and a fallen woman with doors closed against her, despised by the society, none the less with feelings and longings of the feminine Eternal, with wounds bleeding with a vengeance—all are there

Nevertheless he seems to have been influenced by the mysteries that are latent in feminine character Apparently, the woman interests him more than the man His feminine creations are always brilliant, original and perfect In fact, his greatness lies there

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GLEANINGS

JAPANESE BUDDHISM

Japan is today the stronghold of Northern, or Mahayana, Buddhism Yet a certain type of foreigner might know a Japanese gentleman for many years as a shrewd business man, a keen and efficient follower of modern American or European civilization, and never suspect that this same man began his day by sitting upright for half an hour with crossed legs, his hands on his knees, eyes half open, regulating his breath and practising what is called 'zazen"! He does this to produce "right mind' And from these thirty minutes of inward contemplation he draws moral strength for the coming struggle on the twelfth floor of his modern building In somewhat the same spirit the Japanese lawyer, photographer or dentist, coming home, after a busy day, to his boiling hot bath and dainty, rather frugal, repast and maybe, as a tribute to civilization, half an hour of the radio, finishes off his evening by reading a dozen twelfth century *tanka* or *hokku*—brief poems singing the transitoriness of this life

"*For all is fleeting,—birds, music, flower's beauty*
" Or a colonel, back from Manchurian battle fields after deeds of brilliant prowess of self possessed determination, sits in his tiny garden in Asabu ward and recites the complaint of the famous poet Basho

"*The summer grass*
All that is left of the warrior's dreams?"

The foreigner would be astonished at the Japanese colonel because he probably would not know that more than thirty per cent of the military class in Japan belong to the Zen sect of Buddhism, one of the most austere contemplation sects. Zen has more than eight thousand temples and nine million followers in the country The sect is sometimes called the living church of Japan, and this is an apt description, for the reason that, although the doctrine is founded on deep though somewhat abstruse Tendai and Kegon philosophies (both systems came from China in the eighth century), the Zen monks and laymen do not attribute much importance to dogma and theories They even discourage too profound studies in Indian philosophy and Chinese metaphysics preferring to dwell upon the importance of man's finding Buddha at the bottom of his heart

That is the reason why Zen teachers give such baffling replies to questions eagerly put by uninitiated students They usually answer with an incomprehensible paradox The hidden meaning of their reply is, however the following 'All these subtleties have not the slightest importance Buddha is everywhere, in this grain of dust as well as in a national hero It is only a question of finding him, of realizing him in yourself That is the goal of life" Once I asked the Reverend Ogata, chief abbot of the Zen Rinzai temple in Kyoto "Do you believe in reincarnation? Are you going to be reborn another ten, hundred, thousand times?" "Is it going to rain tomorrow or not?" was his baffling reply

Truth the Japanese believes, can be attained in two ways only, the one is wisdom, the other is love Now wisdom, from the oriental point of view, does not mean the acquiring of knowledge; rather it is the intuitive apprehension of the unity of all living beings and the unreality of the "outer" world The feeling of separateness, of individuality and of phenomenal plurality is the result of ignorance, and this ignorance has to be done away with Love means a deep feeling of compassion toward all sentient beings and the determination to save them from the bonds of life even at the cost of one's own salvation

In Mahayana Buddhism morality does not play the important part it does in Christianity and in primitive Buddhism The reason seems to be that morality is not considered a goal in itself it is only one of the ways—and a very important one—of reaching enlighten

An American or a European trained in the logic of Aristotle, Francis Bacon or Leibnitz experiences some difficulty in grasping Buddhism It seems to him full of contradictions A western student would be likely to put the following question to his teacher "Tell me, if I have no soul, no ego, what transmigrates into a new body after my death? Explain to me also, quite plainly, is this visible world a reality or only an illusion, a dream? Lastly, is *Nirvana* existence—consciousness after death—or is Nirvana extinction?

The replies of the teacher to these questions would most probably not satisfy any Westerner And that is the reason why this poetical religion of universal brotherhood *of all-embracing love extending even to animals* and plants, this religion of salvation and eternal bliss, has so few followers in the West We are intoxicated with logic Are we right? Yes no doubt we are in so far as we deal with objects located in space and existing in time, because such objects are subject to the law of causality and can therefore be enclosed in rigid frames of logical propositions But I believe that we are wrong in trusting to sheer logic as soon as we purport *to deal with objects of thought transcending space and* time Our law of causality, formulated in syllogisms cannot any longer be applied to them We ought to have realized that since the days of Kant

But, to return to the indiscreet questions of our imaginary western student, one must take into consideration the great misunderstanding which subsists between the oriental and occidental schools of thought over the concept of "being" From the oriental point of view a thing *that is cannot change The fact that every* thing is subject to change in this fleeting world is a proof that it *is* not You can say that it "becomes even that it "exists" but not that it "is' Buddha is, because Buddha never changes Amida Buddha Vairocana Tathata Dharmakaya are different names for the principle of unalterability Buddha is spiritual but not personal Round him or rather round it moves the ever changeable world of phenomena—phenomena *which are only dreams of the Unique*

Now what transmigrates after death? The elements of our deeds, our thought and our desires are combining into a new dream We have furnished stuff for a new phantasmagoria One dream finishes, another begins until the very elements feeding these dreams will be exhausted, until man having attained enlightenment, will cease to nurture selfish desires until, all sense of *separateness* having vanished, he will be one with all *Nirvana is thus not a place but a subjective state It* is neither existence nor extinction in the state of Nirvana consciousness is identical with being Or, to put it in other words, the empirical ego is evanescent; it is the transcendental ego which is immortal, and the immortality it enjoys in Nirvana is not personal but cosmic

Now, we must remember that Mahayana is a development of Hinayana philosophy and an adaption of that philosophy to social life Hinayana was distinctly unsocial The contact with Bactria and Greece opened up monastic Buddhism just as contact with the Gentiles unfettered the somber Christianity of the early days of *the Jerusalem community*

The Japanese is a sincere Buddhist, but he lays more stress upon the life he lives than upon the doctrine he professes Buddhism has developed in him two important features of character Of these the first is an intense feeling of duty, for this feeling, so strong in every Japanese—duty to his Emperor, to his country, to his parents, to his patron to his friends—is the consequence of the sense of solidarity, of nonseparateness, *taught by Buddhism Just as in his art, lines are only* symbols, so life is for him only a living symbol of duty The second trait to which I refer is a refusal to assign an exaggerated value to transitory things The soldier is brave because he does not cling desperately to life, the civilian is patient, enduring and daring because things after all are devoid of reality To use a trivial comparison the Japanese Buddhist is like a poker player with unlimited resources, such a man would certainly *outplay a poor opponent whose whole fortune of, say,* a thousand dollars is at stake

Buddhism has been instrumental in developing the stoic mind self control a sense of duty in the Japanese But these virile qualities have their "counterpoint,' to use an expression of Keyserling's, in the Japanese nature It is the gentle touch of melancholy partly derived from the belief in the transitoriness of human joys and sorrows This is the *leit motif* of Japanese art and *the background of Japanese life* So true is it that the human soul must be sad in order to feel! Art, after all is perhaps only an expression of human sorrows

Hab ich ein Leid, mach' ich ein Lied daraus"

But it is also true that only those eyes can see which —perhaps for having wept too much—are incapable of tears

Asia

NOTES

"The Root of War Does Not Lie In The Need For Raw Materials"

Before the Twenty-fifth National Peace Conference Sir *Norman Angell* exposed the common fallacy that the root of war is to be found in the need for raw materials. Said he

> I suggest that the root of war does not lie in the need for raw materials especially in a world which *is suffering from too much raw material* It is not the shortage of material which is the cause of war No state ever had any real difficulty in getting at raw material in the sense of being forbidden to take it
>
> If you could give each nation self sufficiency you would not solve your economic problem You have *that fact proved in the condition of the United States* today There you have a territory wider than any territory in the world before including more materials of industry than any state possesses but that fact does not enable it to solve its major economic problems
>
> In making provision for economic peace the thing *is not to provide for territorial expansion for Japan* or for Italy at somebody else's expense The solution is to create in the world a code of economic rights, a freedom of economic movement which will enable any people to live while making its contribution to the economic life of the world

That the overpopulated condition of industrial countries is the cause of their nationals taking possession of other peoples' territories is another similar fallacy It is only a minute fraction of the vast areas in Asia, Africa and Australasia belonging to the British, French, Dutch, Belgian and Italian peoples in which their countrymen have settled It is impossible for them to find white inhabitants for the whole area of these lands Yet they will not allow others to settle there, or even sojourn there as self-respecting human beings

Mr. Wedgwood Benn on the New Indian Constitution

Mr Wedgwood Benn, who was Secretary of State for India in the second British Labour Government, has contributed an article to the current number of the *Political Quarterly* dealing with the constitution imposed on India by the Government of India Act, 1935

Some critics of the Indian National Congress have asserted that the reactionary features in the new Act are the result of the extravagances of that body and of blundering on the part of Mahatma Gandhi The following passage in Mr Wedgwood Benn's article supplies a cogent commentary on such criticism

> In the negotiations for the new constitution the spirit of co-operation was gradually abandoned India dropped out of the picture In the new Bill *the emphasis was altered even if the technical terms* remained the same There was no mention of Dominion Status at all There was no attempt to pretend that the safeguards were 'in the interests of India' as stated in the Delhi Pact Worst of all direct election which hitherto has been the rule in India was abandoned and it was decided that the *Central Legislature should be chosen indirectly by* the Provincial Assemblies This provision combined with the extreme conservative character of the Central Assembly and the creation of Second Chambers in the provinces effectively prevented any hope of a popular and therefore strong Central Government

In the Report of the Joint Select Committee on Indian Constitutional Reform it is pointed out in paragraph 22 that "the Statutory Commission," popularly known as the Simon Commission, "emphasized in their Report" that "the new Indian Constitution must contain within itself the seeds of growth" Readers of the Government of India Act,

1935, know very well that it does not contain any such seeds Mr Wedgwood Benn has pointed out in his article that the condition laid down by the Simon Commission has been violated by the retention, in the new Act, of the preamble to the 1919 Act, which makes the British Parliament the judge of "the time and manner of each advance" in the Indian constitution

"Will India Work the Constitution ?"

Many persons in India and Britain have asked, "Will India work the new constitution ? The question of acceptance of office which has been agitating both Congress and Liberal ranks is the same question in different phraseology In his article in the *Political Quarterly* Mr Wedgwood Benn, too, asks, 'Will India work the constitution ? His reply is

> Working the Constitution may mean two things It may mean merely a willingness to stand for election but its real meaning is a willingness to form or support an Indian Ministry That Indians will be found to accept portfolios of course goes without saying Moreover a very large section of the Central Legislature will be nominated by the Princes and will dutifully discharge its function Moslems will no doubt co operate in British India But what of the authentic representatives of the Hindus who form the majority of the population?

That, virtually, is being debated by both Congress men and Liberals, the latter and a section of the former being in favour of forming a Ministry

The Chances of a Change in the Indian Constitution

That the new constitution imposed on India needs change, and that of a radical character, has been pointed out already in the pages of Indian nationalist periodicals and newspapers and from many a platform To Mr Wedgood Benn, too, it was obvious that Indians would lose no time in demanding a change But he also perceives that the British response to the demand would be far from being prompt Says he

> It is to be assumed that so long as a National or Conservative Government exists it will remain unanswered at any rate for some years In any such period of delay the relations between Britain and India can only suffer deterioration The economic condition of the masses is hardly likely to improve Above all, strong vested interests will have been built up on the strength of British pledges. The task confronting the inevitable remodelling of the new constitution will be a formidable one

Progress of Education in Soviet Russia

Visva-bharati News for October makes the following extract from the *Osaka Mainichi* and the *Tokyo Nichi Nichi* of September 3, 1935

> Soviet Schools Open
> 25 483 000 children and youths to attend
> Moscow Sept 1—The Soviet Government opens the new school year today with over 25 000 000 children in school and 483 000 students in higher schools and universities
> According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8 000 000 and 124 000 in the universities
> For the upkeep of the different government schools the state provided about 3 000 000 roubles in the 1935 budget Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223 000 000 roubles
> The universal seven year education system has been fully realized in the cities and is now being successfully introduced into the rural districts.

Orissa University Scheme

The Orissa University Committee, of which a meeting was held on the 14th October last under the presidentship of Pandit Nilakantha Das, M A, have published a draft scheme of the University The courses of study laid down in it are as follows

> It is proposed that the University should undertake teaching in the following subjects though some time might elapse in instituting courses of study in some of them
> Mining and Metallurgy Marine Engineering Physics Applied Chemistry Oriya Language Literature Art and Culture Indian History and Culture including Archaeology with special reference to Orissa English Language and Literature History Economics and Politics Mathematics Sanskrit and Philosophy
> Each department should be in charge of a Professor assisted by one Reader and four Lecturers Chairs may be created in the first instance in the case of Applied Chemistry Economics and Politics, Oriya language and Literature and Indian History and Culture including Archæology

The prominence given to some scientific, technological, archæological, and cultural subjects in view of the needs of Orissa, is what it ought to be

The initial cost is estimated to be Rs. 3,30,000, and the annual recurring cost Rs 1,66,300

There are some ruling Oriya princes and chiefs who can individually meet the initial cost, though as a people the Oriyas are undoubtedly poor. Government ought also to contribute both to the initial and recurring costs.

Turkey for Turks

Japan has followed, at least in the initial stages, the policy of *Japan for the Japanese*. A similar policy is being followed in Turkey.

ANGORA (By Mail)

The *new decree No* 2818 makes fundamental changes in the ownership of mines in Turkey under the *motto* "*Turkey for the Turks.*" All foreigners are squeezed out of economic life. All mining and *prospecting should* be undertaken only by Turkish nationals. All workmen and employers should also be Turks. For every foreign specialist or skilled woman employed with the permission of the State, a special contribution should be made to support the national "Mining Institute," which goes to train Turks in mining.

The ownership cannot be transferred to foreigners. Those foreigners who are now in possession of concessions in Eregli coal mines lose their rights. These foreigners receive in lump sum as compensation 15 times the yearly amount of money paid by them to the State.

It is not yet certain what fate awaits the foreign companies, working the mines. In the coal mines of Eregli chiefly French and Italian capital is sunk, in the chromium mines German and French capital.—*United Press*

The economic policy followed in Persia is like that followed in Turkey.

Alwar Maharaja's Banishment— Of Course without Trial

ALWAR, Sept 27

Speculations regarding the future of the Maharaja of Alwar have been set at rest by the announcement made in a Durbar held under the orders of the Government of *India* by *Col Ogilvie*, *A G-G.*, Rajputana States.

Col Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and intimidation, were inducing others to sign petitions calculated to disturb the present form of administration. Should these endeavours be repeated the administration knew how to deal with them and would not hesitate to act accordingly.

Col. Ogilvie announced: "The scheme for relieving the indebtedness of the state will necessitate the continuance of *Government control for at least* 15 years and the Government of India can see no *prospect of the Maharaja's return to Alwar within* that period."

Col. Ogilvie laid stress on the Government of India's determination to relieve the State of Alwar from its present position of indebtedness and repair the ravages of past misrule and to set up an administration in the interests of the State and its subjects.

The Hindustan Times of October 1, however, writes:

But this story of "past misrule" and the damage therefrom, which it is now proposed to rectify by keeping the Maharaja an exile for 15 years longer *somehow does not fit in with a pronouncement* of the same Col Ogilvie at a banquet given in his honour on 24th November, 1932, just a few months before the Maharaja was asked to undertake a trip to Europe. Relevant portions of that speech will bear reproduction.

Col Ogilvie quoted Mr Ramsay MacDonald congratulating the Maharaja on his wise administration:

"You have been a very distinguished ruler of a most prosperous State. In your actions, in your government, in your policy, you have amply fulfilled those injunctions placed upon you by the late Lord Curzon when he visited your State. You have borne the burden of your high and troublous office with placid equanimity and uniform success. In the course of your reign, you have enriched the material prosperity of the State and you have led it steadily on the highroad of political progress."

Lest MacDonald's tribute should be discounted as being on a par with his "Ah my Indian friends" orations, Col Ogilvie buttressed it with his own testimony. Recounting the salient features of the Maharaja's reign he said:

"The income of the State has risen from Rs 30 lakhs in 1903 to 60 lakhs. Nearly 50 lakhs have been spent on tanks, 20 lakhs on *buildings* and 30 lakhs on roads. A High Court has been *established at the capital and the Judiciary has* been separated from the Executive. Education has *been made free in the State. Religious education* is imparted to both communities. The number of municipalities has risen from 8 to 31 *and every* village possesses a Panchayat Board."

And look at this testimonial:

"Your Highness is always ready and eager to mitigate all legitimate grievances of your subjects. . . Your Highness's statesmanship and your well known impartial solicitude for the welfare of your people, whatever may be their caste and creed, have had the effect of entirely tranquillising the recent agitation in the State itself. . . Your Highness has done and will continue to do everything in your power to keep every subject of your State in a condition of happy contentment."

The Delhi daily proceeds to observe:

How the Maharaja, who was held in such high esteem by the A. G-G., almost overnight turned into a ruler whose very presence in or near the State spelt danger is a mystery which baffles solution. *The "past misrule" cannot refer to developments* between 24th November, 1932, and 21st February 1933. *And if it did, by all canons of logic*, the Maharaja ought to be free from blame. Nevertheless he has been living in exile *for the last two years* and more and for another 15 years at least he cannot think of coming anywhere near his State.

On the last occasion, Col Ogilvie in so many

words told his Highness that he could always rely on the support and sympathy of the Imperial Government, and on his own assistance and advice in the Maharaja's endeavours to maintain law and order by just and firm action Now, he holds a durbar "under the orders of the Government of India" and proceeds to announce that the Maharaja has been guilty of "misrule" which merits exile! Such is logic; such is life.

It may be suggested that it is a case of mistaken identity. The Colonel Ogilvie of 1932 is not the same person as the Colonel Ogilvie of 1935. They are namesakes but not the same person.

Communism Will End in Russia, says Dr. Will Durant

"What is truth?" said jesting Pilate, "but would not wait for an answer,"—is a well-known sentence. One may similarly ask "What is the truth regarding Soviet Russia?" And the answers are many, differing poles asunder. So we publish as many versions as we can, proceeding from responsible persons.

Dr. Will Durant, the distinguished American writer, is known in India as the author of *The Case for India*, which was reviewed in *The Modern Review* some years ago by Rabindranath Tagore. His observations on communism printed below, have appeared in the *Los Angeles Evening Herald and Express*:

Dr Will Durant, noted writer, philosopher and student of human nature, today was on record predicting the overthrow of the Russian Communist regime

"It is a Utopian dream that cannot be achieved' he declared "Such an unnatural condition cannot last long Power, greed, ambition and love of family are inherent in the human race and can only be divorced by force"

RADICAL—$5000—LIBERAL

Dr Durant, who is lecturing at the summer session of the University of California at Los Angeles, sprang into international fame a few years ago with his book, "History of Philosophy,' and is now writing a history of the world

In his comment on Communism, the famous philosopher dryly observed that "a radical becomes a liberal with $5000 and a conservative with $10,000"

TELLS DISILLUSIONMENT

Conditions of poverty and tyranny disillusioned him when he sought the perfect society on a visit to Russia He said

"Communism is taking on the aspects of a state religion, the people of necessity having to look up to something to relieve them from the terrible struggle," he said, "Russia is having trouble at home Germany and Japan both watch her with greedy eyes, ready to step in at any opportunity It will be only a matter of time before private industry takes over the now state-controlled factories and shops I saw distinct evidences of that three years ago when I was there Russians are becoming increasingly dissatisfied with the regime of today and the end is in sight"

Exaggerating Mere British Declarations of Intentions?

San Francisco Chronicle of August 11, 1935, is responsible for the following:

BRITAIN TRAINS INDIAN CREWS FOR WARSHIPS

London, Aug 10—Indians are to be taught heavy gunnery in the biggest ships of the British navy. The gun turrets will be commanded by native Indian officers, the aerial observers co-operating and the gun layers, and gunners will be Indians

This will be a tryout which envisages the day when India, like other dominions, will have an auxiliary Royal British Indian Navy to succour the empire in time of need

This decision has not been taken recklessly or in a theatrical mood because of present naval talks. For the last three years, since Admiral Walwyn submitted his famous report that India was unspeakably vulnerable from the sea, Indian officers and men have been undergoing intensive training in gunnery in the royal Indian marine, recently reconstituted as royal Indian navy

GUNNERY EYE COMES BACK

At first the gunnery aboard the armed sloops, which form the nucleus of this fleet was disappointing in the extreme When British seized India she forbade Indians to have artillery ashore or afloat

The gunnery mind and the gunnery eye, still strong among Turks, Persians, and Afghans, has died out But there has been so much enthusiasm among Indian soldiers and sailors and they have devoted themselves to gunnery with such zest that Admiral Bedford's reports from the East Indies squadron, which he now commands in the place of Walwyn, have staggered the admiralty in Whitehall

SHOWING SATISFACTORY

The Indian has taken to gunnery His target practice can compare with that of any of the dominion's fleets The latter have had decades of training the Indian has had three years and the highest calibre gun which has been employed was a four inch

They will be given intensive training in handling the mammoth guns of vessels like the Hood and the Queen Elizabeth

In these exercises complete control, under British supervision, will ultimately be handed over to Indian officers and men, and the targets will be at ranges of 17 and 20 miles

WILL HANDLE AIR TALKS

Indian airmen alone, will do the observation work and Indians alone will be employed as signalers

If these tests are successful, then it is the intention of Whitehall to hand over to the royal Indian navy one of the county class cruisers of the royal navy to become the nucleus of a real Indian fleet which it is hoped within 20 years will become as much an asset in empire defense and politics as the Indian army is today

The above is a sample of British propaganda in relation to what wonderful things Britain is going to do for Indians

Will some M. L. A. or other put questions in the Legislative Assembly to ascertain what fraction or multiple of a dozen Indians will have the advantage of the training so magniloquently described above?

The Royal Indian Navy is a pompous and imposing name. But it has no super-dread-naughts, dread-naughts, cruisers, submarines, etc. "At present the sea-going units comprise the 5 sloops *Indus*, *Hindustan*, *Cornwallis*, *Clive* and *Lawrence*, a surveying vessel, a patrol and a trawler, used for target towing." And this imposing array of sea-going units is for a country having an area of 1,808,679 square miles, with thousands of miles of sea-board, and a population of 353 millions Moreover, though it is called the Royal *Indian* Navy, its commanding officer is a Britisher, its Indian personnel is microscopic, and it can and will be used for British imperial purposes without the consent and even in defiance of the opinion of the people of India.

Women as Heads of Departments in Nagpur University

The following item of news has appeared in several dailies:

> NAGPUR, Oct. 8
>
> Mr M B Niyogi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935 The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University 1 Miss K. S Ranga Rao M.A., L.T., F.R.G.S. (Geography) 2. Mrs *Comolata Dutt* (*Music*) 3 Mrs *Ramabai* Tambe (Domestic Science), B.A., T.D (London)

How Thirty-six Is Equal to Six Hundred and Nine

The Bombay Sentinel writes:

> Mr L. R Tairsee bitterly complained that the Indian Merchants' Chamber had not been fairly treated
>
> The Delimitation Committee couldn't be fair to every one, and it had to be more than fair to the Bombay Chamber of Commerce and European Trades Association Indians should preserve a proper sense of proportion, as we have always said
>
> While the *European Trades Association with 36* members had got one seat, said Mr. Tairsee, his Chamber with 609 members had also got only one seat
>
> He forgets that these shopkeepers represent important interests like those of ice-cream sellers, caterers, hairdressers, tailors, etc, on whom the European community has to depend for its comforts
>
> Mr A Greville Bullock said the Trades Association could not make its membership larger than the number of retail traders, namely, 36
>
> We are afraid not, though their importance could be increased to any extent either by the Government, or the Delimitation Committee
>
> L R T said that 80 crores of capital was involved in the Indian Merchants' Chamber, and asked how much capital there was between the 36 pastry sellers and hairdressers
>
> But while no safeguards and reservations are needed to protect the 80 crores, the Viceroy has special powers to protect the 36 shopkeepers.
>
> The Viceroy-designate made an important pronouncement at the International Grocers Exhibition in London, on the new constitution
>
> Just to show the importance of *British* shopkeepers in the new reforms, we suppose
>
> "Faith in the future of India," says a headline *from B B to Lord Linlithgow's speech to grocers*
>
> Something like a faith cure, by which Indians are to believe that they have secured full responsible *government, while the grocers parade their safeguards*

"Libertie and Right Reason"

All journalists, if not all who value "libertie and right reason", should take note of what was said at the unveiling of the *Manchester Guardian* Staff's Memorial to Mr. C. P. Scott and his son, Mr. E. T. Scott, which came off in August last in the vestibule of the offices of the famous newspaper which still embodies their faith and courage The present editor, Mr. W. P. Crozier, who is maintaining admirably the great tradition of the *Manchester Guardian*, paid a tribute to the two men whose work the bronze plaques with their heads in bas relief commemorate Said he in a notable speech

> Their success—a success of which neither the one nor the other took any great account—rested on a firm moral basis They sustained a clear philosophy of right and wrong, to the problems of the daily newspaper they applied the principles of Reason. *They possessed in their minds what Milton called* that "true Libertie which alwayes with right Reason dwells."
>
> Milton says that when a man forsakes the rule of Reason and loses his inward liberty, then it is easy for a Tyrant to take away his outward liberties as well We may think, and rejoice in thinking, that these men were examples of that calm courage of Reason which will make this country safe against the coming of tyranny We may think, too, with what tenacity they would have resisted every encroachment on the disciplined freedom of this country, the "mansion house of liberty," and with what faith *they would have assailed the foreign tyrannies that* now afflict the world, believing that a steady flow of light and reason, like a stream of particles bombarding an atom, will *in time disintegrate and dissolve* the strongest opposition
>
> The Scotts lived among the multitudinous things

that hurry through the columns of a newspaper the things that are in the mouths of all today and tomorrow are forgotten and out of it all they created something that will not die The reason was that whatever they did, they always looked to the end in view Over two thousand years ago the wise Jew of Ecclesiasticus said, 'Whatsoever thou takest in hand remember the end and thou shalt never do amiss But indeed the daily paper is not, or need not be, a thing of the day alone It has its spirit its character, which no alien hand can take away and no one but itself destroy

We here celebrating the two Scotts, may make bold to say of newspapers what John Milton said of books—and in Milton you will find more about the Scotts than in any other author,—'Books are not absolutely dead things but do contain a progeny of life in them to be as active as the soul was whose progeny they are A newspaper is in one way more than a book, for the inheritance in it should live and grow as it lives and grows itself

The work of the Scotts is, no doubt embodied in the files in the papers of their time But what they did and were is still abroad in the world, it is a leaven that works far beyond the range of the physical eye

Official Advice to "Preserve Priceless Materials for Posterity"

A note issued from Simla by the Director of Public Information runs as follows

The rich heritage which Southern India possesses in its large number of temples remarkable alike for their size and the wealth of sculptural and epigraphical material is well known to students of Indian architecture, Art and History Few people however realize the real value of these precious monuments and the great harm done to the cause of history by the indifference and neglect to which they are subjected at the hands of the larger public, and sometimes by those who are charged with the duty of looking after them The archæological Department has already taken steps to collect, study and publish as many of the inscriptions as possible but thousands of inscriptions yet remain to be copied and deciphered The importance of these inscriptions, which are veritable mines of information regarding the life and times of the princes and peoples in the past ages, cannot be exaggerated and it is of the greatest importance that well informed public opinion should range itself on the side of those who are making efforts to preserve these priceless materials for posterity

One of the most baneful practices which has resulted in considerable damage to sculptures and inscriptions is that of white-washing against which the archæological department has repeatedly raised its voice The practice however, has continued to grow from year to year till there are hardly any temples with endowments that have not adopted this utterly unnecessary practice at one time or another Valuable inscriptions are in this way damaged beyond recognition and valuable ancient painting hidden for ages under thick layers of chunam It is hoped that the enlightened public will co-operate with the Archæological department and exercise their influence on temple authorities and pious but ignorant devotee, who may be inclined to adopt this superstitious practice Indiscriminate burning of lamps on sculptures pillars, panels and inscribed slabs is another harmful practice which must be put a stop to if these monuments are to be saved The pressure of public opinion ought to force the managers of temples to remove coatings of white wash or oil where they may be existing and restore the inscriptions sculptures etc., to their pristine condition.

The activities of certain rich and pious communities, such as the Nattukkhottai Chetties, constitute another source of danger to the historical records and sculptures preserved in old temples In course of renovating ancient shrines often at an enormous expenditure of money old inscribed and sculptured stones are sometimes chiselled out and employed in new masonry or placed in the foundations of new constructions without regard to the records and carvings engraved on them It is hoped that the good sense and cultural conscience of the more enlightened members of such communities as are engaged in such pious but often misguided works will assert themselves and remove the danger to which these ancient records are exposed The Hindu Religious Endowment Board which is functioning in the Madras Presidency, can with advantage take up the matter and impress on those concerned to look upon it as their sacred duty to preserve every stone of the old structures intact and thereby induce posterity to respect the pious foundations of our own generation

Official Precept and Example Differ

The foregoing official note represents the official precept to be followed by the public and the precept is praiseworthy But the official advice does not tally with the official practice and example in matters archæological Adequate efforts are not made by the Government of India to preserve for future generations of Indians India's priceless archæological materials The sums provided in the budget for archæological work are quite inadequate Indians have given practical proofs of capacity for undertaking and carrying out archæological excavations and investigations and determining their value But, far from employing capable Indian archæological officers in continuing work in fields discovered by them and from making adequate arrangements for the training of students in archæology for having a sufficient supply of such officers in future, Government have by legislation given to foreigners the right to do archæological work in India and appropriate its results to an extent unprecedented and unheard of in any other ancient country having materials like those in ours The least which Government should now do is to attach to each foreign archæological expedition working in India a quota of Indian archæological officers and

a batch of Indian students for receiving practical training.

Exploitation of Indian Archæological Finds By Foreign Agencies

The immediate occasion for writing as we have done above in the foregoing notes will be plain from the following questions asked by Mr C. N. Muthuranga Mudaliar in the Legislative Assembly on the 19th of September last and the answers given to them

> Is it a fact that some important archæological finds *have been allowed to be taken out of India* to foreign countries?
>
> Are the Government aware of the fact that some fine sculptures from Amaravati now find a place in the British Museum, the Musee Guimet in France, the Metropolitan Museum of New York and the Boston Museum?
>
> Were they taken with the full knowledge of the Government of India? If so, how did the Government allow such things to happen, and are the Government prepared to stop such things in future?

In reply Sir Girija Shankar Bajpai stated that

> The Government were not aware of any archæological finds being taken out of India since the passing of the Ancient Monuments Preservation Act, 1904 The antiquities referred to by Mr Mudaliar were probably taken out of India before the Act was passed Section 17 of the said Act itself is designed to prevent the exodus of antiquities of value

Interpellations followed.

> Mr Muthuranga Mudaliar Is it a fact that the Government have permitted foreign Archæological Societies *to carry on excavations in select sites in* North India? If so what are the Societies that have been granted such privileges? What are the places such Societies have been permitted to work on?
>
> Continuing Mr Mudaliar asked could not the Government find funds to carry on the excavations themselves? If for any reason the Government could not take up the work at once why did not the Government wait till funds are available?
>
> Are the Government prepared to see that foreigners are not allowed to meddle with our monuments?
>
> Sir Girija Shankar Bajpai A licence for the excavation of a site at Chanhuduro in the Nawab Shah District of Sind has been granted to the American School of Indian and Iranian Studies.
>
> The Government regret that funds to carry on excavation on any large scale cannot be made available until the financial situation improves The ancient sites, both historic and prehistoric, available for excavation in this country are so numerous that it is highly improbable that more than a very small fraction of them could be explored by official agency during the next hundred years
>
> Outside assistance under proper safeguards is therefore, to be welcomed Such safeguards will be found in Section 20-B of the Ancient Monuments Preservation Act and the rules made thereunder

In spite of the financial situation being as it is, Government find no difficulty in spending money lavishly on their pet civil and military projects. For this reason, the Indian public can never be convinced that no money can be provided for archæological work on an adequate scale. If sufficient money were found and proper arrangements made for training capable Indian students in archæology, "outside assistance" would never be necessary. As for "outside assistance under proper safeguards" —well, Indian expert opinion is that the safeguards are not such as would protect Indian interests

Seeing that Nature and Mother Earth have preserved India's priceless treasures in their womb under the ground for ages, why do not the British Government wait a century or two longer to see whether Providence cannot preserve India's heritage, instead of allowing even a part of it to be carried away to foreign countries? India has no glory to be proud of at present. Why grudge the posterity of India the pleasure and the pride of finding and interpreting Indian antiquities in their own way, as all other civilized peoples are now doing?

There were further questions and answers in the Assembly.

> Mr Muthuranga Mudaliar Are the Government aware that some agents of foreign scholars are attempting to remove beautiful specimens of Hindu Bronzes? Do the Government propose to prevent such things?
>
> Sir G S Bajpai The Government have no information but if the Hon'ble Member will quote specific instances they will consider the question of taking suitable action
>
> That further progress with excavations of the two prehistoric sites discovered in South India 25 years ago one at Perumbair in the Chingleput District and the other at Adichanallur in the Tinnevelly District could not be made for want of funds was the reply given by Sir Girija Shankar Bajpai replying to Mr C. N Muthuranga Mudaliar, at the Assembly today
>
> Sir Girija added that the question of conducting further excavations at the above sites would be considered when more funds became available Continuing Sir G S Bajpai said that *the Government had* not undertaken a complete survey of the places that are worthy of excavations, but they are in *possession of lists of the more important sites*
>
> Asked whether the Government are prepared to take up the work of a survey at an early date the *Hon'ble Member said that it is not possible for* financial reasons.

As old Dr. Johnson cynically described

patriotism as the last refuge of scoundrels, so "financial reasons" may be described as the last resource left on some occasions for officials at their wits' end for a reasonable reply For other occasions of similar use are the expresions "reasons of state," "in the public interest," etc

Archæology in Afghanistan

KABUL, Sept 27

His Excellency Sardar Ahmed Ali Khan Minister for Education who had gone to Bamian to decide about the steps to be taken to preserve the beautiful Buddhistic remains there after consultation with the engineering board returned to the capital A plan costing about two lakhs of Afghan rupees has been prepared

The total revenue of Afghanistan is estimated at about one hundred and fifty million (Afghani) rupees, or a little more than four crores of Indian rupees The total Government revenue of India, Central and Provincial, in 1934 35, was Rs 204,24,23,485 If the unadvanced Afghan Government can spend two lakhs of Afghani rupees out of a total revenue of 150 millions of Afghani rupees for simply preserving the relics in a single place, the very advanced British Government of India ought to be able to spend 2,72,300 Indian rupees for the excavation and preservation combined of unique archeological remains in each district containing such things —for example, Nawabshah in Sind, mentioned in a previous note

The Literally Priceless Archæological Finds should Remain in India

It should be borne in mind that the remains at Bamian in Afghanistan are of the ordinary Greco-Buddhist kind, whereas the archeological finds in Sind are unique and epoch making, and have compelled historians to change their ideas of ancient Indian history radically in many respects Hence, they are literally priceless Everything of such description found in India should be kept in India If duplicates, triplicates, etc., are found, they should be kept in different museums in India and it is only after all the principal museums have been supplied, if possible, with such duplicates that the question of allowing foreigners to take any of them away out of India ought to be considered

This has not been done in the case of the Harappa and Mohen-jo-daro finds Hence they should all be brought back to India, and kept in the different principal museums in this country

When on a visit to the British Museum in London, we found that some magnificent Amaravati sculptures had been given to that museum by a former Secretary of State for India What right had he to rob Amaravati of these priceless possessions? Would he have displaced a single stone of any Muhammadan tomb or shrine?

Archæological Activity in the Indian States

Many Indian States are entitled to praise for what their Governments have done to discover and preserve ancient remains. H E. H the Nizam's Government has spent a large sum for preserving and publishing coloured facsimiles of the frescoes at Ajanta, and it has an archeological survey department of its own Travancore and Mysore have done noteworthy archeological work and continue to spend considerable amounts on such activities Bhopal has paid and pays for the preservation of the remains at Sanchi There are museums at Gwalior, Baroda, Mayurbhanj, Jaipur, Jodhpur, etc Every ruling prince and chief, however small his territory, ought to encourage archæological excavation and investigation, if there is anything ancient to be found in his state

One thing more the Princes ought to do, if they are not doing it already They should award scholarships to deserving students of ancient Indian history and get them trained in archeology The most brilliant and able among them should be sent abroad for further study, observation and training They should visit Egypt, Iraq, Palestine, Crete, Greece, Italy, etc, on the one hand and Java, Bali, Anam, Cambodia, etc., on the other Those who want to specialize in museum work should visit the principal museums in Europe and America. All such students should be required to submit periodical reports of their work abroad to the proper authorities through competent scholars of the places of their sojourn

Faridpur Women's Conference Demands

FARIDPUR, Oct. 20

A largely attended women's conference was held at Orakandi, Faridpur, under the auspices of the Hari Guru Chand Mission, Mrs. Mohamaya Ganguly presiding

The conference adopted resolutions urging the Government to take up the offences under the Child Marriage Restraint Act as crown cases, to award capital sentence as the highest form of punishment to those who offended against women, and immediately to bring into operation the Bengal Compulsory Primary Education Act The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 30 was also stressed by the conference which appealed to the Government for sanction of adequate funds for raising the Devi Santi Satyabhama Girls' M E. School to the status of a high school—*Associated Press*

All the resolutions are worthy of support.

As regards capital punishment for heinous offences against women, it will be remembered that the late Justice Syed Amir Ali of the Calcutta High Court suggested in the eighties of the last century that such sentences should be pronounced in cases of gang rape and the like, mentioning the precedent that in Australia such sentences were inflicted on 'larrikins' in similar cases, so long as necessary

Legislation for preventing elderly and old men from marrying young girls is also necessary. Last month a retired district and sessions judge named Braja Lal Dutt, 81 years old, married a 14 year-old girl against her declared wishes, by paying her father Rs. 15,000 The marriage ceremony was to have been performed in Calcutta. But some young men there coming to know of the preparations prevented it. The details of their efforts are tragi-comic. Foiled in his attempts, the bridegroom in his dotage cursed the young men and wandered disconsolate in the streets The bride, when asked whether she would marry the dotard, said, "No," adding that he was her father. And yet, driven away from the city, the bridegroom and the father of the bride have made a victim of the girl in the native village of the father. Surely such things should be prevented by law. There is a strong volume of opinion against such marriages and it may be hoped that even the Varnashram Swarajya Sangha and the Brahman Sabha will not oppose such legislation.

"Something Valuable in Ayurveda"

COLOMBO, Oct. 19

Any proposals from a representative medical body for a scientific investigation of the Ayurvedic system would be favourably considered by the British Medical Association, declared Dr G C Anderson, Secretary of the Medical Association, in an interview here Dr Anderson was one of a party of nearly 200 distinguished members of the British Medical Association who passed through Colombo, today, on their voyage home aboard the P and O liner, Rajputana after attending the recent Congress at Melbourne

'I have no doubt," observed Dr Anderson, proceeding "that something valuable to the medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylonese doctors trained in the West have not themselves carried on the work of investigation" He also said that it was possible the next meeting of the British Medical Association might be held in India

This is not the first time that Western physicians have pronounced such opinions in relation to the Ayurveda

It is not quite correct to say that Indian doctors trained in the West have not at all carried on the work of investigation in Ayurvedic medicine.

Those who want to carry on such investigations will obtain much help in some directions from the late Major B D. Basu and his co-workers' *Indian Medicinal Plants*, of which a revised and greatly improved and enlarged second edition is nearly ready.

Poison Gas and Aeroplane Bombing "Barbarous Perversion of Science"

LONDON (By Air Mail)

"We view with apprehension the growing tendency in official quarters in this and other civilized countries to accept the use of aircraft for unrestricted bomb and gas attacks on the civil population

"We consider this the most barbarous perversion of science and industry that has yet occurred in human history We feel sure that if practised, it will, in a short time lead to the breakdown of civilized life'

This attack on the bombing of civilians from the air was issued through the National Peace Council by some of Britain's greatest scientists, including Sir Frederick Hopkins, 1929 Nobel medicine prize-winner, Mr Julian Huxley, Mr Bertrand Russel and Sir Daniel Hall

The statement continues 'The method (implicit in the British Government's air expansion programme) of countering air attack by means of reprisals carries its own condemnation The acceptance of this principle by the Government has already increased general apprehension of air attacks in Western Europe Active defence by interceptor aircraft and anti aircraft guns, etc., can, it is admitted, only result in casualties in the attacking force without preventing more than a small fraction of possible damage"

The statement then repeats the warning recently issued by the National Peace Council that the Home Office's plans for the defence of the civil population on the one hand are inadequate, and on the other calculated to produce a dangerous illusion of security.

Meanwhile the concrete measures the Government intends to be taken against air attack have been announced by Wing Commander F. J. Hodsell, Assistant under secretary in charge of the air raid precautions department of the Home Office. These include the setting up of first aid and decontamination posts, casualty clearing stations, an intelligence service for information, and the issue of respirators and protective clothing to all fire brigades.—*Reuter*

Though this is the opinion of some of Britain's greatest scientists—and of some of the greatest scientists elsewhere—the British Government in India have recently bombed villages beyond the N.-W. Frontier from the air, and Italy has been using poison gas and bombing the civilian population of Abyssinia from the air in her war against that country.

Incidentaly, we draw our readers' attention to the article by Mr. Wilfred Wellock, ex-M. P., in the last August number of this *Review* showing that there is no real protection against air attacks.

It was at one time supposed that as Mussolini is the dictator of *civilized* and *artistic* Italy, he would not have recourse to the *savage* and *barbarous* use of poison gas (we must beg pardon of real savages and barbarians, who neither knew how to prepare poison gas nor used it consequently). So *The Manchester Guardian* asked 'But are the Italians going to use gas at all?' By way of reply it added:

"It is charitable to suppose that the Italians have no intention of using gas in the Abyssinian campaign. Italy is one of the Powers that signed the Gas Protocol of the year 1925 without reservations. This protocol is an international treaty and is now in force. Italy has not shown much regard for international treaties of late, but it is questionable whether any Power can defy treaties without any limit of any kind. If Italy uses gas in her campaign the shock to world opinion will be considerable and none the less so because yet another treaty will have been violated."

The great British newspaper then went on to hope that:

"even if she (Italy) thinks it in her national interest to invade what she calls a barbarous country she will refrain from a method of warfare more barbarous than any the alleged barbarians themselves could think of."

And yet *civilized* Italy has been using *barbarous* methods of warfare (*pace* true barbarians) and still more civilized Britain has been using another barbarous method of warfare.

Taxing Spread of Knowledge By Increasing Postage

The representation, submitted by a deputation of the Publishers' and Booksellers' Association of South India to the Director General of Posts and Telegraphs during his recent visit to Madras, for reduction in postal rates, will be supported by the publisers, book sellers and authors in other parts of India, as well as by educators, students and the general public.

Among countries claiming to be civilized, India beats the record for poverty and illiteracy. Too few of her children and fewer still among her illiterate adults receive education. Among the children who receive some instruction, many lapse back into illiteracy, which is due in part to the lack of supply of cheap interesting books. Such being the state of the country, high rates of postage on books are a prohibitive tax on the spread of knowledge.

The deputation pointed out among other things that in the case of small (and we may add, even big) and popular moderately priced books the postage is often as much as or more than the price. Such a statement is not at all surprising. Formerly, a book weighing ten tolas could be sent by post for half an anna. At present that would cost one and a quarter anna, the first five tolas costing three pice and the second or its part two pice. Formerly publishers could send small packets of notices and descriptive literature for advertising their books for two pice. That costs three pice now. Formerly value-payable packets could be sent at will unregistered, and registration cost only two annas extra. At present all value-payable packets must be registered and the registration fee has been increased fifty per cent to three annas. Formerly, the money order commission for a five rupee V. P. packet or less was only one anna. Now it is two annas.

Recently the Nawab of Chhattari, who officiated as Governor of the United Provinces for a short period and hence ought to know, is reported to have declared that our Government is socialistic. One may go a step further

and say that as a great leveller it is even communistic For, it taxes salt, tobacco amusements, knowledge, spirituous liquors, pilgrimage, and intoxicating drugs alike

Calcutta European Capitalists as Pilgrims by Third Class to Katra !

Recently the North Western Railway of the Panjab published an advertisement in a Calcutta business weekly selling at Re 1 8 per copy, inviting pilgrims to Katra *via* Jammu, offering them cheap third class return tickets This weekly is read by business men who travel first class and who do not go on pilgrimage to Indian holy places And the third class return tickets advertised are not sold at any station east of Sialkot in the Panjab ! And therefore the aforesaid high priced Calcutta British weekly is the best medium for such an advertisement !

Even official patronage of British-owned newspapers ought to be decent.

Mahatma Gandhi s Appreciation of Folk Songs

In the introduction to Mr K. M. Munshi s 'Gujarat and its Literature" Mahatma Gandhi writes

> "The dignified persistence of Shri Devendra Satyarthi a writer whom I do not remember to have ever met has made me peep into his remarkable collection of folk songs of the provinces he has been travelling in They are the literature of the people The middle classes of the provinces to which the songs belong are untouched by them even as we of Gujarat are untouched by the songs of folk *i.e* the language of the masses of Gujarat"

Mr Arthur Henderson

The late Mr Arthur Henderson, whose death is mourned not by Britishers alone began life as an iron moulder, but began to take active part in politics from the time when he became the circulation organizer of a newspaper He was at first a Liberal, but when the Labour party was formed, he joined that party and rendered considerable service to it by his organizing ability He was a member of the ministry in the coalition cabinet during the last great war as well as in the two Labour cabinets—in the first Labour ministry as home secretary and in the second as secretary for foreign affairs He became a world figure as President of the Disarmament Conference That that conference proved abortive and that the Powers favoured *re*-armament instead of *dis* armament was not due to any want of zeal, sincerity or industry on the part of Mr Henderson He was a sincere advocate of world peace and worked for it unremittingly As a pacifist, he was awarded the Nobel Prize for peace and the Carnegie peace prize

Calcutta University Sanctions a College But Not the Bengal Government

The Bengal Government in the Ministry of Education has maintained the reputation which it acquired by refusing sanction to the establishment of the Ashutosh Training College which the Calcutta University had approved, by refusing sanction recently to the establish ment of a college at Madaripur for which Mr Haricharan Ray, a local citizen, had offered a donation The Calcutta University had given its approval to the foundation of the college According to a press report, Government sanction has been withheld on the grounds that a college is not required at Madaripur and the sum offered is not adequate The people of the locality and the Calcutta University are better judges of local educa tional needs than the Bengal Government If the money offered was insufficient, the Bengal Government should have mentioned the amount required and asked the people of Madaripur to raise it and apply for sanction again—assuming of course, that that Govern ment is keen on the spread of education

We think the donor and the people of Madaripur should establish a technical institute to teach such small industries for supplying local, provincial and Indian needs, as would be able to hold their own against outside competi tion The establishment of such an institute would not require the approval of the Educa tion Ministry of the Bengal Government.

A British Labour Leader on the Ethiopian Question

It would seem from Sir Samuel Hoare s speech in the foreign affairs debate in the British House of Commons that the ministry were inclined to climb down or temporize Sir Samuel was criticized by Major Attlee for his views and attitude

LONDON, Oct 22

In the course of the foreign affairs debate following Sir Samuel Hoare's speech in the Commons today Major Attlee declared that the Labourites policy was based on the need of subordinating national considerations to those of the League and ultimately of the great world economic common wealth.

Major Attlee welcomed Sir S Hoare's stand for the Covenant but criticized Government's earlier inaction He said the present position was largely due to the failure to act in the Sino Japanese dispute Labourites supported the economic sanctions and the League system but the League must be made a reality for the future

SCRAP THOSE ADVANTAGES

Major Attlee urged Government to get rid of every suspicion of their being interested in the Abyssinian question by scrapping any advantage which the past treaties gave them The Nile water supply should be a matter for the League while Egypt should be released from her present relationship with Britain and the Sudan should be administered under the League mandate

NO BLANK CHEQUE TO GOVERNMENT

Major Attlee criticized Government's Rearmament policy and said the Labourites were prepared to support such armaments as were necessary to fulfil the League obligations but would not give Government a blank cheque The Labourites would go to the polls with the programme of Socialism and peace, being convinced they were inseparable—*Reuter*

Britain, France and Italy to Partition Ethiopia ?

The following extract should be read along with Mr. Subhas Chandra Bose's article in our present issue .

LONDON (By Air Mail)

Ategro, Foreign Editor of the "Sunday Referee" in its issue of October 13, says

"So far as Abyssinia is concerned Messrs Eden Laval and Mussolini are agreed The map of North Africa is to be changed to the advantage of all three

'It is already changed but they are not decided yet as to the exact colouring of certain parts

"The differences lie chiefly between Mr Eden and Mussolini Each is determined to acquire the most economically profitable portions combined with the maximum of strategical advantage

"Britain with an eye on Egypt demands control of the Western area But this section and the centre are also the most favourable for Italian colonization

"Whitehall is considerably worried about Massawa, the fortified Italian port in the Red Sea

"This is the reason why previous tentative arrangements with Italy over the division of Abyssinia have become items for Geneva If Mussolini had confined his attention to the East—that is, to an extension of Italian Somaliland—the matter would have been settled outside the League of Nations.

"But the Duce, who is prepared to do the fighting, wants the pick of the prize Britain disagrees, but is letting him get on with it Any sanctions imposed will have the object of weakening him when it comes to the final division of spoils

"And then there will be military sanctions in the event of Mussolini hesitating to hand over the west and share control of Central Abyssinia By that time, Italy will have lost much strength and the feeling against Mussolini in Britain will be such as to make even war possible

"Hence the Military and naval preparations are not absolutely necessary to supplement the League economic sanctions, even assuming they will be seriously imposed."—*United Press*

Bengal Education Minister's Primary Education Scheme

On the first of August last, the Bengal Education Minister published a resolution on the re-organization of education in Bengal dealing particularly with primary education. This was followed by a communique on the 25th of that month, substantially modifying the original scheme of primary education. Other additions, alterations and withdrawals have been made in speeches delivered by the same official All this shows that he does not possess advisers who are competent and desire the improvement and spread of education above all other considerations, and that he had not given due thought to the subject.

The scheme has been subjected to drastic criticism in the press and on the platform and by individuals who understand and take interest in the educational advancement of the province In the memoranda submitted by the Calcutta University and the Bengal Education League, both weighty documents because of their intrinsic worth and the importance of the bodies whose opinions they embody, the Minister's scheme has been considered in detail In giving it such consideration, the University and the League have had the advantage of previous criticisms, which they substantially endorse. If the Bengal Government be not above learning a lesson in any matter, the wisest course for it now to adopt would be to withdraw the original scheme in its entirety and draw up a fresh one in the light of public criticism and circulate it for eliciting the opinion of educationists and others interested in education

No Mention of Speaker Patel's Foreign Publicity Wishes in Bombay Anniversary

Last month the citizens of Bombay assembled at a public meeting to celebrate the

anniversary of the late Mr Vithalbhai Patel, speaker of the Indian Legislative Assembly Mr Bhulabhai Desai took the chair All the speakers, including the chairman, paid glowing tributes to the memory of the departed patriot and leader It was suggested that the erection of a statue of speaker Patel would be a fitting memorial to a great leader It was also announced that henceforth the Congress House, which had been named after him, would be called "Vithal Sadan"

Mr Nagindas Master, vice-president of the Bombay Provincial Congress Committee, said in proposing Mr Bhulabhai Desai to the chair.

> The late Speaker V J Patel died fighting for the freedom of his motherland Though there had been occasions, when Vithalbhai differed from other leaders, he had always been in the vanguard in *the country s struggle for freedom*

Mr Bhulabhai Desai said among other things

> Till the very last moment Sjt Vithalbhai was thinking of the freedom of India and how it could be achieved One of the earliest persons that the speaker met on his reaching Europe after the Poona Conference was Sjt Patel He had then come to Geneva to address the Council of International Affairs. The speaker Sjt Patel and Sjt Subhas Bose met and discussed as to what was the best thing to do to further the cause of Indian freedom under the conditions that existed then It was Vithalbhai s desire that the Congress should challenge a division at the polls to prove to the world that the Congress had the backing of the country The main reason for Mr Patel to hold the above view was his long experience and his first hand knowledge of the Western mind and methods, which *had convinced him that the only proof that would* count with them was to prove that the Congress had the backing of the country
>
> Sjt Patel saw Mr De Valera and came to know a great deal about Ireland and its struggle for *freedom He then visited America and strained* himself so much that his recovery became impossible
>
> All this had convinced Vithalbhai that the Western mind appreciated the elective basis to prove the backing of the country however narrow the franchise might be As soon as circumstances permitted the Congress showed to the world that the country had the fullest confidence in the Congress by sweeping the polls and one of the greatest wishes of Vithalbhai had been fulfilled

One would like to know whether the late eminent patriot said nothing to Mr Bhulabhai Desai with regard to publicity work abroad in relation to India when they met at Geneva.

The speech of Mr Jamnadas Mehta included a narration of the following episode

> It would be remembered that the Commander in Chief after criticizing Indians, left the Assembly hall He was not present when the Indian members were replying to the criticisms of the Commander in Chief Speaker Patel after waiting for some time burst out with an exclamation that it was a surprise that the Commander in Chief should not be present in his seat when he was being replied to He said he would not allow such things to happen in the Assembly He further stated that unless the Commander in Chief apologized to the Chair for the insult he would not be allowed to make a speech in the Assembly again A struggle ensued between the Officials and the Viceroy on the one side and Speaker Patel on the other It was contended that the Army had been scandalized by the Speaker demanding an apology from the Commander in Chief Speaker Patel did not budge an inch and the Commander in Chief did apologize to the Chair

A similar occasion arose during the last session of the Assembly, the absentee being the Home Member But the present speaker did not show similar firmness

Mr Hansraj, Mr Gokulbhai Bhatt, Mrs Gangaben Patel and Mr S K Patil also took part in the proceedings of the meeting

It is curious that not a single speaker, according to the *Bombay Chronicle s* report, referred to the wish of him whom they had met to honour that some truthful propaganda and publicity work on behalf of India in foreign countries was needed, for which he had left a lakh of rupees by his last will and testament. How dear that wish was to his heart will be clear when it is remembered that it was for doing such work in America and Ireland that he gave himself no rest, with the consequence that he could not recover from his last serious illness

It may be that very conscientious lawyers have doubts whether the money for such work was really left for Mr Subhas Chandra Bose in right legal form (we non lawyers have no such doubts, for the testator too knew a little of the law) But is there the least doubt that Mr Patel wanted such work to be done and left money for it? If Mr Bose be not considered entitled to make use of the amount for work to be done as desired by the departed leader, let the work be done in some other manner by some other man or men But why omit all reference to the subject in a meeting held to do him honour—and in which, by the by, another dear wish of his was mentioned *as having been fulfilled by the Congress*?

Months ago, a rumour was started at and circulated from Bombay that Government would confiscate the money if given to Mr

Subhas Chandra Bose Why Government would do it, was not explained. Mr. Bose has made it quite clear that, if he got it, it would be used in a lawful way for lawful work. But assuming that those who have it in their power to make over the amount to Mr. Bose really wanted to do it in order to faithfully carry out the donor's wishes, and assuming that they believed the rumour to be well founded, they would have kept the money in a safe place somewhere outside the British Empire to hand it to Mr. Bose in due course

It was stated next that the particular passage in the will referring to the matter could bear some other meaning than that generally given to it. Of course, there are lawyers and lawyers, and some may be prepared even to prove that white is black, if it be necessary to do so

It would be deplorable if the suspicion proved correct that provincial jealousy and Congressite party feeling stood in the way of the money being placed in the hands of Mr. Subhas Chandra Bose

"Swayamvara" or Own-choice Rediwivus ?

ALIGARH Oct. 24

Piquant scenes were witnessed in the District Judge's chamber when the young heiress to a fortune worth over a lakh of rupees interviewed in the chamber a number of suitors, among whom were several University graduates The girl, however selected as her future husband a remarkably handsome undergraduate

Sreemati Premawati, the girl, attained majority about two months ago. Hitherto she had been living with her maternal grandmother and a vakil, appointed by the District Judge, was her legal guardian

As heiress to a fortune the girl received numerous offers of marriage from a host of eligible young men Recently she made an application to the District Judge for permission to make her own selection from the suitors

The Officiating District Judge, Pandit Bhagwan das, sent for the girl and her grandmother and arranged for them a series of interviews with the candidates in his retiring room in the court

The court room, packed with a host of prospective bridegrooms, was reminiscent of the Swayamvar ceremony of the forgotten days of the Indian courts when a princess had to choose her husband from a number of princes invited by her guardian

As each suitor stepped into the retiring room he was subjected to a close scrutiny by the girl, her grandmother and the Judge He had to answer a series of questions as to his age, status and educational qualifications.

It is stated that two candidates, one of them a first class M.A of the Agra University and the other a graduate of the Allahabad University, were specially recommended by the Judge but the girl expressed her preference for a handsome under graduate, son of a local advocate

The lucky candidate was heartily congratulated by all those present in the court when the Judge did not object to the choice made by the heiress—*United Press*

Congress and the Indian States People

Mr Manishanker Trivedi, General Secretary, Indian States' People's Conference, has issued a statement to the press about that part of the proceedings of the last A. I C. C meetting at Madras which related to the people of the Indian States He says therein in part

> The States people have no reasons to be discouraged by the apparent defeat sustained by the amendments based upon the minimum requirements of their cause at the last meeting of the A I C.C at Madras The personal appeal of the Congress President and Sardar Vallabhbhai have triumphed over the most forceful argumentative and unanswerable plea for extension of vision in defining the Congress attitude towards the people of the States as put forth by Mr Meherally, Mrs Kamaladevi and Mr Gadgil and other members
>
> The encouraging feature of the discussions lies in the fact that the Congress commands have pleaded throughout for the present limitations of the Congress and avoided opposition either to the merits of the case or to any one of the arguments advanced in favour of the proposed amendments

Mr Trivedi proceeds to state

> It has taken more than a century for the British Government to succeed in dividing India into British India and Indian India for the first time in Indian History by the Iron hand of a British made constitution but the states peoples are confident that it would not take more than a few months for the Congress Leaders once for all to realize in thought, word and deed the fact that India is one and undivisible—a fact that cannot be invalidated by any convenient interpretation of the Congress ideals.
>
> We appeal to the Congress command to depart from that ideology and phraseology which tends to scare us as foreigners in our own National organization and hints to regard our question as something undesirable if not untouchable
>
> We believe that the daily increasing evils of the system of personal rule prevailing in most of the states cannot be cured by limiting these dignified efforts to the cases of firing only But at the same time we are surprised to learn how the vital issues contained in the second part of the above amendment, viz., those assuring proper representation to the states people in the constituent Assembly, etc were avoided with the force of personal appeal and influence

Regarding the suggested constituent assembly Mr Trivedi says.

> We trust that the idea of depriving the states people of their right of representation in the Constituent Assembly on the same basis as British India is also equally remote from the minds of the Con

gress Authorities Besides, we hope that they do not mean to deny the states people their legitimate rights and proper position in any federal Constitution that the Congress may accept

As regards the new constitution imposed on India, Mr. Trivedi observes

> The Congress has rejected the new Federal Constitution However, it is apparent that Congressmen will utilize the franchise embodied in the New Federal Constitution The glaring injustice done to one-fourth of the Indian Nation, viz., the states people, in depriving them of their legitimate rights of having the franchise on equal basis ought to appeal to the Congress authorities to extend their support to the states people's cause more vigorously This fact alone should inspire them to be more generous in their attitude towards the states people

The statement concludes by inculcating the principle of self-help

> But the states people would be guilty of having neglected their duty towards our scared cause if we solely depend upon the Congress for our emancipation and shirk our own responsibilities in the matter The most appealing suggestion that has come out of the A.I.C.C discussion at Madras ought to direct us to sustained and organized action within and without the states keeping in mind the well meaning advice that none helps those who do not help themselves

Disallowance of Ramlila at Allahabad

The negotiations for the revival of Ramlila celebrations at Allahabad having broken off, a public meeting was held there on October 3 last. The correspondence that passed between the district authorities and Mr. Niranjan Lal Bhargava and the negotiations that took place for a settlement between him and some Muslim representatives were explained by Mr. Bhargava Dr. Katju presided over the meeting and the speakers, besides the chairman and Mr. Bhargava, were Messrs A. P. Verma, Parmeshwar Singh, Deo Sharan Kanj and Mr R N. Basu. The following resolution was passed

> This public meeting of the citizens of Allahabad after having heard the correspondence that passed between the District Magistrate of Allahabad and Pandit Niranjan Lal Bhargava (the latter representing the Hindus desirous of holding the Ramlila celebrations) and between Mr Bhargava and Maulana Wilayat Husain and Haji Muhammad Husain as representing the Muslims of Allahabad, records its satisfaction at the attitude of the Muslim leaders in agreeing to the Hindus' taking out the Ramlila processions according to the time-table given by Pandit Niranjan Lal Bhargava, strongly condemns the refusal of the district authorities to permit the processions to be taken out according to the agreed time-table and deeply regrets that the district authorities instead of permitting the Ramlila celebrations in the circumstances threw obstacles in the way of such celebrations and thereby displayed administrative inefficiency and utter indifference the Hindu feelings

The meeting further requested the provincial Government to enquire into the circumstances under which permission for taking out the Ramlila procession had been refused by the district authorities and to adopt measures for the redress of the long-standing grievance of the Hindus of Allahabad about the stoppage of their annual Ramlila.

It is not strange, though it is deplorable that, though the representatives of the Hindus and the Muslims, who were the parties concerned, had come to an agreement regarding the routes and the time-table of the processions, the district authorities refused permission to take them out.

"New India Steam Navigation Company"

We welcome the formation of the New India Steam Navigation Company for steamer traffic between India and Burma It is noteworthy that a public meeting was held last month in Rangoon to welcome its representatives at which all Indian and Burman communities took part. We hope it will be run by competent men on correct business principles

All who undertake any shipping enterprise should particularly bear in mind two things One is that they must know the details of the business thoroughly , and the other is that so long as rate-cutting is not put an end to by legislation, any new Indian enterprise of this character is bound to be at the mercy of the British companies engaged in the carrying trade in Indian waters.

What is Emergency ?

Emergency is defined in English dictionaries prepared even by Britishers as "a sudden juncture demanding immediate action." But here in India the British rulers appear to think that there has been a state of perpetual emergency for more than a period of thirty years, and therefore ordinances and ordinance-like laws have been the order of the day. To meet this state of emergency, the Government of India have got their Criminal Law Amendment Act by the process

of certification by the Governor-General. Bengal had already passed such a measure. Bombay has followed suit. Now the Panjab is debating one. And the other provinces may have similar provisions made, ostensibly for public safety, but really for safeguarding bureaucratic and autocratic rule. Not that it is necessary for each province to have a separate Act. For the all-India Act is sufficient for all the provinces; and even that was not necessary, as there were already laws in the Executive armoury which were quite sufficient to meet their needs. But they act on the principle, "*Adhikam tu na doshāya*," "It is not wrong to have something extra and to spare."

"*The Development and Continuance of Terrorism in Bengal*"

As all these all-India and provincial Acts have been and are being passed to meet what are officially called subversive movements and tendencies, real or so-called communal clashes and riots, and the like, it may be useful to note the genesis of such undesirable things as stated by competent observers. Let us take, for example, what has been officially styled terrorism in Bengal.

In course of the debate on the Criminal Law Amendment Bill in the Legislative Assembly in September last, Mr. Akhil Chandra Datta, Deputy President of that house, said, according to the official report:

> Now, Sir, while dealing with this aspect of the question, I mean the development and continuance of terrorism in Bengal, I may invite the attention of the House to the views expressed by one who is not an occupant of the Opposition Benches, but by one who now occupies a seat as the Honourable the Leader of the House, I mean the Honourable Sir Nripendra Sircar
>
> **The Honourable Sir Nripendra Sircar:** You won't find there anything to support your view
>
> **Mr. Akhil Chandra Datta:** At one place, Sir Nripendra Sircar said
>
> "Nothing can be a surer guarantee for filling the terrorists with well founded hope arising from the creation of an atmosphere favourable for their activities The Hindus will be justified in feeling that serious injustice has been done to them, and the belief that they cannot have their legitimate share or an effective voice in the Legislatures will be a formidable recruiting agency for swelling the ranks of sympathizers of terrorists"
>
> Then, at page 152 of this book, called "Sir N N Sircar's Speeches and Pamphlets," we find that when he was cross examining Mr Villiers, the President of the European Association, in London, he put this question
>
> "Am I right in saying that, judging by the members of the movement who have been captured from time to time by these officials, their view is probably this, that the present condition of difficulties is due to a foreign rule, and, therefore, foreign rule must be cut off altogether"
>
> That was the question I am not sure whether there was not some implication and suggestion conveyed by the question and it was not without purpose The answer was
>
> "So far as it is due to any reasoning thought at all, it is definitely due to that In a great measure, these boys are caught while they are absolute youngsters, and their emotions are worked on until they get into a state of hysteria over a matter which is right beyond the scope of reasoning at all, but so far as reasoning comes in at all, you are correct in your statement"
>
> Meaning thereby the statement contained in the question
>
> Another question was like this:
>
> 'Do you think that, if the Bengal Hindu would come to the Legislature, and try to work out his salvation through it, that would result in weaning sympathizers of terrorists, and isolate the terrorists?"
>
> The answer was this
>
> 'I think in time that will undoubtedly be the tendency, but I think it will take a certain amount of time'
>
> Then, there is another question
>
> 'May I take it that it follows that if the Bengal Hindus feel that they have a legitimate grievance, and they keep away from the Legislature, knowing their position, and so on, it will really help disturbance and the terrorist movement in Bengal?"
>
> The answer was this
>
> Any feeling of legitimate grievance on the part of the community would have that effect, so far as that community is concerned"
>
> Then, Sir, in another place, the Honourable Sir Nripendra Sircar says this
>
> 'At first sight, no connection may appear between the financial statement and the terrorist movement, but looking below the surface it is fairly obvious that dyarchy failed in Bengal and general discontent and unrest increased, because the Ministers, having no available resources, were unable to achieve anything in furtherance of the beneficent activities of Government,"
>
> **The Honourable Sir Nripendra Sircar** Quite right
>
> **Mr. Akhil Chandra Datta:** My Honourable friend says, it is quite right I also have cited these passages to show that he is quite right and what is right is this that this terrorism is being developed and food is being supplied to these terrorists by what has been suggested in these questions by the Honourable Sir Nripendra Sircar, namely, the injustice done to the people

"*Terrorism in the Panjab*"

As regards "terrorism" in the Panjab Mr. Akhil Chandra Datta said:

> I shall not speak as to the root causes of the terrorist movement in the Punjab I shall, however, say only this that, as in Bengal, the partition gives the explanation, so, in the Punjab, it was the Jallianwalla Bagh massacre which brought into existence the terrorist movement there In this connection may I call the attention of Honourable

Members of this House to the attitude of Mahatma Gandhi with regard to the question of the massacre of Jallianwalla Bagh? Immediately after this massacre, that very year in the December following there was the Amritsar Congress, and only a few days before the Congress, the reforms had been published The question before the Congress was whether those reforms were adequate and satisfactory and whether they should be worked There was a controversy and difference of opinion between the leaders and the attitude of Mahatma Gandhi was that they should be worked He was for co-operation as he had all along been in fact he had been even a recruiter That was the position of Mahatma Gandhi at Amritsar in December 1919 The other leaders were of a different opinion However there was some settlement between the leaders, and a Resolution was passed to the effect that the reforms were inadequate unsatisfactory and disappointing Mahatma Gandhi was waiting at that time for the report of the Hunter Committee about the Jallianwalla Bagh massacre That report was published not very long after in the course of the year and that disillusioned Mahatma Gandhi and the result was that from a co-operator he became a non-co-operator That was the result so far as Mahatma Gandhi is concerned His attitude was influenced by the massacre and by the official attitude with respect to this massacre But younger people went a little further they not only became non-co-operators, but went one step further and some of them became terrorists This being the true genesis of the revolutionary movement I say with regard to this Bill that the proposed legislation is the remedy of a quack not that of a real physician and it is bound to frustrate its own object This however is no matter for speculation but the very fact that this repressive legislation failed in the past for so many years to crush the terrorist movement and the very fact that it is now proposed to have a permanent emergency legislation (if it is not a contradiction in terms) goes to show and is in fact a confession that repression will not do. Repression will not do and other measures must be adopted to meet the situation Repression may prevent major crimes and overt acts for a time as it has prevented major crimes for we have been told that there has been no major crime for some time past in my province but it cannot purge the body politic of the poison

What the Dead Mr Montagu and the Living Lord Willingdon Thought

The following extract from the diary of the late Mr Edwin Montagu, Secretary of State for India for some time, tells us what he (and Lord Willingdon in those days) thought of repression as a remedy

> The right answer to agitation is to remove all justifiable causes of it then we shall have an answer to all that agitators said Internments showed that we had no answer They (the official class) must learn to defend themselves and not to think of suppressing agitation Our whole policy was to make India a political country and it was absolutely impossible to associate that with repression Willingdon quite agrees with me"

"Communal Riots" in Bengal

In Mr Akhil Chandra Datta's speech in the Assembly from which extracts have been made in a preceding note, he dwelt on "communal' clashes in Bengal also, because the "menace of communalism" was one of the grounds on which the Criminal Law Amendment Bill was sought to be justified Said he, according to the official report

> The next ground on which it is sought to justify this Bill is the third menace of communalism To be frank I have been requested by the Honourable the Leader of the Opposition not to dilate upon this point because he will deal with it and I dare say he will deal with it far more ably than myself and therefore out of respect for him I shall not deal with this aspect of the question But I am anxious to prove one thing namely that whatever communal feuds and dissension there is—I am now speaking of my own province Bengal— all that had been engineered and brought into existence fostered and fomented by a third party
>
> **An Honourable Member** What is that third party?
>
> **Mr Akhil Chandra Datta** You know that third party
>
> **Another Honourable Member** It is before us
>
> **Mr Akhil Chandra Datta** There was a riot at Chittagong immediately after the murder of a certain police officer Mr J M Sen Gupta whose premature death the whole country mourns, went to Chittagong and made an inquiry After the inquiry he came to Calcutta, and, in a meeting held in the Town Hall in Calcutta he declared substantially to this effect
>
> "I say I take the full responsibility of making this statement the riot in Chittagong was engineered *and brought about by the local authorities* Here am I I make this statement openly I am prepared to prove it and if the Government like they can prosecute me and put me on trial
>
> That was a challenge which was never accepted So that we are perfectly entitled to assume and to proceed on the assumption that the Chittagong riots were the result of the intervention of a third party Then there was rioting at Dacca in May 1930 With regard to that there were two committees which made inquiries simultaneously about the causes of these riots—one an official Committee which was presided over by Mr Sachse The report of that Committee never saw the light of [day] the reason for non publication is significant and obvious. There was another committee a Congress Committee—my humble self was the President of that Committee We used to meet each other The evidence that was forthcoming before us, with regard to those riots, was this that it was brought about by that very same third party A meeting was held on the night preceding the riots in the house of a Muhammadan gentleman where the local officials discussed about the coming riots, and Mr Griffiths was there—I know that one Mr Griffiths of the Indian Civil Service was the manager of the Dacca Nawab at that time (*Cries of* "shame shame") I do not know whether the Honourable Member from Midnapore was that Mr Griffiths. But, why I am sure he was the gentleman and I thought and hoped that, while he

was speaking on communalism, he would throw more light on the real state of affairs at Dacca I do not know whether he himself was present and whether he had a share in the matter; but the evidence that I got as a member of that Committee, was that he was also present at that meeting; and here is now, after coming to the Assembly, preaching a homily on communalism and all that It does not lie in his mouth to make this assertion . . .

An Honourable Member: Nor in the mouth of his chief!

Mr. Akhil Chandra Datta: With regard to these Dacca riots, I know from a reliable source that, just before the riots, two or three days before the riots, the Government officials had been told by some people, by higher officials, that they should make purchases of provisions for two or three or five days, because they were told that rioting would be going on for some days Guns, revolvers and arms were taken away from the Hindus before the riot began A high official, occupying the position of an additional District Judge, gave his evidence before the Sachse Committee He deposed to the effect that looting was going on before his eyes: that the police were taking part in it, that he phoned again and again to the Superintendent of Police and Magistrate, for three days it went on and he phoned and phoned, but without any response, and no police appeared That is the story of the Dacca riots. There was a Hindu Moslem riot in Comilla There, again, I have the same story to tell I shall tell only what I know from my own personal experience I must admit to our shame, the shame of the Hindus as well as the shame of the Muhammadans, that there was that riot That must be admitted But the point that I am making is that they did not fight on their own initiative That is the whole point Some people were assaulted there was one man, Baikuntha, whose head was broken I went myself with some of my friends with that broken head to the District Magistrate Honourable Members of this House will be staggered to hear the reply that I got from the District Magistrate he said 'Why do you come to me? Go to Mr Bepin Chandra Pal' (*Cries of* 'shame") Then, there was also the Divisional Commissioner who came We wrote to him for giving us relief for preventing the whole thing He would not take any notice of these things Later on, some days after, there was a meeting of officials and non officials in the open meeting, we took the Commissioner to task for not taking any action when these things were brought to his notice We said "You came here from Chittagong on such and such day, we wrote to you on that day, but you did not take any notice" He said at first: "Oh, I did not come on that day I was not here" Then one of our friends got enraged and said "You did come here on that day you were here" After receiving that snub, he said 'Well, I might have" Then, Sir, I do not propose to dilate at length on the Mymensingh incidents Mr G S Dutt was the District Magistrate there He tried his best to prevent all communal riots, and what was the result? He was soon transferred (*Cries of* "shame, shame") Then came another District Magistrate in his place He went to the Bar Library and gave an assurance that there would be no Hindu Muslim rioting Almost immediately after that assurance was given to the Bar Library, there occurred one of the worst Hindu Muslim riots in the district There was one poor Sub Divisional Magistrate, who went and controlled the rioting, and what was the result? Like Mr G. S Dutt, he was also immediately transferred (*Cries of* "shame, shame" from Congress Party Benches) Then what followed? A proposal was made by a certain Muhammadan gentleman, I think he was the Police Prosecutor, for the formation of a reconciliation board to meet the situation. It was proposed to Mr Som, who is now a Member of this Assembly, that he should be a member of the reconciliation board. What was the reply of Mr Som? He said 'Well, I am in possession of information and evidence that the District Magistrate and the Superintendent of Police are engineering these things through and in concert with you You ask me to be a member of a committee in which you are taking a leading part?" That was the reply given by him in the open library The House will be interested and pained to hear what followed the next morning On the following morning, Mr Som was arrested (*Cries of* "shame, shame" from Congress Party Benches) on the ground that there was a meeting held there some days before in which Mr Som had taken part and talked about picketing, and, therefore he was arrested and put on trial The trial went on for some time, I think it went on for some days and he was kept in *hajat* (lock up), and from the jail to the Court room, the House will be astonished to hear, Mr Som used to be escorted hand cuffed and roped (*Cries of* "shame, shame") (*An Honourable Member* "Disgraceful") (*Another Honourable Member* 'It is no surprise to hear it') Sir, I am reminded of the fate that overtook Mr Nagendra Nath Sen, the Leader of the Khulna Bar because he was also hand cuffed and roped There is another young man of Comilla who received the same treatment His father is a Member of this House now,—I shall not name him Now, Sir, all this reminds me of a certain observation of the late Swami Vivekananda He said that some people, after creating the disease, try to cure it, it is the habit of some people to have a lavatory just by the side of the bedroom and then call for the physician to cure typhoid Therefore, Sir, these provisions in the Bill are no cure for communalism. On the other hand, we say 'Physician, heal thyself: if you heal thyself, if you refrain from fostering and fomenting communalism, communal rioting will vanish from this land in no time" (Cheers)

Communal Tension and Clashes in the Indian States

Recently this year, and in the immediately past several years, there have been communal tension and clashes in many of the Indian States In many of these disturbances, the local State police and military have fired on one party or the other, or both

There was a time when, whenever there were "communal riots" in British India, Indian-owned and -edited newspapers used to write: "There are no such riots in the Indian States, there the Hindus and Muslims live in peace and amity as they ought to; why should there be such riots in British India?" That question cannot be put now, that

argument will no longer do Mischief makers have seen to it. Evidently these mischief makers are now active in the Indian States as well as in British India—perhaps equally in both or more so in the former than in the latter

Dr J N Maitra

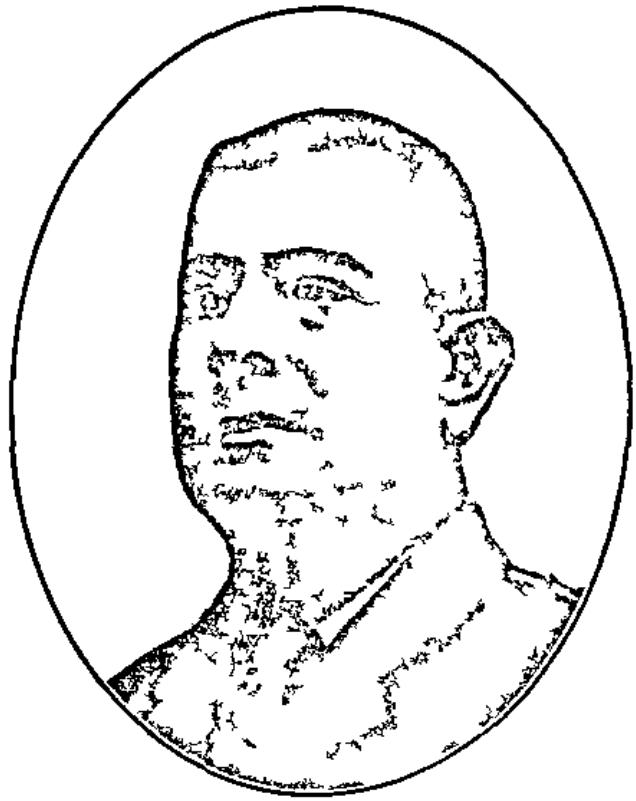
Bengal and India have lost a distinguished physician and citizen in Dr J N Maitra He attained great distinction as an oculist. As a councillor of the Calcutta Corporation he took active interest in the welfare of this city As a nationalist of the Congress school he made his influence felt in the wider public affairs of the country It is much to be regretted that he died at the age of only 50



Dr J N Maitra

Captain J N Banerjea

Captain Jitendra Nath Banerjea was the youngest brother of Sir Surendranath Banerjea By profession he was a barrister at law But he was best known as a physical culturist. He was the ideal strong man of Bengal in the days of our youth And even when he was past seventy—he passed away last month at the age of 76—his broad chest and shoulders and muscular frame were a sight to see He continued to his last days to encourage all manly sports and exercises by his presence and advice His benefactions for the encouragement of physical culture amounted to



Captain J N Banerjea

Rs 1 50 000 He lived and died a bachelor Though he was known chiefly as an athlete he was a man of culture and was connected with the Ripon College of Calcutta founded by his famous brother for years as a member of its governing body and latterly as its president and with other cultural organizations

An Appreciation of the Law Member by an Opponent

SIMLA *Sept* 27

Dr Deshmukh in a statement to press regarding the recent Simla session of the Assembly said Politically we have done well We had promised our voters that we would do our best to repeal the repressive laws We have carried that promise so far as it lay in our power On the social side we have brought forward measures of all India importance such as the question of the depressed classes disabilities of Hindu women and child marriage We have found a great ally in this respect in the leader of the House Sir Nripendra Sircar but for whose help we would not have been able to do anything Of course our best thanks are due to him as well as to his colleagues and the House —*A P I*

in which one of the seats is reserved for the scheduled or depressed castes The voting is to be by single non-transferable vote What ought to have been done was that in these multi member constituencies each voter should have been allowed as many votes as there were seats in them But there being only one vote for each voter, the depressed class voter will generally vote for some depressed class candidate, and the "caste" Hindu voter will vote for a "caste" Hindu candidate, so that there will in effect be really separate election by separate electorate under the disguise of joint electorate This will lead to tension of feeling between the "high" and the "scheduled" castes Owing to their economic and social dependence on "caste" Hindus many depressed class voters may feel compelled to vote for some "caste' Hindu candidate This will lead to further estrangement of feelings If in multi member constituencies voters were given as many votes as there were seats, both "caste" voters as well as depressed class voters would have been enabled to cast their votes for both classes of candidates, thus promoting amicable relations between the various castes

This cunning plan to nullify the Poona Pact has been duly noted and condemned by Rao Bahadur M C Rajah, who represents the depressed classes in the Legislative Assembly He will bring the matter to the notice of the Indian Delimitation Committee

Qualifications of Bengal Upper Chamber Electors

In the instructions issued by the Bengal Government for the preparation of the Provincial electoral rolls for the Upper Chamber, the qualifications for Muhammadans are much lower than those for Hindus This means that, in the opinion of the Bengal Government, Muhammadanism in itself fits its adherents for citizenship so greatly that they do not require other civic qualifications to the extent that Hindus require! In the result, many Hindus will not have the civic right of franchise which they would have had, if they had been Muhammadans This is an example of religious neutrality

What King George V Expects

The British Parliament has been prorogued. In his speech His Majesty King George V has expressed his trust that the new Government of India Act will produce contentment and well being in India

Vain hope

U P Medical Conference

The United Provinces Medical Conference was held last month at Cawnpore Dr S N Sen was the chairman of the reception committee and Major D R Ranjit Singh the president. Both made speeches of a practical character The many resolutions which were passed were important and in the interests of both the public and the medical profession

Ananda Chandra Roy of Dacca

Mr Ananda Chandra Roy, a leading member of the Dacca Bar and the leader of public opinion in Dacca, died last month at his town residence at the age of 92 He was not suffering from any specific malady In him a landmark of old Bengal has disappeared He joined the Dacca Bar in 1863 and retired in 1908 after 40 years' extensive practice He played a leading part against the Bengal partition in co operation with the late Sir Surendranath Banerjea and others He was the first Chairman of the Dacca Municipality under the Bengal Municipal Act and was elected a member of the Bengal Council after the annulment of the partition

Young Britons Wanted by Whom ?

Addressing the Oxford University conservatives last month Lord Zetland said that "For many years Young Britons would be wanted for the Indian Civil Service" Yes, they will be wanted by Britain to form parts of the steel frame, but not by India Every post in the Indian Civil Service can be held quite efficiently by Indians

Mr. Jinnah on the New Constitution

Interviewed on his return from England, Mr M A Jinnah said "We all know that the new constitution has been forced on us." Whom does he mean by 'us'? Muhammadans like him cannot say that every part of the constitution has been forced on them They like the Communal Decision All true Indian Nationalists, however, who are the majority of politically-minded Indians, can truly and sincerely say that the new constitution has been forced on them.

Living Wage for Spinners

The resolution of the Council of the All India Spinners' Association by which the spinners are to receive a living wage is greatly to be welcomed. It is really momentous, as Gandhiji calls it.

Village Work by Mahatma Gandhi's Followers

Those followers of Mahatma Gandhi who live in villages exactly like the lowest of the low there and do all kinds of welfare work there, including scavenging, have our whole-hearted respect and admiration. Nameless and fameless, they do not stand in the lime light. They are true heroes nevertheless and are the real regenerators of the villages they work in.

Babu Rajendra Prasad's Tour

During his long tours Babu Rajendra Prasad, the Congress President, does not spare himself, though his health has been very unsatisfactory. His replies to peasants and other workers—and in fact to all who have occasion to address him—are such as befit the President of an organization which claims to represent Indians of all races, ranks, creeds, castes and classes.

Fanatical Crime in Lahore

With reference to the recent fanatical outages in Lahore, *The Tribune*, the leading paper of the Panjab, writes:

> The heinous crime which was perpetrated at Lahore on Wednesday, and as a result of which one Sikh was killed and two others seriously injured, and a Hindu who tried to grapple with the assailant was wounded, will cause a thrill of horror and indignation among all humane and law abiding people in all communities Even if it proves to be a stray incident, as we hope with all our heart that it will, it is serious enough to call for a vigorous investigation and for the condign punishment of the person or persons to whom the offence may be brought home On the other hand if, as is suspected in some quarters, the crime in this case has a secret organization behind it, it may prove the starting point of a recrudescence of lawlessness Whether the suspicion is or is not well founded, only a proper inquiry can show, and we hope that in view of the very important issue at stake the authorities will make the most sifting inquiry into the matter

Without, of course, suggesting the remotest connection of the crime with the Criminal Law Amendment Bill of the Panjab, our contemporary observes:

> There is another aspect of the matter to which it is impossible not to refer. The occurrence of this crime at the psychological moment when the Criminal Law Amendment Bill is under consideration, will, it may be feared, strengthen the hands of the authors of the Bill and make it even easier for them to carry it through the House than it would otherwise have been We hope with all the strength and emphasis we can command that this will not be the case, and that no independent member of the Legislative Council will, in the excitement of the moment, forget that the issues involved in this Bill are much larger and wider than the suppression of communal disorder and crimes, important as such suppression undoubtedly is, and that there are other and immeasurably better ways of dealing with communal troubles themselves than by placing in the hands of a Government not responsible to the people nor amenable to its control powers which in the large majority of cases have been and are liable to be used for very different purposes, especially for the curtailment of individual and public liberty and the check mating of the freedom movement

Whitehall Not To Control India's Fiscal Policy?

London, Oct 24

> "I shall be a false friend of Lancashire, if I suggested that there is the remotest chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland in a speech at a dinner given by the Oldham Chamber of Commerce He added "There is no such chance We must look to other means for future reductions in duties on British imports. Those means must consist in persuading the people of India, that the real interest of both the countries in the domain of commerce lies in a policy of reciprocity and the prospects of advance on those lines are infinitely brighter than even a short time ago"

One does not know whether to weep or to laugh when one reads words like the above, which may deceive ignorant foreigners to to believe that India possesses or will posses fiscal autonomy. This sort of theatrical attitudinizing cannot deceive Indians

Olympic Games at Berlin

The following 49 countries will take part in both the Winter and Main Olympic Games at Berlin:

> Afghanistan, Argentine, Australia, Austria, Belgium, Brazil, Bulgaria Canada, Chile, China, Columbia, Czechoslovakia, Denmark, Egypt, Esthonia, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Honduras, Hungary, Iceland, India, Irish Free State, Italy, Japan, Jugoslavia, Latvia, Liechtenstein, Luxemburg, Mexico, Monaco, New Zealand, Norway, Peru, Philippines, Poland, Portugal, Rumania, South Africa, Spain, Sweden Switzerland, Turkey, Uruguay, United States of North America

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except to open the door as he did for England into the treasure-house of German poetry, philosophy and romance, that alone should entitle him to lasting fame

But so far he was only at the beginning of his real literary career At the age of thirty-one he married one of the most beautiful and intellectually brilliant women of her time, Jane Welsh She brought him some financial means, so that from that time on he was able to shape his literary career mainly as he chose For a time after their marriage the two lived in Edinburgh Then they decided upon the bold step of going away far into the country and taking up their residence at Craigenputtock a small estate belonging to the wife, fifteen miles from Dumfries, among the granite hills and black morasses which stretch westward through Galloway almost to the Irish sea

Writing to Goethe soon after, Carlyle thus describes their way of life in the new home "In this wilderness of health and rock," he says, "our estate stands forth a green oasis, a track of plowed, partly inclosed and planted ground, where corn ripens and trees afford a shade, although surrounded by sea-mews and rough-wooled sheep Here, with no small effort, have we built and furnished a neat and substantial dwelling, here, in the absence of professional or other office, we live to cultivate literature according to our strength, and in our own peculiar way We wish a joyful growth to the roses and flowers of our garden, we hope for health and peaceful thoughts to further our aims This nook of ours is the loneliest in Britain, six miles removed from any one who would be likely to visit me But I came here solely with the design to simplify my life and to secure the independence through which I could be enabled to remain true to myself Nor is the solitude of such great importance for a stage-coach takes us speedily to Edinburgh And have I not, too, at this moment, piled upon the table of my little library, a whole cart-load of French, German, American and English journals and periodicals—whatever may be their worth?"

Six years—from 1828 to 1834—Mr and Mrs Carlyle lived in this lonely wilderness home Emerson visited them while they were there, as did other rare spirits Writes Emerson of his visit

> "I came from Glasgow to Dumfries and inquired for Craigenputtock It was a farm fifteen miles away I found the house amid desolate heathery hills where the lonely scholar nourished his mighty heart He was tall and gaunt with cliff like brow self possessed and holding his extraordinary powers of conversation in easy command, clinging to his northern accent with evident relish, full of lively anecdotes and with a streaming humor which floated everything he looked upon Few were the objects and lonely the man not a person to speak to within fifteen miles except the minister of Dunscore"

The loneliness, however, was little to Carlyle, for he had his books and his thoughts in which he lived day and night To him these Craigenputtock years were wonderfully fruitful Here he wrote a large part, and taken on the whole the best part, of his splendid critical and biographical essays—among the number, those on Richter, Goethe, Burns, Heine Voltaire Novalis, Johnson, Diderot, the Niebelungen Lied, Early German Literature, and German Poetry and Biography Here also were written those two very remarkable papers *Characteristics* and *Signs of the Times*, which contain the germs of his social and ethical philosophy Finally here was written *Sartor Resartus*, that indescribable book,—that book the like of which had never been seen in the heavens above or the earth beneath, or in the waters under the earth — that strange, wild, fanciful fantastic rambling satirical, humorous, pathetic poetical wise foolish, strangely stimulating and inspiring and altogether wonderful E say on the Philosophy of Clothes —which was ridiculed by half the literary world and yet which was destined by and by to be recognized as one of the great books of the Century

But if the loneliness of Craigenputtock afforded Mr Carlyle the best of opportunities for work, it was nothing less than cruel to Mrs Carlyle, who loved society and was fitted to reign a queen in any intellectual or social circle To her the isolation grew to be more and more oppressive She longed to get once more where there were people At last he also began to feel a desire to be among men

Accordingly at the end of six years they resolved to go to London —London, the great heart of the world —and for the rest of their lives make their home there Accordingly the year 1834 finds them taking up their permanent abode in that city, at No 5 Cheyne Row, Chelsea, a spot which long association with them was to make famous Here Mr Carlyle lived, with his wife thirty-two years until her death and then fifteen years longer, alone, until his own death in 1881

The first work written by Carlyle after removing to London was his *History of the French Revolution* This occupied him for three years It may not be generally known that the first volume was written twice over,—the manuscript having been accidentally burned when it was nearly ready for the printers But

after a few weeks of rest, the author set resolutely to work and wrote it over again As a mere chronological narrative of events, the *History of the French Revolution* is of little or no value—as indeed Carlyle evidently did not care to make it of value in that way But as a series of vivid pictures, powerful in their light and shade, and drawn too for the most part with a very remarkable and conscientious accuracy, representing the leading events and chief men of that tragic and world shaking revolution, Carlyle's work is invaluable It is difficult to find anything else in literature to be compared with it It is not only a great work, but considering that it was written by an Englishman whose veins were full of Puritan blood and who was perhaps the strongest hater of Democracy that the Nineteenth Century produced, it is a singularly fair and just work

Allison and other English historians give us to understand that during the so called Reign of Terror the streets of Paris ran with blood But Carlyle is candid enough to remind us that ten times as many persons as perished during the whole Reign of Terror are often shot in a single battle, over which the nations sing glorious *Te-Deums* And further he is fair enough to tell us that not for generations had there been a time when the people (not a few political and religious leaders and agitators but the twenty-five millions of the people of France) suffered less than during that very Reign of Terror We may truly enough call the epoch of the French Revolution a wild dark time but it was not all dark nor half so dark as many a political and religious fanatic tries to make out And, moreover, dark as it may have been out of it has come glorious light for the world Moreover, as Carlyle, not only in this but in many other of his works, insists the world will have its French Revolutions, and its Reigns of Terror and continue to have them not only in France but in many another land, until the wise begin to take thought of the ignorance around them and the rich of the hunger at their feet, and men and governments learn justice and mercy

During several seasons following the completion of his *French Revolution* Carlyle delivered series of lectures in London, upon German Literature the History of Literature, 'the Revolutions of Modern Europe,' and *Heroes and Hero-Worship* The last was published as a book and forms a work somewhat in a class by itself, which by not a few persons is liked better than anything else that Carlyle wrote

Eight years pass and we have from his pen a work worthy to rank with his *French Revolution*,—it is his *Life and Speeches of Oliver Cromwell* Taine, the French historian and critic, calls this Carlyle's masterpiece It is a collection of the letters and speeches of the great Protector, so commented on and so edited as to form a continuous narrative The impression which they leave is extraordinary Grave constitutional histories hang heavy after this compilation The author wishes to make us comprehend a soul the soul of Cromwell, who to him was the greatest of the Puritans, their chief their hero their model His narrative resembles that of an eye witness An old-time covenanter who had collected letters scraps of newspapers and daily added reflections interpretations, notes and anecdotes might have written just such a book At last we are face to face with Cromwell,—the real man We have his words, we can hear the tones of his voice, we see, in connection with each action, the circumstances which produced it we observe him in his tent, in council with the proper background, his face, his costume every detail is here

Carlyle greatly admired Cromwell long before he began to write about him His task is truly a labour of love The painstaking toil which he bestowed upon his *French Revolution* was great, but it was small compared with the toil he went through in looking up documents, facts, information even of the most indirect and incidental kind from every imaginable source that could throw light upon the character or deeds of Cromwell That a complete revolution has taken place within a generation or two in the way in which Englishmen think and speak of the great Puritan leader, is due mainly to Carlyle

Next after *Letters and Speeches of Cromwell* Carlyle gives us a brief and charming life of his loved and early-lost friend, John Stirling —whether a great book or not, at least a most interesting and inspiring one I confess that I myself like it better than anything else from his pen unless it be his wonderful biographies and literary essays written in his early years

In 1840 Carlyle put forth his small book called *Chartism*, a work portraying specifically and in some detail "the bitter discontent grown fierce and mad, and the wrong conditions of the working class of England"

In 1844, came his *Past and Present*, a larger work than *Chartism*, in part devoted to telling about a certain "hitherto obscure monk named Samson unexpectedly made Abbot of Saint Edmundsbury, in the reign of Henry the

Eighth, and the rest of the book made up of unrelated chapters under such characteristically Carlylean titles as "Midas,' "Sphinx" "Morrison's Pill," "Gospel of Mammonism,' "Gospel of Dilettantism," 'Labour," "Democracy," "Sir Jabesh Windbag" etc

These two books represent the least attractive side of Carlyle While they contain much that is good and true, much noble protestation against the flagrant evils of the time, they repel by their extravagance and violence Where they should reason they too often denounce Where they should weigh they too often scold even if they do not descend to rant and bluster They represent a regrettable tendency in Carlyle which increased with his advancing years

The last *great* book that Carlyle gave the world was his *Life of Frederick the Great of Prussia* To its production he devoted fifteen laborious years If the *French Revolution* and the *Cromwell* were monuments of toil what was this? It seems as if there was nothing that could be found out about Prussia, its King its people its resources its geography, etc that Carlyle did not make himself master of before he began to write As he goes forward with his history we see him "penetrating the tangled maze of the petty politics of the day clearing up the obscure intrigues and plans of rival courts and cabinets, demolishing many a high sounding myth, which had got itself passed off as veritable history From countless bushels of chaff he winnows the one grain of wheat His descriptions of battles and sieges are masterpieces, as scientifically true as those of Napier and hardly less picturesque than those of Froissart."

The work is not only wonderfully comprehensive in scope and accurate in details but it is written with great power The present writer cannot agree with its point of view in making such a hero of *Frederick, a man who, though he* had many great and noble qualities, was yet morally unworthy of such laudation as Carlyle gives him

When this monumental work was completed Carlyle was an old man During the few years that still remained to him he occasionally broke the silence by some briefer word not especially important What attracted most attention was a small book entitled *Shooting Niagara* But it did him no credit, his best friends regretted it many critics described *it as a tirade* His health was gone, he had long suffered severely from dyspepsia, the tendency to cynicism which had always been his weakness, had greatly increased with his age and his physical infirmities, he was no longer the powerful leader and inspirer of his generation that once he had been Now he was hardly more than a memory and an echo of a great past It was time for him to lay down his pen He died at the age of eighty seven

What is the world's debt to Carlyle? I think I may say *that, for one thing he did as* much as any man to reform the method of writing history Before he came on the stage, history was *mainly a record of battles, sieges* parliamentary debates and court intrigues But Carlyle lifted up his voice and stoutly declared and kept declaring 'Those things are *not history*' "What good is it to me" he expostulated "though innumerable Smollets and Belshams keep dinning in my ears that a man named George the III was born and bred up, *and a man named George the II* died, that Walpole and the Pelhams, and Chatham and Rockingham, and Shelbourne and North, with their coalition or separation ministries all ousted one another, and vehemently scrambled for the thing they called the rudder of Government but which was in reality the spigot of taxation? The thing I want to see is not *Red Book Lists* and Court Calendars and Parliamentary Registers, but the *Life of Man* in England What *men did*, thought, suffered, enjoyed the form especially the spirit, of their terrestrial existence its outward enjoyment, its inward principle *how* and *what* it was, *whence* it proceeded, and *whither* its goal"

If we reflect that when Carlyle wrote these *words the English speaking world had no* Macaulay Motley Froude, Lecky or Greene we see how much ground he had for his protest His own histories certainly embody what he claimed histories should always embody, *viz*, a record not of the mere externalities and superficialities and incidentals of history, but a record of *the life of man* So that it is not too much to say that the great and admirable change in the method of writing history which has taken place within the past fifty or sixty years, is probably due more to the author of *the History of the French Revolution* that to any other single man

Of Carlyle as a *poet* I will not speak, though there are not wanting critics of a high rank who pronounce him the greatest poet of his century, and certainly in such elements of poetry as vividness of imagination, splendour of imagery, profound insight into men and causes passion pathos, and power of expression it would be hard to find his superior in his own or any other century Scores and hundreds of passages might be cited from his books in proof of this

It has been said and probably with truth that the two men who exerted the most influence upon English thought during the reign of Queen Victoria were Thomas Carlyle and John Stuart Mill Emerson says This is the key to the power of the greatest men their spirit diffuses itself' It is true of both Mill and Carlyle that for a full generation the spirit of each to a remarkable degree diffused itself over the whole English speaking world It is difficult for us today to realize how great the influence of Carlyle was from the fact that it was so long ago His influence during the last forty or fifty years has unquestionably been to a very marked degree on the decline but its power over the younger men of the middle of the last Century was certainly very great

Much is said in disparagement of Carlyle's literary style and certainly it was a style that no one should copy or imitate unless he wants to make a laughing stock of himself But it was Carlyle it fitted the man As well talk disparagingly of his gait or the colour of his hair as *of his manner of utterance* Many call his style barbarous others affected One critic says he copied it from the German Jean Paul Richter another says Nay rather if it is a copy of anything it must be of the Swiss mountains I think it should not be spoken of as affected or as copied from anybody or anything It is his own the natural necessary rugged rugged dress of his own rugged thought As well expect the lightning to dart in gracefully curved lines as that the fiery impetuous lightning thought of Carlyle could express itself in smoothly rounded sentences The oak must grow in the form of an oak rugged and gnarled yet impressive in its own way

It is complained of Carlyle that he is a sentimental emotional writer allowing his feelings to drive him to extravagant expression We cannot form a judgment of Carlyle that will be at all correct unless we bear in mind that there are in this world two wholly different *classes of writers with wholly different missions* to fulfil and therefore requiring to use radically different methods One class is made up of men of cool judgment accurate expression logical understanding and broad views We go to these writers for information for exact knowledge for careful discriminations To this class Carlyle does not belong and to judge him by standards applicable to this class would be to show our own folly and to do him great wrong But there is another class of writers no less useful in their own way They are men of feeling imagination enthusiasm often of deep insight—men set on fire by new truth so that they express it in such new strong ways and with such burning words as to make it enter minds that would not otherwise receive it Thus they fire the world Among this class of writers Carlyle finds his place Probably this class has as important a work to do as the other If you want cool careful instruction among European writers go to Mill or Kant or the Scientists But if you want mental quickening if you would have thoughts kindled in your brain like sparks struck from flint or if you desire to have the world and all human life filled with grander meanings or to be yourself lifted up to mountain tops of earnest purpose courage and strong resolve then go to men of the Carlyle type

What of Carlyle as a social and political reformer? Here he is both weak and strong He is strong in finding out and dragging to view the social and political weaknesses and sins of the time He is strong in discovering and exposing shams and hypocrisies which weaken governments and eat out the heart of *sincerity and reality from society In these* directions he doubtless did great good But he is undoubtedly weak in allowing his criticisms too often to become mere tirades and his exposures of evils mere complaints or sarcasms which suggest no remedy or if a remedy at all one that is pitifully inadequate Let us not judge him too harshly for this Often the next best thing to providing a remedy for evils is to show men clearly that they exist This done there is hope that a remedy may be found Until this is done cure is impossible

I think it is plain that Carlyle did an important work in teaching the modern age reverence for great men People never make much growth in the direction of the moral or spiritual who do not have ideals shining above them But in no way are ideals made so real as by being set before us in the form of men who have actually lived and toiled and dared and suffered and achieved He therefore who *lifts up before our eyes the* great and noble souls of the past and makes them live again so that we are stirred by them to admiration and reverence does us as high a moral service as it is possible for one human being to do for another This service Carlyle did in a most effective way for his own and succeeding generations

Moreover in doing this he accomplished another service to the world—indirect but important He helped correct the one sided teachings of a school of writers then popular in England who were endeavouring to show that in the progress of civilization individual

men are nothing, and physical circumstances and environment are everything This whole school of writers, that make everything dependent upon physical causes and leave man as a distinctive force out of the account, found a very powerful opponent in Carlyle Mightily he contended that man is something more than a puppet created by non-intelligent circumstances and made to dance his life-dance by wires pulled by non-intelligent forces With indignant eloquence he asserted that man is a free spirit, placed in the world as a king, and not as a helpless slave The most potent as well as the most beneficent factors in history, he pointed out, are its great men He himself, with his powerful personality and his great influence upon his age, illustrates this thesis

But if Carlyle laid such stress upon the value of great men, what was his attitude toward the rank and file of humanity? Here we are presented with a paradox In seeing so clearly and reverencing so deeply the great men of the ages, he seemed largely to lose sight of, and to have little regard left for, the great, seething, toiling suffering masses of common men

Scarcely less strange than Carlyle's distrust of the people, and scarcely less regrettable, was his distrust of science Incredible as it seems, he was not simply indifferent to science, he was distinctly hostile to it This was manifested constantly in his conversation, and it comes out in a hundred places in his writings Yet he had many friends among distinguished scientists, who remained his friends because they were great enough to recognize his genius and to overlook his limitations

Above everything else, Carlyle was a mighty teacher of sincerity Whether he lived in an age of greater insincerity and hollowness than former ages, or than our age, it is perhaps difficult to judge But he saw around him, as he believed a vast array of shams and hypocrisies—in religion, in government and in society On every side he saw, or thought he saw, men and women speaking and acting to be seen of men, professing patriotism for selfish ends, cheating and slandering neighbours while wearing the garb of friendship, building churches on foundations of creeds and doctrines that were outgrown, reciting forms and liturgies and going through religious ceremonies that were largely hollow words Into the midst of these and all other shams and pretences and hypocrisies of his time Carlyle came, with fiery zeal —thrusting the keen blade of his sarcasm through lies, right and left,—letting the Thor hammer of his denunciation fall on the devoted head of everything that he deemed falsehood and unreality—and crying with trumpet tongue in the ears of men, governments and religions—"Truth, Honesty, Sincerity! in God's name let us away with lies and have these" And his rapier thrusts, his Thor hammer blows, his fiery words were not in vain

Carlyle did not hesitate to use satire in treating of religious things as well as in treating of social matters Here is a specimen "I wonder," he says, "if Jesus Christ were to come to London tomorrow, whether anybody would take any notice of him? Yes Lord Houghton would give him a breakfast And some one else would give him a dinner, and next morning people would say, 'How good Christ was last night! *But the Devil was better though!*'" Some of Carlyle's most stinging satire was directed against the narrow and selfish orthodox Gospel of theological soul-saving, and escape from hell Save the *man,* Carlyle insists—save him from ignorance greed, brutishness, self-seeking laziness hypocrisy,—save him by knowledge truth, industry, unselfishness, reverence Lead him to faith in the eternal right, and in the Powers above him, and have no further fear about his soul, or about any Hell Only the coward whines about his soul and seeks to be delivered from Hell The true *man* only inquires how he may make himself *more a man* and gladly accepts any hell that he deserves

While doing a work seemingly in some measure destructive of the externalities of religion, Carlyle never said a word derogatory to what he regarded as pure religion What he hated was religious sham It is doubtful if any man of the last century fought more valiantly or with more telling blows for what he regarded as the great verities of truth, righteousness, justice, duty, love, faith, reverence, worship, God than Carlyle If he hated sham, he also hated materialism in every form, whether in its vulgar aspect of money-worship, or in its more intellectual aspect of a materialistic science or philosohpy, which annihilates spirit and crowns matter king in the universe

What are we to say of Carlyle as a moral teacher? This question has been answered in part already, but more should be said

There is no denying that he has grave faults as a teacher of morals We shall be sorely disappointed if we go to him expecting to find a man whose utterances will always be on the side of what will seem to us right He is by no means to be followed implicitly or without discrimination For example, he takes the side of the masters as against the slaves

when the subject of the abolition of slavery in Jamaica is up for discussion in England He justifies Cromwell in his inhuman massacres in Ireland He often exalts the vices and brutalities of Frederick the Great into virtues If he were living today and were a member of Parliament, he would unquestionably stand with Winston Churchill in denying that the people of India are fit to rule themselves and in demanding that India's New Constitution shall be one of steel to hold them more firmly than ever (of course "for their good") under the dominance of their British masters

Thomas Carlyle had many faults This there is no denying If these represented the whole man we might well turn away refusing him honour admiration or praise But this is far from the case In our study of him we have found in his writings and in himself characteristics and qualities both intellectual and moral which by every canon of just criticism and judgment must be pronounced noble, as well as others which must be declared deplorable

It was said of him in his day and probably with truth that he was the most talked about literary man in the English-speaking world Whether the talk was chiefly for him or chiefly against him, it is hard to tell What seems to be true is A few loved him loved him ardently more hated him, nearly all respected and admired him and few denied that he was a great man Notwithstanding the leonine nature the rugged strength the, at times almost brutal fierceness and plain-speaking of this stormy modern prophet Elijah, Carlyle possessed deep within him, a gentle and tender heart He was blessed with a gifted and noble wife one of the most queenly women of England whose death, long before his own, left him lonely and well nigh heart-broken It is on record that during those last years of his life when he missed and mourned her so, it was his habit to visit the spot where she was buried, and there alone where no eye could see kneeling on the precious sod again and again kiss her grave

When Thomas Carlyle died it was like the fall of a great oak in a forest True the mighty oak was not beautiful Indeed beauty seems too petty a word to use in connection with so rugged and gnarled a forest giant But whether beautiful or not it was tall, majestic awe inspiring easily a king among trees And its fall, when it came like that of Lincoln, "left a lonesome place against the sky"

ORTHODOX OF ALL RELIGIONS, UNITE!

By JAWAHARLAL NEHRU

SOME years ago I happened to be in Benares and as I was driving through the narrow city streets my car was held up by a crowd A procession was passing through and, apart from the processionists there were many sightseers and little boys intent on sharing in the fun Crowds interest me and I got down from the car to find out what was afoot The procession was certainly an interesting one and it had certain unique features We saw Brahmans, the most orthodox of their kind, with all manner of caste marks proudly displayed on their foreheads marching shoulder to shoulder with bearded Moulvies the priests from the *ghats* fraternized with the mullas from the mosques, and one of the standards they carried in triumph bore the flaming device *Hindu Musalman ekta Ki Jai*—Victory to Hindu-Muslim Unity! Very gratifying we thought But still what was all this about?

We soon found out from their cries and the many other standards they carried This was a joint protest by the orthodox of both religions against the Sarda Act (or perhaps it was a Bill at the time) which prohibited marriages of girls under fourteen The pious and the holy of both faiths had joined ranks and hands to declare that they would not submit to this outrage on their deepest convictions and most cherished rights Were they going to be bullied by the threats of so called reformers into giving up their right to marry child wives? Never! Law or no law they would continue to marry little immature girls —for was not post puberty marriage a sin?— and thus enhance the glory of religion Had not a noted *Vaidya* (physician) of Benares stated that in order to proclaim his adherence to the ancient *dharma* and his abhorrence of new-fangled notions like the Sarda Act, he, even he although he was round about sixty years of age, would marry afresh a girl under the prescribed legal age? Faith and religion had built up their great structures on the sacri

lieve of their votaries Surely the movement against the Sarda Act would not lack its martyrs

We mixed with the crowd and marched *along for some distance by the side of the* procession Devadas Gandhi was with me and some Benares friends and soon we were recognized by the processionists They did not welcome us or shower greetings on us, and I am afraid we did not encourage them to do so Our looks and attire separated us from the ranks of *the faithful—we had neither beards nor* caste marks—and we carried on an irreverent and somewhat aggressive commentary on the procession and its sponsors Offensive slogans were hurled at us and there was some jostling about Just then the procession arrived at the Town Hall and for some reason or other started *stone throwing* A bright young person thereupon pulled some crackers and this had an extraordinary effect on the serried ranks of the orthodox Evidently thinking that the police or the military had opened fire, they dispersed and vanished with exceeding rapidity

A few crackers were enough to put the pro cession *to* flight but not even a cracker was required to make the British Government in India a surrender on this issue A little shouting, in which oddly enough the Muslims took the leading share was enough *to kill and bury* the Sarda Act It was feeble enough at birth with all manner of provisions which hindered its enforcement, and then it gave six months' grace which resulted in a very spate of child marriages And then, after the six months were over? Nothing happened, child marriage continued *as before* and Government and magistrates looked the other way while the Sarda Act was torn to shreds and cast to the dogs In some instances the person who ventured to bring a breach to a court *himself got into* trouble for his pains and was fined True, in one instance a Punjab villager who had given his ten year daughter in marriage and deliberately broken the provisions of the Sarda Act despite warning was sentenced to one month's imprisonment But this error on the part of the Magistrate was *soon* rectified by the Punjab Government who hastened to send a telegram ordering the release of the offender against the Act (This case has been taken from Miss E F Rathbone's interesting *little book Child Marriage*)

What were we doing all this time? We were in prison For six years now we have been mostly in prison, sometimes as many as sixty or seventy thousand at *a time* Outside, a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area was almost certain to lead to prison, if not worse The various emergency laws and denial of civil liberties were certainly not aimed at preventing support of the Sarda Act But in effect *they left the field clear to the opponents of that* measure And Government in its distress at having to combat a great political movement directed against it, sought allies in the most reactionary of religious and social bigots To obtain their good-will the Sarda Act was sat upon extinguished *Hindu Musalman ekta ki Jai—Victory to Hindu-Muslim Unity!*

The Muslims deserve their full share in this victory Most of us had thought that the child wife evil was largely confined to Hindus But whatever the early disproportion might have been, Muslims were evidently determined not to be outdistanced, in this matter, as in others, by Hindus So while on the one hand they claimed more seats in the councils, more jobs as policemen, deputy collectors, tahsildars, chaprasis and the like, they hurried on with the work of increasing their child-wives From the most noted taluqadars in Oudh to the humble worker, they all joined in this endeavour, till at last the 1931 census proclaimed that victory had come to them The report of the Age of Consent Committee had previously prepared us to revise our previous opinion but the census went *much further than had been expected It told* us that Muslims had actually surpassed the Hindus in the proportion of their child-wives In Assam "Muslims have now far the largest proportion of child-wives in all the early age groups," in Behar and Orissa the census tells us that Whereas the proportion of Hindu girl wives (including widows) below the age of ten has increased since 1921 from 105 to 160 among Muslims it has increased from 76 to 202" Truly a triumph for the Sarda Act and the Government that is supposed to enforce it

Lest it be said that our enlightened Indian States lag behind on this issue the Government of Mysore has recently made its position clear A venturesome member sought to introduce a Child Marriage Restraint Bill on the lines of the Sarda Act, in the Mysore Council The motion was stoutly opposed by a Dewan Bahadur on behalf of orthodox Brahmins and a Khan Bahadur on behalf of Muslims The Government generously permitted the official members to vote as they liked but, oddly enough, the entire official *bloc*, including two European members, voted against the motion and with their votes helped to defeat it. Religion was again saved

This instance of the Sarda Act was a revealing one for it showed that all the shouting about

Hindu-Muslim friction and disunity was exaggerated and, in any event misdirected That there was such friction no body could deny, but it was the outcome not so much of religious differences as of economic distress, unemployment, and a race for jobs, which put on a sanctified garb and in the name of religion deluded and excited the masses If the difference had been essentially religious one would have thought that the orthodox of the two faiths would be the farthest removed from each other and the most hostile to each other's pretensions As a matter of fact they combine frequently enough to combat any movement of reform social economic political Both look upon the person who wants to change the existing order in any way as the real enemy both cling desperately and rather pathetically to the British Government for instinctively they realise that they are in the same boat with it

Nearly twenty-two years ago before the War, in January 1914 the Aga Khan wrote an article in the *Edinburgh Review* on the Indian situation He advised the Government to abandon the policy of separating Hindus from Muslims and to rally the moderate of both creeds in a common camp so as to provide a counterpoise to the radical nationalist tendencies of young India, both Hindu and Muslim In those days extremism was confined to nationalism and did not go beyond the political plane Even so the Aga Khan sensed that the vital division lay not along religious lines but along political—between those who more or less stood for British domination in India and others who desired to end it That nationalist issue still dominates the field and is likely to do so as long as India remains politically unfree But today other issues have also assumed prominence—social and economic If radical political change was feared by the moderate and socially backward elements much more are they terrified by the prospect of social and economic change Indeed it is the fear of the latter that has reacted on the political issue and made many a so-called advanced politician retrace his steps He has in some cases become frankly a reactionary in politics, or a camouflaged reactionary like the communalists, or an open champion of his class interests and vested rights like the big zamindars and taluqdars and industrialists

I have no doubt that this process will continue and will lead to the toning down of communal and religious animosities, to Hindu Muslim unity—of a kind The communalists of various groups, in spite of their mutual hostility, will embrace each other like long lost brothers and swear fealty in a new joint campaign against those who are out for radical change politically or socially or economically The new alignment will be a healthier one and the issues will be clearer The indications towards some such grouping are already visible though they will take some time to develop

Sir Mohamad Iqbal the champion of the solidarity of Islam is in cordial agreement with orthodox Hindus in some of their most reactionary demands He writes "I very much appreciate the orthodox Hindus' demands for protection against religious reformers in the new constitution Indeed this demand ought to have been first made by the Muslims' He further explains that 'the encouragement in India of religious adventurers on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of the Indian community The Indian mind will then seek some other substitute for religion which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia"

This fear of communism has driven many liberals and other middle groups in Europe to fascism and reaction Even the old enemies the Jesuits and the Freemasons have covered up their bitter hostility of two hundred years to face the common enemy In India communism and socialism are understood by relatively very few persons and most people who shout loudest against them are supremely ignorant about them But they are influenced partly instinctively because of their vested interests and partly because of the propaganda on the part of Government, which always stresses the religious issue

Sir Mohamad Iqbal's argument, however takes us very much further than merely anti communism or anti socialism and it is worth while examining it in some detail His position on this issue of suppression of all reformers is, it should be remembered almost the same as that of the Sanatanist Hindus And even a party which presumes to call itself Democratic or Nationalist (or perhaps some other name—it is difficult to keep pace with the periodic transformations of half a dozen worthy gentlemen in western India) declared recently in its programme that it was opposed to all legislative interference with religious rights and customs In India this covers a wide field and there are few departments of life which cannot be connected with religion Not to interfere

with them legislatively is a mild way of saying that the orthodox may continue in every way as before and no changes will be permitted

Sir Mohamad would go further for Islam, according to him does not believe in tolerance Its solidarity consists in a certain uniformity which does not permit any heresy or non conformity within the fold Hinduism is utterly different because, in spite of a common culture and outlook it lacks uniformity and for thousands of years has actually encouraged the formation of innumerable sects It is difficult to define heresy when almost every conceivable variation of the central theme is held by some sect. This outlook of Islam is probably comparable to that of the Roman Catholic Church both think in terms of a world community owning allegiance to one definite doctrine and are not prepared to tolerate any deviation from it A person belonging to an entirely different religion is preferable to a heretic for a heretic creates confusion in the minds of true believers Therefore a heretic must be shown no quarter and his ideas must be suppressed That essentially has always been and still is the belief of the Catholic Church but its practice has been toned down to meet modern liberal notions When the practice fitted in with the theory it led to the Spanish Inquisition the *autos da fe* and various crusades and wars against Christian non conformists in Europe The Inquisition has a bad odour now and we shiver to think of its cruelties Yet it was carried on by high minded deeply religious men who never thought of personal gain They believed with all the intensity of religious conviction that the heretic would go to hell if he persisted in his error and with all their might they sought to save his immortal soul from the eternal pit What did it matter if in this attempt the body was made to suffer?

Islam is obviously different from the Roman Catholic Church because it has no Pope no regular priesthood and not so many dogmas But I imagine that the general exclusive intolerant outlook is the same and it would approve of heresy hunts for the suppression of the evil before it spread Cardinal Newman denying the nineteenth century assumption of the progress of our race said that our races progress and perfectability is a dream because revelation contradicts it Further he said that it would be a gain to this country were it vastly more superstitious more bigoted more gloomy more fierce in its religion than at present it shows itself to be He was referring to England

I wonder how far Sir Mohamad Iqbal would accept Cardinal Newman's dictum applying it to Islam of course I imagine that quite a large number of both Hindus and Muslims would agree with the Cardinal each thinking in terms of his own religion Indeed I should say that most truly religious people belonging to almost any organized religion would agree with him Personally I entirely disagree with him because my outlook is not that of religion But I think I can dimly understand the religious outlook and to some extent even appreciate it Granting the supreme importance of certain dogmas and beliefs the rest seems to follow If I am absolutely convinced that a thing is evil it is absurd to talk of tolerating it It must be suppressed removed, liquidated If I believe that this world is a snare and a delusion and the only reality is the next world then the question of progress or change here below hardly arises Because I have no such absolute convictions and the beliefs I hold in matters of theological and metaphysical religion are negative rather than positive I can easily pose as a tolerant individual It costs me nothing in mental suppression or anguish It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions But even then the opinion has not got the intensity of religious belief and so I am not likely to favour inquisitorial methods for the suppression of opinions and beliefs I consider harmful Not being interested in the other world whatever it may be I judge largely by the effects I observe in this world I am unable therefore to find a supernatural sanction for inflicting cruelty physical or mental here below Perhaps also most of us of the modern world (Fascists and Hitlerites excluded) are far more squeamish in the matter of causing pain or even watching it with unconcern than our stout old ancestors were

Thus we make a virtue of our indifference and call it tolerance just as the British Government takes credit for impartiality and neutrality in matters of religion when in reality it is supremely indifferent to them so long as its secular interests are not touched But there is no shadow of toleration when its administration is criticized or condemned That is sedition to be expiated by long years of prison

Sir Mohamad Iqbal would thus like to have so far as Muslims are concerned a strict uniformity and conformity enforced by the power of the State But who would lay down the common standard which was to be followed? Would there be a kind of permanent commis

sion of the Jamiat-ul Ulema advising the secular arm, as the Roman Church used to advise the princes of Europe in the days of its temporal glory? Sir Mohamad however, does not seem to approve of the present generation of moulvies and ulemas He says that "in the modern world of Islam ambitious and ignorant *mullaism taking advantage of modern* Press, has shamelessly attempted to hurl the old pre Islamic Magian outlook at the face of the twentieth century' On the other hand he expresses his sorrowful contempt for the 'so-called 'enlightened' Muslims' who "have gone to the extent of preaching 'tolerance' to their brethren in faith"

The election or nomination of a competent authority to interpret the ecclesiastical law under modern conditions will be no easy matter, and it is well known that even the pious and the orthodox often disagree amongst themselves Orthodoxy ultimately becomes one's own doxy, and the other person s doxy is heterodoxy

If such an authority is established it will deal presumably with the Muslims alone But Islam is a proselytising religion and questions touching other faiths will frequently arise Even now doubtful cases arise, especially relating to girls and women who, with little thought of religion marry a Muslim or elope with him or are abducted by him If they slide back from the strict path of the faith are they to be subjected to the terrible punishment for apostasy?

In the purely religious sphere then we might have, if Sir Mohamad s suggestions were carried out 'the institution of a kind of Inquisition with heresy hunts, excommunication, punishment for apostasy and a general suppression of so called 'enlightened' Muslims' and a prohibition of the practice or breaching of 'tolerance' Other spheres of life would be equally affected for Islam and Hinduism do not believe in confining themselves to Sunday observance They are week day religions invading every department of life

The next step is obviously one of full application of the personal law in strict accordance with the ancient texts In theory this personal law is still applied both to Hindus and Muslims in the British courts, but in practice many changes have crept in The criminal law at present prevailing in the country has very little or perhaps nothing to do with the old Muslim or Hindu codes In civil law the divergence is not marked and inheritance marriage, divorce, adoption etc, are supposed to be according to the old directions But even here some changes have crept in and attempts are constantly being made to widen their range (civil marriage divorce among Hindus, Sarda Act etc) In regard to inheritance there is the very curious Oudh Estates Act affecting the Oudh taluqadars which lays down a peculiar and unique rule which is applied equally to Hindu Muslim or Christian taluqadars

This tendency to drift away from the old personal law will have to be stopped if the orthodox have their way An attempt to do so is now being made by the Frontier Province Council where a 'Moslem Personal Law (*Shariat*) Application Bill' was recently referred to a Select Committee for report I have no idea what happened to this Bill afterwards In the course of a debate in the Council on this Bill a speaker 'analysing the fundamental principles of Islam' said that 'if the Bill were passed they would have to see the law was carried out strictly in accordance with the *Shariat* for no non-Moslim could administer the *Shariat* He was opposed to the partial enforcement of the *Shariat* and wanted its full enforcement"

The demand that only a Moslim should administer the *Shariat* seems reasonable for non-Moslims can hardly enter into its spirit If the Moslims have their separate courts with their *qazis* there is no valid ground for refusing the same privilege to the Hindus or any other religious group We shall thus have a number of courts of law functioning independently in each geographical area for each separate group It will be something like the capitulations of semi colonial countries but in a greatly exaggerated form for the whole population will be divided up and not merely some foreigners Perhaps that will be a logical development of our communal separate electorates

Each group of these separate courts will have its own laws and methods of procedure Some difficulties will no doubt arise when the parties involved belong to different religious groups Which court are they to go to and which law to follow? Perhaps mixed courts will grow up to deal with such cases and some kind of amalgam of laws and procedure be adopted by these courts Criminal cases are likely *to prove especially troublesome If a* Hindu steals a Muslim's property whose law is to be applied? Or in the case of adultery where the persons profess different religions The choice between the two codes might have *serious consequences for the punishments might* vary greatly between them I am not sure what punishment Manu has laid down for theft or adultery, but I have an idea (I write subject

to correction) that according to the old Islamic law, following Mosaic parallels, the thief has his hand cut off and the adulterers must be stoned to death

It seems to me that all this will produce a certain confusion in our administration of justice, there will be considerable overlapping and friction But it may lead indirectly to one good result Far more lawyers will be needed to unravel, or at any rate to profit by, the tangled web of laws and procedures, and thus perhaps we might lessen to some extent the wide-spread unemployment among our middle classes

Other far-reaching consequences would follow the adoption and application of the joint views of Sir Mohamad Iqbal and the Sanatanist Hindus The ideals aimed at will largely be (subject to some inevitable adjustment with modern conditions) the reproduction of the social conditions prevailing in Arabia in the seventh century (in the case of the Muslims) or those of India two thousand or more years ago (in the case of Hindus) With all the good-will in the world a complete return to the golden ages of the past will not be possible, but at any rate all avoidable deviations will be prevented and an attempt will be made to stereotype our social and economic structure and make it incapable of change So-called reform movements will of course be frowned upon or suppressed The long tentacles of the law of sedition may grow longer still and new crimes may be created Thus to advocate the abolition of the purdah (veil) by women might (from the Muslim side) be made into an offence, to preach the loosening of caste restrictions or interdining might (from the Sanatanist side) be also made criminal Beards may become *de rigueur* for Muslims, caste-marks and top-knots for Hindus And of course all the orthodox of all shapes and hues would join in the worship and service of Property, especially the extensive and wealthy properties and endowments belonging to religious or semi-religious bodies

Perhaps all this is a somewhat exaggerated picture of what might happen under the joint regime of the Sanatanists and Ulemas, but it is by no means a fanciful picture as any one who has followed their recent activities can demonstrate Only two months ago (in June 1935) a Sanatana Dharma Conference was held in Bezwada The holy and learned Swami who opened the Conference told us that 'co education divorce and postpuberty marriages would mean the annihilation of Hinduism" I had not realised till then that these three or rather the absence of them, were the main props of Hinduism—this is rather involved but I suppose my meaning is clear The chairman of the Reception Committee of that Conference further told us that he "viewed with grave concern the growth of the Indian women's movement and asserted that the women who were fighting for equal rights with men did not represent the real women of India They are merely agitators who have thrown modesty—the outstanding quality of Indian women—to the winds"

I am afraid I cannot bring myself to agree with Sir Mohamad Iqbal and the Sanatanists Partly the reason perhaps is a personal and selfish one I do not think I shall get on at all under their joint regime, I may even land myself in prison I have spent a long enough period of my life in prison under the British Government and I see no particular reason why I should add to it under the new dispensation But my personal fate is of little account, what matters is the larger theme of India and her millions It is an astonishing thing to me that while our millions starve and live like beasts of the field we ignore their lot and talk of vague metaphysical ideas and the good of their souls that we shirk the problems of today in futile debate about yesterday and the day before yesterday that when thoughtful men and women all over the world are considering problems of human welfare and how to lessen human misery and stupidity, we, who need betterment and raising most, should think complacently of what our ancestors did thousands of years ago and for ourselves should continue to grovel on the ground It astonishes me that a poet like Sir Mohamad Iqbal should be insensitive to the suffering that surrounds him that a scholar and thinker like Sir Mohamad should put forward fantastic schemes of States within States, and advocate a social structure which may have suited a past age but is a hopeless anachronism today Does his reading of history not tell him that nations fell because they could not adapt themselves to changing conditions and because they stuck too long to that very structure which he wants to introduce in a measure in India today? We were not wise enough in India and the other countries of the East in the past and we have suffered for our folly Are we to be so singularly foolish as not even to profit by our and other's experience?

Bertrand Russell says somewhere "If existing knowledge were used and tested methods applied, we could in a generation produce a population almost wholly free from

disease, malevolence and stupidity In one generation, if we chose, we could bring in the millennium" It is the supreme tragedy of our lives that this millennium should be within our reach, so tantalisingly near us and yet so far as almost to seem unattainable I do not know what the future has in store for India and her unhappy people, what further agonies, what greater humiliation and torture of the soul But I am confident of this that whatever happens we cannot go back inside the shell from out of which we have emerged

Almora District Jail
23.8.1930

DAUGHTERS OF SINDH

By NAGENDRANATH GUPTA

Daughters of Sindh—and of India,

Imagine a modern Rip Van Winkle waking after fifty years of profound slumber and looking about him in astonished bewilderment, then rubbing his eyes and looking around again to satisfy himself that he is not dreaming That is my feeling today as I behold you before me, visions of grace and comeliness which were denied to my eyes when I served Sindh half a century ago Many changes have taken place during these decades, but this is the most important of all that the women should have pushed aside the purdah and come out into the light of day It was the same some years ago all over northern India and the gentler and fairer half of the population remained in seclusion shut out from the light of the sun and the winds of heaven—*asuryam pashya*, unseen of the sun In the Punjab in Sindh, in the United Provinces and Bihar and in Bengal it was everywhere the same, the men free to move about as they chose the women penned in the houses behind the purdah which no one ventured to lift So unrelenting was the rigour of this custom that in certain sections of society and in some Indian States it was considered bad form to make any inquiry about the daughters of a visitor In the usual conventional questions about health a man was asked whether his sons were well No inquiry was made about his daughters This was the case in cities and towns, in villages and rural areas the purdah was not strictly enforced

Men in India proudly claimed that they were descended from the ancient Aryans and praised without stint the ancient institutions But they never paused to consider that the purdah was an un-Aryan custom With scarcely any reservations women in ancient Aryan India were as free as the men No serious disqualifications were imposed upon them The ancient Sanskrit books are full of the names of remarkable women, women learned and wise women wise in the ways of the world gentle women of surpassing loveliness heroic women spurning death women whose devotion conquered death Gargi the daughter of a Rishi, was as wise as a Rishi Lilavati was the greatest mathematician of her time Where else in the literature of the world shall we look for such names as Sita and Savitri Draupadi and Damayanti, Kausalya and Kunti? No ideal of womanhood can be higher than that represented by these names And yet suddenly in despite of the ancient Aryan tradition, women were debarred from outdoor life and found themselves confined to the house behind the inviolable privacy of the purdah How this change was brought about is not quite clear To a certain extent it must have been due to a desire to imitate the customs of the Moslem rulers of the country The purdah system is wholly a Mussalman custom It is enforced by all nations and tribes which have embraced Islam In Arabia Persia Tartary Turkey and Egypt the purdah is universal Even if women had to go out in the streets they were never seen unveiled The *burka* and the yashmak completely covered their features In India the purdah was even more rigorous for Mussalman women of good families never ventured out on foot out of the house at all Another reason why this custom was adopted in northern India may be that it was not safe for women, specially good looking women to be seen abroad The powerful Mussalman nobles were above all laws and they could forcibly seize and bring into their harems any woman they pleased With the introduction of the purdah among the Hindus there was a distinct change in the attitude towards women The ancient Aryans treated women with all honour, all

rouses men and women to the activities of a new day, like the blare of a bugle the reveille suddenly awakening an army bivouacing in the open a new voice never heard before silent, deep imperative insistent and audible to the heart alone has been calling to the people of India to bestir themselves and take their place in the ranks of the nations of the world And this call so irresistible in its appeal has not passed the women of India by Neither the thickness of the purdah nor the solid walls of the zenana have been able to shut out this supreme call of duty Even as in the silent night the wizard notes of Srikrishna's magic lute came floating on the breeze to the sleeping Gopis calling upon them to renounce Learth and home and follow the Lord even so hath come this call of service and sacrifice the call of the land which for countless generations has been the Mother of us all She needs emancipation like her daughters the purdah that has shut her out from freedom must be lifted the stone walls of the zenana in which she has been confined for long centuries must be rased to the ground

How prompt has been the response of the womanhood of India to this call of renunciation and suffering and service, this impulsion of the spirit that surrenders everything and seeks nothing! Unbidden and unsolicited or even saying so much as by your leave the women of India have flung themselves into this spiritual struggle with suffering for their only reward and hardships as their only recognition They have made no terms demanded no better treatment asked for no modification of their status There has been no Declaration of Rights no insistence on equality with men no thought and no suggestion of recompense of any kind It has proved beyond the shadow of a doubt that the force of ancient Aryan tradition has not been lost, that neither confinement nor ignorance has taken away from the women of India their ancient heritage the intrepid courage that quailed before nothing the devotion that knew no limits the selfless ness that was the crown of Aryan womanliness During all these centuries of decadence the introduction of alien customs derogatory to the dignity and position of women the indelible impress of the ancient teaching has not been wholly effaced Women throughout India knew very little Sanskrit which is the casket that holds the priceless treasure of the wisdom of the ancient Aryans In spite however, of the inaccessibility of the original versions a great deal of the old wisdom has come down in folk lore in tradition in translations in stories passed down the generations by word of mouth Everywhere in India all classes of men and women are steeped in ancient tradition and the constitution of society is penetrated through and through by the living lessons of a dead past

Remarkable as this awakening has been it has not been confined to India alone Several years ago the late Lord Milner was sent to far off Egypt to record evidence for a certain Commission He took up his quarters in one of the principal hotels in Cairo and invited witnesses to appear before him But the women of Cairo were determined that the Commission should be boycotted and no witness should appear before Lord Milner Without discarding the Yashmak they boarded tram cars stood before the houses of the invited witnesses interviewed them and made them promise that they would offer no evidence The result was that Lord Milner had to leave Egypt without being able to take down the statement of a single witness

It would be presumptuous for any one to offer the women of India any advice as regard their duty to the country and to the nation They have waited for no lead nor needed any guidance Without so much as a hint from any one they have come forward to take their full share in the emancipation of their race in the struggle that spells suffering in the work that calls for more and more sacrifice So spontaneous and willing has been their part that there is no call for any man to intervene or to show which way lies the path of duty They have derived their inspiration and their strength from the perennial fountainhead of the ancient Aryans the founders and forbears of the race We the men of India have only to render homage to the heroic daughters of India

Still there is something to be said still there is a certain lack which has to be filled It is necessary that the women of India should come into closer touch in a spirit of loyalty and reverence with the ancient Aryan lore which belongs to them by the right of inheritance as much as it belongs to the men of India It is true that Indian girls are receiving education in increasing numbers but what sort of an education? How will it profit a student to learn other languages while neglecting his own? Boys and girls at school and college are taught English the language of the rulers of the country and for a second language they usually take up French What about the parent language of their own mother tongue? How much Sanskrit do Hindu students learn and how much Persian is learned by Mussal

man students? Some of the finest literature of the world has been written in these two classical languages By a strange irony until quite recently Sanskrit was utterly unknown in Sindh Sindhi is the clo est derivative from the Sanskrit language Of all other languages spoken in Upper India the direct parent is some form of Prakrit The language that Buddha spoke and in which he preached was Pali, which is a form of Prakrit The oldest Sanskrit dramas some of them nearly as old as the time of the Buddha were composed partly in Sanskrit and partly in Prakrit the king and his ministers the Rishis and the superior people speak Sanskrit while the jester or Vidushaka the women and others speak Prakrit Between the Sindhi language and Sanskrit however there is no trace of the intervention of any Prakrit dialect The corruption and variation are due to the admixture of other languages notably Persian There is no gender in Sanskrit verbs the same form is retained in both masculine and feminine genders In Sindhi verbs also are masculine and feminine as in Urdu so that there is a marked difference between the Sindhi spoken by men and that spoken by women

Not only was Sanskrit unknown in Sindh but access to Sanskrit literature was barred by the absence of translations Until quite recently there was no written language in Sindh Not very long ago the Persian alphabet was adapted by the men to write Sindhi while the women wrote Sindhi in Gurmukhi characters Kutchi which is practically the same as Sindhi, is even now only a spoken dialect and has no alphabet It was different in other parts of India In Bengal the Ramayana by Krittivasa and the Mahabharata by Kasiram Das were composed in Bengali verse several centuries ago They are not translations from the original Sanskrit but they contain the gist of the two great epics The matchless lyrics of the famous Vaishnava poets rendered into exquisite verse the love scenes of Radha and Krishna, incidents of Srikrishna's child hood and the deep spiritual truths underlying the love romance of which the scene lay in Brindavan In the United Provinces Tulsidas wrote his immortal work, *Ramcharitamanasa* a version of the Ramayana which is read and recited throughout Bihar and the two provinces of Agra and Oudh The whole of northern India is flooded with beautiful songs about Krishna and Radha To these have to be added the songs of profound wisdom com posed by Kabir, the songs of Surdas and others full of classical allusions and the soulful songs of Mira Bai The great centres of Sanskrit learning are located at Benares and in Bengal and they exercise a considerable influence over the people

These facilities did not exist in Sindh Sanskrit is now being taught to a small number of students and it is open to other students at school and college to take up this language What is needed however, is the creation of an atmosphere surcharged with the ancient ideals and the ancient lore so that the rising generation in India may have a truer and nobler con ception of life and be better fitted for the strenuous future that lies before them Specially is it necessary for the women of India to be intimately acquainted with the mythology that is more important than history, the tradi tion that fortifies the spirit and elevates character Up to the present they have been chiefly guided by an inherited instinct un consciously moulded by the traditions of the past But the original treasure-house of teaching and wisdom of precept and example is close to them and they have merely to put forth their hands and take what they will Perverted custom in the first place and a wrong standard of education in the next have shut them out from their inheritance They have not been taught the magic Open Sesame that would fling open the barred doors of the house of treasure and make them rich beyond the dreams of avarice—rich not with the wealth that is mere dross, but rich with the wealth which is never exhausted, the treasures of the intellect and the spirit Unasked the women of India have established their right to partake in the work of nation building, unprompted they must claim their inheritance of the ancient wisdom and ancient ideals

The education that neglects the classics of ancient India is defective in its conception and aims It should be the aim of all educa tion in India to glean first the knowledge that is lying near at hand and then go farther afield if need be How does it avail the sons and daughters of India to study the epics of Homer and Milton while they know nothing of such epics as the Ramayana and the Mahabharata? A great American poet Walt Whitman, has aptly designated these Sanskrit works 'towers of fables immortal fashioned from mortal dreams.' These are towers from which the landscape of India as it was thousands of years ago can be fully surveyed and it is the duty of every Indian student to mount the towers and witness the wonders of the past. Shakespeare is a great dramatist who has portrayed every phase of human

nature, but is Kalidas to be left out of account? No other poet saw beauty and depicted it as he did His *Meghaduta*, or the Cloud Messenger, represents the highest flight of imagination and the most varied imagery The highest tribute that one great poet has ever paid to another is the eulogy bestowed by Goethe upon Kalidas's famous drama, *Sakuntala* The earliest Sanskrit drama, the *Mrichhakatika*, or the Toy Cart, is an astonishing revelation of the depths and vanities of human nature Sanskrit literature is valuable not only for its perfect art, but for its lofty ideals The principal characters of the Ramayana and the Mahabharata are paragons for all time Rama is not only an incarnate of divinity worshipped by millions but a perfect type of the best manhood Sita is the peerless ideal of womanhood Yudhisthira, in spite of his weakness for gambling, is the embodiment of purity, truth and honour, and was honoured by being permitted to enter heaven as a living mortal The moral that runs as a golden thread throughout these great works is renunciation There is no pessimism, no gloomy outlook on life Strive to attain and then relinquish what has been attained, for life itself cannot be retained No other literature is so elevating so flawless

Of the higher teaching of the Aryans only a bare mention is possible here The profound subtleties of the Upanishads, the mystery and the problem of life and death are individual concerns to be grappled with and solved as best we may The first equipment needed is for co-operative work, a united effort to attain a common end For this the best preparation is to assimilate the ancient ideals and to apply them in actual life In spite of many difficulties nobly have the women of India sustained their part in the change that is coming over the country Let them seek light and strength from the masters and sages of yore, who have bequeathed to the race such rich nutriment for the mind and the spirit Women in India will come into their own as they did in the days gone by The purdah will not shut them out from sight or from claiming their right to serve the Motherland The soul of India has never perished however much the body may have suffered To you, the mothers, the daughters, and sisters of our race, I offer my salutation and blessings May all grace and purity be yours may you pass through the vale of life in light with the free winds of heaven playing around you, may the joys and blessings of life be meted out to you in abundant measure! *

* An address delivered at Karachi

CARRYING THEIR CIVILIZATION

By Dr DHIRENDRA N ROY

Professor in the University of the Philippines

IN the June number of *The Modern Review* I have shown how the work of the Occidentals has caused a gradual extermination of many small races But their work has been carried on not along that line only They may have just a simple pride in their silent work of race extermination as they are loudly conscious of the scientific effeciency with which they seek to vindicate the blessed Darwinian law of the survival of the fittest They have even a higher pride in their majestic incursion—in some cases quite decisive—against the culture and civilization of others Whenever and wherever they have found people with a distinct form of civilization they have immediately set themselves against it and have never known peace till they have torn it here and there or, to their great jubilation razed it altogether

Take, for instance, the great Aztecs and the Mayas These noble people had built up independently a wonderful civilization in central America The remains of it that are now being unearthed tell us of their marvellous achievements in the field of culture Their great sculptured monument known as the Calendar Stone or Stone of the Sun gave the division of the year and symbolized "a cosmogonic myth of the Aztecs and the creation and destruction of the world" Their languages were highly rich in religious songs and reflective poems They held musical concert in the open air using many fine instruments Their pottery vessels were highly

artistic They made beautiful ornaments of gold silver, copper jade, and other precious materials They were really efficient in textiles and pieces of feather work Referring to the Maya culture, Dr Spinden says,

> Artists are everywhere of the opinion that the sculptures and other products of the Mayas deserve to rank among the highest art products of the world and astronomers are amazed at the progress made by this people in the measuring of time by the observed movements of the heavenly bodies Moreover they invented a remarkable system of hieroglyphic writing by which they were able to record facts and events and they built great cities of stone that attest a degree of wealth and splendour beyond anything seen elsewhere in the new world

Dr Sylvanus G Morley has made a comprehensive study of the Maya ruins and tells us of many important evidences of a civilization which was as old as the fifth century A D and "the most advanced of any in the Western Hemisphere prior to the discovery of America by Columbus

That splendid civilization of the Aztecs and the Mayas came to the attention of the Occidentals and the inevitable followed. Oswald Spengler the great German philosopher of our time, describes it very vividly in his famous book, *The Decline of the West* Thus he says,

> For, as it happens this is the one example of a culture ended by a violent death It was not starved suppressed or thwarted but murdered in the full glory of its unfolding destroyed like a sun flower whose head is struck off by one passing All these states—including a world power and more than one federation—with an extent and resources far superior to those of the Greek and the Roman states of Hannibal's day with a comprehensive policy a carefully ordered financial system and a highly developed legislation with administrative ideas and economic tradition such as the ministers of Charles V could never have imagined with a wealth of literature in several languages an intellectually brilliant polite society in great cities to which the West could not show one ample parallel—all this was not broken down in some desperate war but washed out by a handful of bandits in a few years and so entirely that the relics of the population retained not a memory of it all"

In South America there was an equally splendid civilization built up by the native people called the Incas

> "If good government consists in promoting the happiness and comfort of a people and in securing them from oppression if a civilizing government is one which brings the means of communication and of irrigating land to the highest possible state of efficiency and makes steady advances in all the arts—then the government of the Incas may fairly lay claim to those titles The roads irrigating channels and other public works of the Incas were superior to anything of the kind that then existed in Europe Their architecture is grand and imposing Their pottery and ornamental work is little inferior to that of the Greeks and Etruscans They were skilled workers in gold silver copper bronze and stone Their language was rich polished and elegant Their laws showed an earnest solicitude for the welfare of those who were to live under them Above all their enlightened toleration for the existence of which there are the clearest proofs is a feature in their rule which in one point of view at least places them above their contemporaries in every part of the world (*Hakluyt Society* 1864 p lv)

Marcio Serra de Lejesama one of the first Spanish conquerors of Peru made a frank confession before his death as to how they treated the noble Incas and how they destroyed their splendid civilization He seemed to have suffered from such a bitter mental agony that he sought relief by unbosoming all that was rankling within to King Philip of Spain

> The said Incas governed in such a way that in all the land neither a thief nor a vicious man nor a bad dishonest woman was known The men all had honest and profitable employment The woods and mines and all kinds of property were so divided that each man knew what belonged to him and there were no law suits The Incas were feared obeyed and respected by their subjects as a race very capable of governing But we took away their land and placed it under the government of Spain and made them subjects Your majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open only placing a little stick across the door as a sign that the master was out and nobody went in But when they saw that we placed locks and keys on our doors they understood that it was from fear of thieves among us they despised us All this I tell your Majesty to discharge my conscience of a weight that I may no longer be a party to these things And I pray God to pardon me for I am the last to die of all the discoverers and conquerors as it is notorious that there are none left but me in this land or out of it and therefore I now do what I can to relieve my conscience" (*Hakluyt Society* 1864 p xxxii n)

Alas! no amount of dying repentance will bring that civilization of the Incas back to existence Its scattered ruins in Peru are like the broken bones every piece of which testifies that it once formed a part of a gigantic structure which could have rightly claimed a very respectable position in the world of civilization But that was exactly what the Occidentals could hardly think of, what they could hardly tolerate They seemed to have been utterly incapable of recognizing and appreciating the

good in others, but they learnt to take pride in bending low, in humiliating those who were different from them and in destroying those things that characterised the difference

The few island countries of Asia, which had made considerable advance in their social and cultural existence at the time when the Occidentals first came to know of them, somehow succeeded in resisting the first blows of aggression and thus averted the dire fate of the Aztecs and the Incas Perhaps the natural virility of the island people coupled with their fairly advanced stage of civilization enabled them to do so Their early struggles gave a glowing proof of their dauntless spirit, uncommon chivalry, and intense patriotism Their heroism was remarkably spotless But alas! they were not schooled in the arts of ornamental affectation, vulgar intrigue, and base treachery The game which the Occidentals started to play with them, having realized the fruitlessness of a fair and frank struggle, very badly required of them some training in such exotic arts Their ignorance of them gave the Occidentals a clear advantage over them, consequently they were the losers in the game

It was, however, a partial loss at first,—a loss of only their political power But the Occidentals could not rest satisfied with seizing only that power They must make their victory complete So the game could not end there and it has not ended yet

Take the case of the Philippines This beautiful island group lies between the China Sea and the Pacific Ocean Its inhabitants had quietly developed a fine civilization of their own at a very ancient time They used to enjoy cultural and commercial intercourse with India, China, and other neighbouring countries It has now been satisfactorily established by means of scientific data that the cultural relation between India and the Philippines was going on many centuries before the Christian era and thus caused the civilization of the former to exert a great influence upon that of the latter

Nevertheless, we are told that Ferdinand Magellan, the noted Spanish explorer, discovered the Philippines in 1521 It is certainly amusing to the Oriental mind to read in some 'history' that the country which maintained, from the pre-Christian time, cultural and commercial intercourse with the great civilized countries around it was discovered on some blessed day of the year 1521

Incidentally it reminds us of a similar instance of Occidental discovery It is the discovery of America We read in history that Christopher Columbus discovered America in 1492 and the whole world has been educated to accept this as a truth Yet we know there were other people who visited America long before the forefathers of Columbus were born If the theory, that the earliest ancestors of the American Indians migrated to America from Asia crossing what is now known as the Bering Strait, is true, then of course, they were the first of all people to discover America Even if the theory is not true, Columbus could not be regarded as the discoverer of America For, there were other Asiatics who saw the new continents about nineteen centuries before Columbus These adventurers were no other people than the highly civilized Polynesians whose original home was India There are increasing and powerful evidences adduced by distinguished archaeologists, many of whom are South Americans, which go to prove that America was colonized by "successive incursions of Melanesian and Polynesian immigrants" Leslie Mitchell, one of the world's recognized authorities on archæology, writes in *Antiquity*, June, 1931

> "The historic Polynesians according to the theory worked out in detail by Messrs Percy Smith A Fornander and A C Haddon and supplemented and enlarged by Dr W H. R. Rivers were Aryans who welled forth south-eastwards from India in a variety of slow-spreading streams and at a period not prior to 400 B C In the course of several centuries the first group, passing beyond Java peopled the islands fringing Oceania and ultimately settled in Samoa and the Tongan cluster The second almost retraversed the route and were the first settlers of New Zealand Still a third racial group appears to have held to the north-east and east, settling Hawaii the Marquesas the Society and Austral Island Oceania's furthest eastward outpost"

If those adventurous Melanesians and Polynesians had settled in all these places including America, long before the Christian era, why should the world still entertain such false stories that Columbus discovered America and Magellan discovered the Philippines?

The only way to understand these 'discoveries' is that America and the Philippines were first known to the West through Columbus and Magellan respectively and were open for the first time to the free exploitation or depredation of the Occidentals This meaning may be appropriately derived from the subsequent histories of these two 'discovered' lands We have already described the sad facts of the two Americas Could the facts of the Philippines be any better?

The people who arrived in this island

country with and after Magellan belonged to the same group that plundered America and destroyed her two great civilizations Many of them came with their active experience in America and were eminently qualified to do similar work They had the blessing of the venerable Pope to do it Thanks to the strong resistance of the native people, however, they did not achieve success as rapidly and completely as their fellow-countrymen did in America But it was only a problem of time for them Let me quote from what I have described elsewhere in relation to their work in the Philippines

> 'Immediately the Occidentals began their work of civilization among those who submitted They were asked to accept the Cross and all that it implied Then through a system of education mainly theological and evidently denationalizing people were taught not only to give up their own culture but also to regard the country of their masters thousands of miles away as their mother country While the mind of the Filipino was placed under the charge of fanatical priests (his soul of course was already saved by his new belief) his environment was also being cleared of all 'heathen superstitions The people were obliged to renounce their old manners and customs for these were un-Christian The various temples and the precious literature preserved in them were all destroyed A new mentality a new spirit a new enthusiasm a new beginning—these were what the Occidentals meant by their work The things which the people built up themselves and preserved throughout the ages were not only condemned and destroyed but even wiped out of their memory by filling their minds with an antagonistic theology and its attendant prejudice against all that was non-Christian It was indeed a clever move to prevent all chances for their revival Filipinos usually begin their history with the coming of the Occidentals as though their valiant ancestors who periodically fought with the impudent foreigners to rescue the honour of their dear motherland and made it impossible for them to enslave the whole people had known nothing of civilization Only recently there have been some archæological discoveries through the work of an American professor in the University of the Philippines which seem to reveal facts of a splendid civilization in the pre-Spanish Philippines extending over a long past probably much earlier than the Christian era But the people who were long washed of all the memories of racial self respect and have been swamped by an over flowing Occidentalism under the convenient spell of a pious make-believe may like the foreign people not find in them much more than mere archæological interests or at best a passing sense of national pride in the thought that they too had an ancient civilization
>
> The way the people seem to show their eagerness to drown all their racial and cultural individuality in the glamour of an exotic civilization certainly proves what an awful destruction the work of the Occidentals has caused to the Philippines It must have been like a strong hypnotic suggestion over the mind of the people by the brute exhibition of power in robbing and destroying all which they valued most and by the magic wand of a frightful theology and pompous sacerdotalism which strictly inculcated fear humility, and submission

It is true their Spanish civilizers have been forced out of their political sovereignty and under the liberal American government the Filipinos are now enjoying extensive political freedom which may soon develop into real independence but it is in this comparatively free atmosphere that one can notice how thoroughly the Filipino life has been affected by the work of the Occidentals There was a time when the island people carried on ceaseless struggles to prevent cultural absorption, inspired by the will to preserve their race personality, but it seems that will has been completely stunned by the organized noise of a flaunting alien civilization The Filipinos do not have now any cultural standard of their own—it is dictated by the Occidentals Indeed, there is very little of the indigenous in their appraisal of things They judge and criticise themselves and other Oriental people in exactly the same manner as an Occidental would do They seem eager to repudiate themselves as a distinct Filipino people in the Orient and would assume, as far as possible, the appearance of the Occidentals in all their ways of life Their ideas and sentiments, tastes and tendencies, habits and customs, nay all their institutions and ideals are now mere reproductions Evidently, to the Occidentals all these are very flattering and they flatter themselves openly by declaring that the Filipinos have made wonderful progress in civilization By civilization they, of course, mean their westernization, and the Filipinos also do not seem to find any difference between the two There is at least a tacit admission among the Filipinos themselves that they have made more advance in civilization than most other Oriental countries Like their master civilizers their eyes are also jaundiced and they too see the same yellow stuff in the great civilizations of the East Under Occidental tutelage they have formed a distinct prejudice against their neighbouring countries, —a prejudice that is practically keeping them aloof from all the ideals and aspirations of the East. It seems this island country is now almost prepared to serve as a strategic base for Occidentalism to initiate attack upon the East from this particular direction

The story of the Philippines should be a great lesson for the old countries of the Orient,

if they would like to understand what the work of the Occidentals may eventually mean to them

To a little south of the Philippines there is another important group of islands now known as the Dutch East Indies The name signifies that the people of this group are now having civilization from the Occident This does not mean that they were not civilized before For, here was the centre of that splendid ancient civilization the first to spread to all the neighbouring islands including the Philippines and perhaps Formosa Here was the centre of the great empire of Madjapahit which flourished in the fifth century A D Then came Islam with its aggressive culture It destroyed much of the native civilization, but failed to wipe out its deep influence over the people They have admitted Islam but only as an outward garb while inwardly their ancient civilization still persists

But will it persist very long while the Occidentals are at work among the people? Missionaries, merchants, planters, soldiers and sailors are there from the Occident helping their own people's government to carry civilization to the natives All contacts and communications of these people with the rest of the Orient are so efficiently guarded by their new civilizers that we do not know if they have ever had any chance to tell us the whole truth about themselves A few years ago some Filipino educators went to Java to see things for themselves From what they saw even under official supervision they formed the sad conclusion thus "Java is rich but not the Javanese" One of them wrote in a Manila paper that the policy of the Dutch in Java was to keep the native's belly full, but his head empty The Javanese do not tell us of these things probably they cannot They did not tell us even of that terrible "culture system" of the Occidental planters—a system under which they were forced to work like slaves

Why do the Javanese seem disposed to keep silent while they ought to tell us of the various benefits they are said to receive from their civilizers? It would be highly flattering to the latter if the world is told about them by the former of their own free will But it is a bad reflection upon the intelligence of civilized humanity to listen to and accept as true the noisy self-appraisement of the civilizers And do we not know that not very long ago there was some revolt in Java, although the world is told about it as being fostered by communist propaganda? Why do the people revolt if they are happy? Why should not the world be allowed to hear from them direct of the real causes of revolt? Java is a part of the East and the Javanese are the blood brothers and cultural fellows of a good many Orientals. It is but very natural for them to maintain their close relationships in all the exigencies of life Yet the country is even today as carefully isolated as the Philippines under the Spaniards Are the Javanese being civilized in the manner the Filipinos have been? Are they also intended to be shadows of the Occidentals

Indo China and the Malay Peninsula do not belong to any island group They form the south-east border of the main land of Asia Indo-China as the name indicates, belongs both to India and China This is especially true in the cultural sense, for the civilization which grew up here in ancient times still gives out in it the characteristics that are essentially Indian and Chinese But it has been sliced out by an Occidental power and is, like Java kept isolated by a strict immigration policy from any close contact with other Oriental countries The world however, is told by its civilizers that all is well with the people, that the country is rapidly progressing under their benign tutelage If all is well over there, what could be the necessity of that permanent special tribunal of Saigon, called the *Commission Criminelle* created in the form of a Star Chamber? Why should so many simple-hearted Annamites be victims of this tribunal —being condemned to long imprisonment deportation, forced labour, or death—for imaginary charges framed up by the ruling power and not allowed to be examined because 'the security of the state demands it?" The curious Orientals may wonder as to the direction of the country's progress News has not failed to leak out that about two years ago there was a popular outbreak in the country As a result of this outbreak "on January 14 1933 there were about three thousand political prisoners, and seven thousand have been sentenced since the Yen-bay affair many of whom are old men, women, and children, guilty of having demanded a reduction of taxes, the suppression of corporal punishment in private undertakings and universal suffrage" (Romain Rolland, in *The World Tomorrow*, September 14 1933) The world might have been supplied with a customary explanation—something like communist agitation or native conservatism against progress and reform, but it is certainly difficult for the world to withhold a different conclusion

from what gave occasion to similar facts in many other places An incident of this kind explains the direction of progress in Indo China And when it is said that peace has been restored an intelligent outsider may take little time to wonder how many unfortunate natives have been restored to eternal peace

There are some very ancient countries in the Orient, each with a distinctly glorious civilization of its own—a civilization that has been going on since time beyond the reach of recorded history For many thousand years each of these civilizations has been working to temper, refine, and sublimate the nature of the people who have, therefore, grown to love and to live by the ideal more than the real The Occidentals have naturally found the good nature of these people to their great advantage and have been thoroughly successful in intrenching themselves in these ancient countries But the task of carrying civilization to the people of these countries has not been a simple one at all As elsewhere, the Occidentals have been working here also with their usual apparatus—the Bible, the bottle and the bayonet, but the expected result seems to be far from being realized To deal a crushing blow to the great civilizations of these countries still remains to be their happy dream They, however are not discouraged Their success in other places has served to stimulate their spirit to push on their self imposed task

Besides what would the people of those countries upon whom the Occidentals have succeeded in imposing their civilization think of them, if the latter would stop their favourite work in an Oriental country because it happens to have its own distinct civilization? They have been told and made to believe that the ways of the Occidentals are the only civilized ways and it is for the good of the world that every country should adopt these ways and none else Would not those carriers of civilization be in an embarrassing position if they stopped their work in such a country and let its people live in their own ways? Would not that mean a tacit recognition of the fact that their ways may not be the only civilized ways? May not that lead those people who have been civilized by the Occidentals to question about what has been done in their countries?

Naturally they cannot think of stopping their work They may be told that the civilizations of these countries are the fruits of long experience having passed through forty to fifty centuries of tests and experiments They may be invited to see the profound truths that underlie these civilizations They may be supplied with innumerable facts of great benefit derived from the application of these truths They may be shown how their work invariably portends great confusion in the peaceful life of the people Still they cannot help They must carry on their work without paying any heed to the protests and entreaties of the people These people may be right in their own way of looking at things but they have their own way too, which is supposed to be always better than any other way So they must impose their own way upon others If the tactics they have used successfully in other countries do not seem adequate to realize their objective in this or that country, they must devise more clever ones and try them They certainly have been trying all they can think of with the fond hope that it might help them realize their dream

BRESLAU, THE CAPITAL OF SILESIA

By HETTY KOHN

IN ninety-nine cases out of a hundred, the reader will have no very clear idea in his mind of the position of Breslau on the map of Germany, neither is this surprising, for Breslau, in spite of its undeniable interest, is rarely the destination of the tourist. It is a sufficiently important city to have consulates of the leading nations of the world, and yet, up to a few years ago, foreign travellers except from the neighbouring countries, were seldom seen in the streets of Breslau Nowadays scientific and educational conferences are held there, and Indians, Persians, Chinese and Japanese study at the University of Breslau

The railway journey from Berlin to Breslau—about five hours—is unattractive, but there is plenty to see and do when we get there

There is something very solid about Breslau

Breslau, though so often regarded as "off the map," holds a position of importance, situated on the river Oder, on the main highway from Germany to the countries of Eastern Europe With its present-day population of 600,000, it is the seventh city in the whole of Germany, and as regards area it claims to come third, giving place only to Berlin and Cologne It was the second city in the former kingdom of Prussia, inferior in population only to Berlin itself, and it is still the capital of the German province of Silesia

Parts of Upper Silesia, forming the extreme south-eastern corner of Germany, notably the rich colliery district of Koenigshuette and Kattowitz, now belong to Poland (since 1921), and what was formerly Austrian Silesia, has now become Czecho-slovakian (since 1919), but the rest of Silesia remains essentially German

Breslau, whose modern name is a contraction of the "Wratislavia" of its Slavonic past, has played its part in history Somewhat before 1 000 A D it was chosen as the seat of a bishopric, one so rich that it came to be known as the "Golden Bishopric" A century later it was with Cracow, an important centre of Polish rule In 1241 the Mongolian (Tartar) hordes swept in from the east, but though successful, made no further incursion From the devastation caused by the Tartars a new, well-planned German city arose, and the powerful German merchants, whose trading connections extended to Russia and Turkey, established the large market square (the "Ring") still extant today

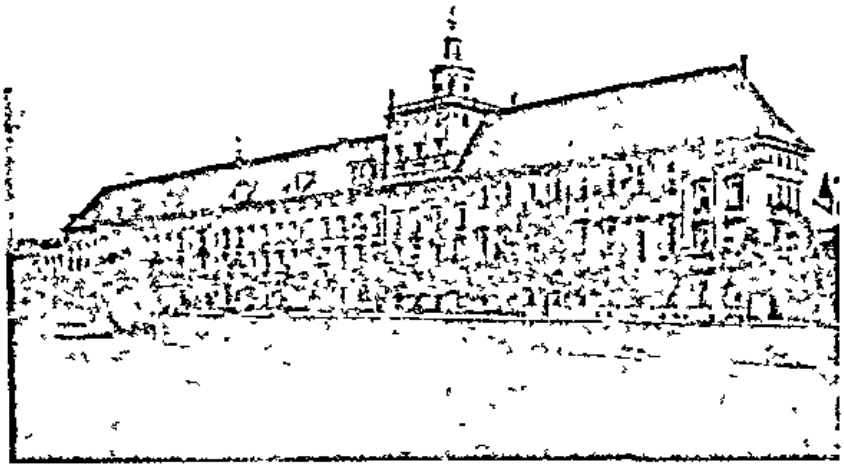
Those were spacious days for Breslau Trade prospered, industries throve, and in the 14th and 15th centuries the Guilds became influential This prosperity is reflected in the beautiful Gothic architecture of numerous buildings, sacred and secular, especially the glorious Town Hall (Rathaus) on the "Ring"

In the 18th century, the proud city which had withstood repeated attacks from Poland and Bohemia, came into the possession of Frederick the Great of Prussia He built a palace there He won the hearts of the people His general, Tauentzien, defended the city against outside attacks The next invader was Napoleon I, at whose command the fortifications of Breslau were dismantled

It was in Breslau that, in 1813, King Friedrich Wilhelm III of Prussia issued his famous exhortation "To my People," and here it was that the volunteer army gathered in their determination to free Prussia—and the world—from Napoleon's domination

To commemorate the centenary of this event, a great hall was erected at enormous cost Its dome is said to be one of the largest in the world, having a diameter of 65 metres Near it stands the great Exhibition Hall, with its numerous buildings, also extant only since 1913 A special hall for Trade Fairs was constructed in 1924, the Fair (Messe) having been instituted during the war period on the lines of the famous Leipzig Fair

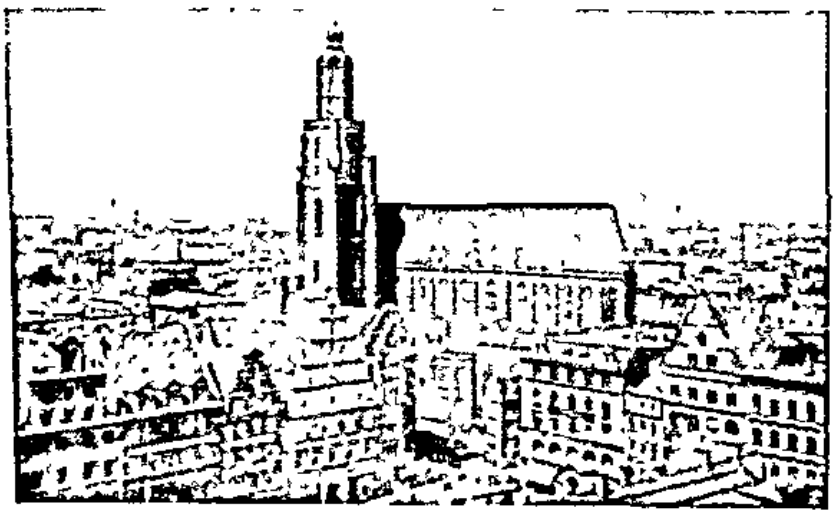
We need not be connoisseurs to be able to appreciate the mediaeval Town Hall (Rathaus), it is a lovely piece of Gothic architecture, harmonious as a whole, and pleasing in every detail The oldest parts of the building are over five hundred years old, but successive centuries have added to it without the slightest incongruity There is the central gable with the beautiful coloured clock, and the graceful slender turrets and other ornamentation One high and several lesser spires tower above the edifice On the facade we find coloured pictures and statues representing allegorically personages of the Middle Ages, and vivid



The Universit;



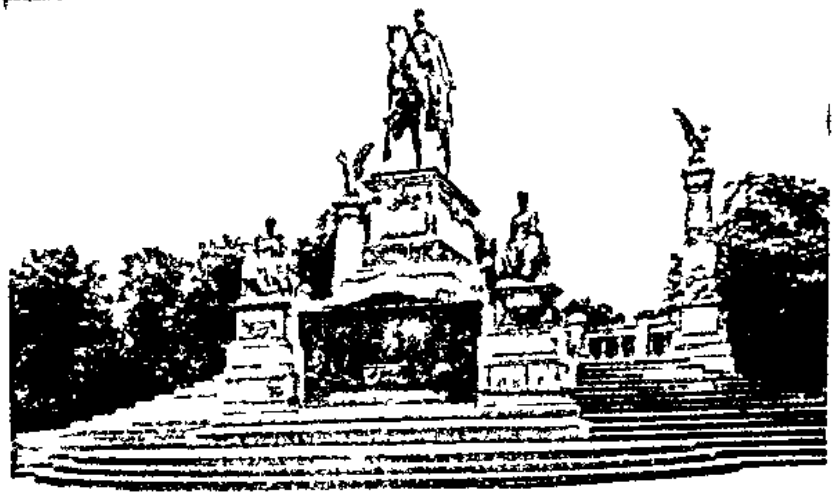
Island in the river Oder with Churches



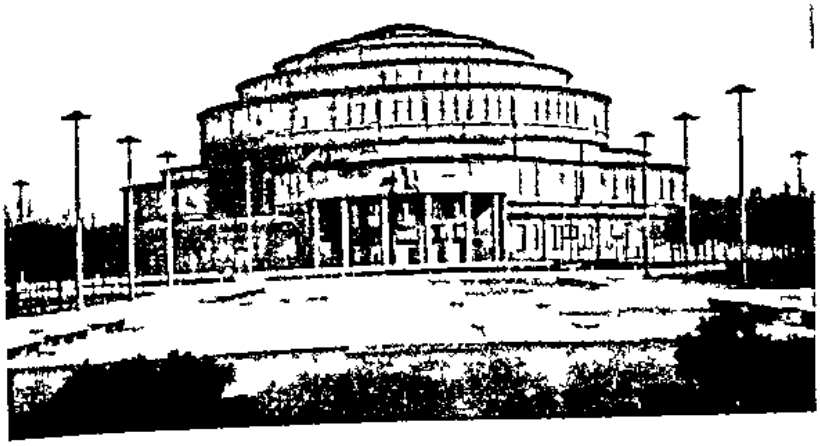
St. Elizabeth's Church, the scene of 'The Dance of Death'



The Schweidnitzer Strasse
(Breslau's 'Main Street')



Statue of Emperor Wilhelm I



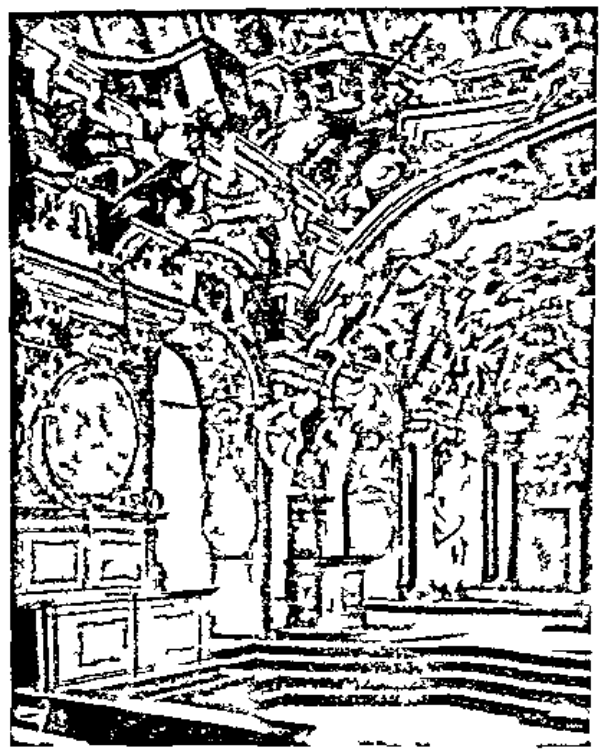
Hall built in 1913 to Commemorate the Centenary of the War of Independence
(against Napoleon)

humorous scenes of the market and the chase of fights between knights and peasants The keynote of all these representations is the joy of life (Lebensfreude) which made those mediaeval artists so cheerfully creative The interior with its dignified assembly and banqueting halls is worthy of the exterior The Breslau Rathaus is justly famed throughout Germany

The imposing University on the bank of the Oder was built just over 200 years ago by the Jesuits as a college for their Order on the site of an ancient castle In 1930 I accompanied a friend to several lectures on the history of Indian literature delivered by a German professor who had studied in India It was the regular class for internal students of Sanskrit in their first year The theme was the gods and goddesses of the Rig Veda the lectures being of course in the German language I was surprised to see the large attendance at least thirty students including a good many young ladies The teaching and research work done by Breslau University is solid and thorough Many scholars of international fame have been among its professors

The Aula Leopoldina is one of the most beautifully decorated halls in Germany and is the assembly hall (aula) of the University It is a magnificent specimen of the Barock style characterised by the colossal size heaviness and roundness of its forms (Barock=quaint odd) which flourished in the 17th and 18th centuries Every inch of the walls is covered with superb frescoes and sculptures likewise the whole extent of the ceiling The effect is that the hall looks far smaller and the ceiling lower than is in reality the case The lavishness of the decoration literally took my breath away It is almost overwhelming It is a style to which one would have to accustom oneself by several visits I regretted that though since my childhood I had paid several visits to Breslau this was the only opportunity I had of seeing this unique hall It is an unforgivable sin to allow oneself only a few minutes to view a place like this, but the beadle was waiting to lock the door The University is rightly proud of this marvellous hall and it is beautifully kept

On two islands in the river Oder the "Dominsel" and the 'Sandinsel which really form a town in themselves we find the 'Golden Bishopric still in a flourishing condition The cathedral (Dom) and a number of other interesting churches contain inestimable art treasures An old monastery building now houses the State and University libraries The beauty lies more in the picturesque grouping than in the actual architecture of the individual edifices

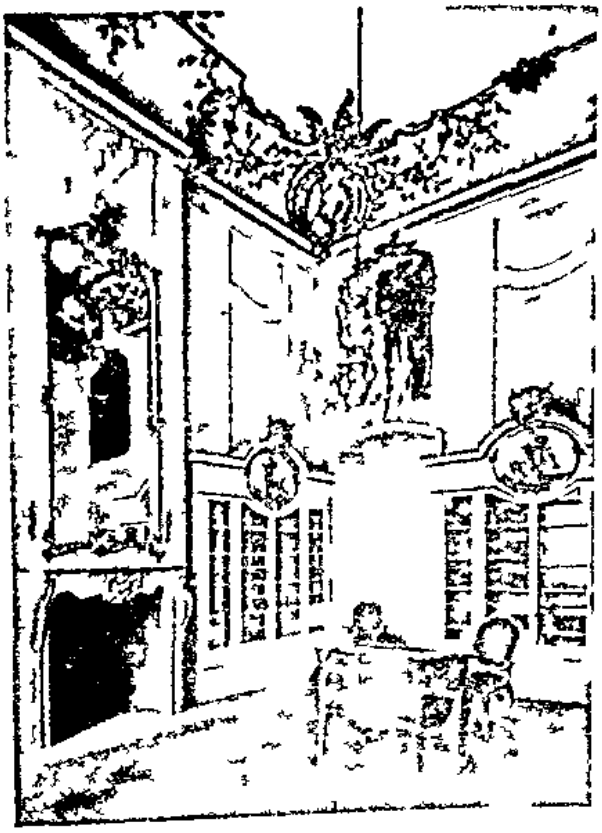


The Assembly Hall in the University (Aula Leopoldina)

A gruesome legend is told in one of Goethe's ballads *The Dance of Death* (Totentanz) about the high tower of St Elizabeth's Church (Elisabeth Turm) in the heart of Breslau As the warder of the tower looked down at midnight he saw the graves in the churchyard open and one after another the skeletons join hands and execute a dance Hampered by their flowing shrouds the skeletons shook them off and danced merrily in the moonlight This struck the watchman as so grotesque that yielding to a sudden temptation he ran down and stole one of the shrouds and sped up with it to his tower to see what would happen The dance ended each skeleton again draped itself in its shroud and disappeared into its grave The one whose shroud was missing went clattering to each grave to find out which of its companion had done it this injury But soon it scented the shroud in the air The skeleton being unable to get through the door of the tower because it bore metal crosses and had been bleached climbed rapidly up to the top of the tower The warder grows pale gladly would he now return the shroud Too late The end of the

cloth is caught on a sharp iron point The warder's last moment has come And as the mighty bell rings one, the skeleton is dashed to pieces below

A second legend has nothing supernatural about it, and is only too well-founded The Church of St Mary Magdalene (Maria Magdalenenkirche) contains in one of its twin spires a great bell (Armesuenderglocke) cast in 1386 A D by Michael Wilde The pathetic story of the casting of this bell has been immortalised in a poem by Wilhelm Mueller (Der Glockenguss zu Breslau)



Library of Frederick the Great in the Palace

On the day when the great bell was to be cast the founder a master of his art and a much respected citizen left the mould which was to receive the molten metal for the new bell, in charge of his apprentice for a few minutes with strict injunctions not to touch the tap under any circumstances during his absence on pain of death One touch by an unskilled hand and the patient care and skilled labour of months might be spoiled — The lad was unable to resist the temptation He opened the tap and allowed the metal to pour into the mould When the master founder returned he knew at once from the boy's face what had happened In his fury at the thought that the work of art, into which he had put his heart and soul, and which was to have been his life's crowning achievement had now almost certainly been spoilt, he turned on his *apprentice and dealt him a blow which* resulted in his instantaneous death Immediately repentant Wilde gave himself up to the authorities and was duly condemned to death Asked whether he had any desire he begged to be allowed to hear just once the sound of the new bell He longed to know whether his work had succeeded His wish was granted The new bell—which proved to be absolutely flawless—tolled for the first time at the execution of its creator The voice of the bell is clear and beautiful but when people hear it they remember the pathetic sacrifice of those two human lives

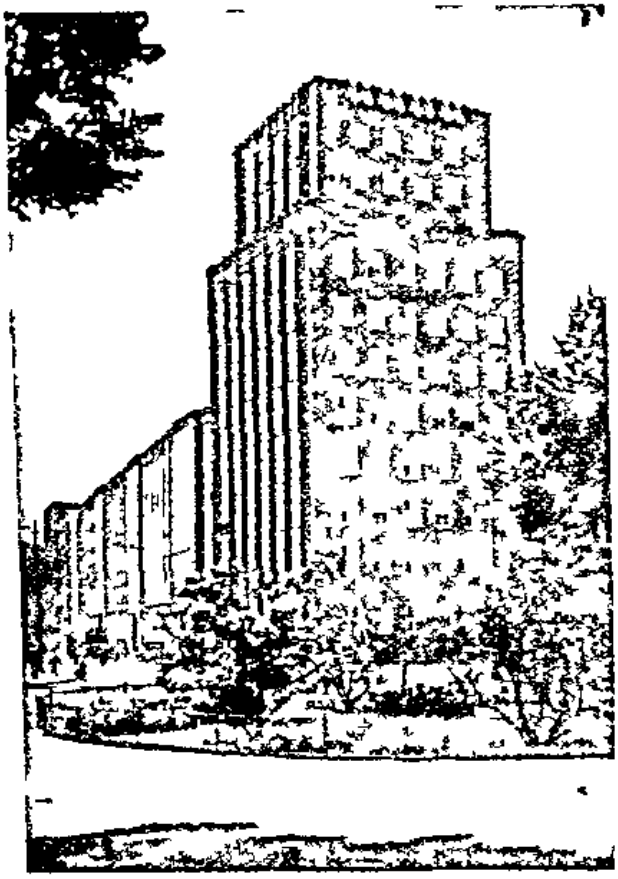
By way of contrast there are the modern *building of the Police Headquarters (Polizei* Praesidium) and the colossal ultra modern Money Order Post Office (Postscheckamt Hochhaus) I was told that the business transacted by means of money orders in Silesia is so enormous that the construction of this sky scraper was a necessity

Breslau is well off for public parks and gardens and the municipal authorities see to it that they are laid out and used to the full advantage There are two large parks with fine trees lakes and open air cafes where on summer evenings the citizens may be seen in hundreds with their children enjoying their glass of beer or delicious German raspberry *syrup and listening to the orchestral music*

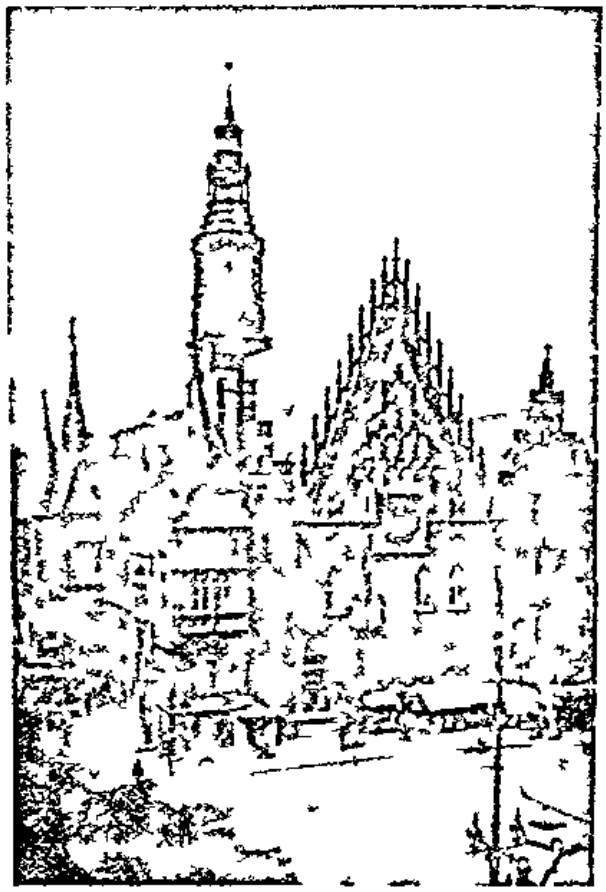
The Promenade forming as it were a green girdle round the old citadel is still a favourite walk with the Breslauers We walk along the bank of the deep broad channel which in past centuries was the city moat but which since Napoleon's time has become the Stadtgraben with swans swimming in it Nowadays trees overhang its peaceful waters and in the winter the citizens skate over its surface

Further afield stand the castle of the ex King of Saxony at Sibyllenort and that of the ex Crown Prince at Oels A picturesque old monastery with huge beech trees in its grounds is at Trebnitz and it is only a morning's motor trip to Polnisch Lissa the frontier between Germany and Poland

Several garden suburbs have come into existence of recent years In the one all the road are called by the names of flowers so that residents have picturesque addresses like Tulip Way (Tulpenweg) Carnation Way (Nelkenweg) or Lilac Way (Fliederweg)



The Money-Order Post Office



The Town Hall (Rathaus

In another the roads are called after birds so that you might live in Sparrow Way (Sperlingsweg) Robin Redbreast Way (Rotkehlchenweg) or Seagull Way (Moewenweg)

In order to encourage the cultivation of plants the municipality of Breslau gives annually to many thousands of schoolboys instruction in gardening in parts of the municipal garden especially intended for teaching purposes It also gives some thousands of plants in pots to young girls in the elementary schools with full instructions how to tend them

The Art Gallery (Museum) contains among other things paintings by the German painters Boecklin (landscapes and allegorical themes) Lenbach and Menzel (portraits and historical subjects) and Steffeck's charming picture of Queen Luise (consort of Friedrich Wilhelm III of Prussia and revered as an ideal of German womanhood) with her two sons

Among the municipal museums for special subjects is a 'School Museum' (Schulmuseum) which cities in other countries would do well to copy This is open on two afternoons a week Everything pertaining to pedagogy is to be found there including apparatus and school furniture There is a library of about 20 000 volumes Advice is obtainable as to the purchase of apparatus pictures etc for schools in Breslau and the province of Silesia It speaks well for the culture of the municipality of Breslau that the city fathers realise in a practical manner the vast importance of the proper education of the citizens of tomorrow

The Observatory in Breslau is provided with particularly powerful instruments There is a fine Zoo in the town The bridges the market halls all are efficient The many statue of famous men are pleasing—not the eye sores that statues often are

Breslau is a go ahead city in practically everything and it is rather interesting to consider that in the nineties of last century, when the city and suburbs of London had just made up their minds to try electric tramways though financiers declared that the new-fangled means of locomotion could never prove a paying proposition Breslau had already had a regular service of these same 'trams without horses for several years

The theatres maintain a very high standard of artistic efficiency Breslau audiences are ultra critical and nothing but the best will

satisfy them They insist upon having operatic performances all the year round at the Stadt-Theater (a fine building) In London for instance, operas are staged only during a short season of each year

Apart from the official concerts of the musical societies excellent organ and vocal recitals are given in the various principal places of worship

For the student of German literature Breslau is not without interest The novelist Gustav Freytag lived and worked in Breslau and made one of the old houses in the Albrechtsstrasse the scene of his famous novel of German commercial life in the nineteenth century *Soll und Haben* (Debit and Credit) The alley called Weissgerberohle with the picturesque wooden houses is the former Jewish quarter also immortalised in *Soll und Haben* Lessing lived in Breslau in the days when he was secretary to General Tauentzien

Besides its being a great market centre for the agricultural and garden produce of Silesia Breslau has notable cabinet factories and breweries and the produce of the famous Silesian linen and damask looms is sold in Breslau

With regard to the breweries we should not be giving the reader a true impression of Breslau if we did not call his attention to the fact that like Munich though to a lesser degree Breslau is a city of beer (Bierstadt) In the spacious cellars below the Town Hall beer is to be had day and night and the municipality derives a handsome income from the rental of a small portion of these cellars where hot sausages—consumed along with a glass of beer—are sold to the public

In the immediate neighbourhood of Breslau are various ranges of hills varying in altitude from 2 700 feet to 4 500 feet above sea level culminating in the Riesengebirge (Giant Mountains) with their highest peak the Schneekoppe The main village industries are glass blowing hand embroidery painted pottery and wood carving Neither must we forget the famous damask looms of Upper Silesia of which mention has been made above and which have been immortalised by Gerhart Hauptmann in his drama *Die Weber* (The Weavers)

In Breslau as indeed in all German cities there is plenty of social life The people work well and play well in other words they have the art of making the most of their time

Much might be written about the German custom of celebrating birthdays Many a time have I seen a busy Breslau merchant rush from his office between 12 and 1 noon to one of the many beautifully arranged florists' shops to emerge five minutes later carrying a flowering plant in a pot a rosetree or a tulip or violet plant and thence repair with his wife to congratulate some elderly lady on her birthday Assembled there he will find twenty or thirty other friends and relatives on a similar errand and all the guests partake of coffee and whipped cream and enormous slices of delicious birthday cake

The Christmas season is very pretty in Breslau Fir trees come pouring into the city from the outlying districts in cartloads to be sold as Christmas trees and decorated with lights and gifts in the homes of the poor as well as the wealthy One of the large squares in the city is transformed as if by magic into a forest of these fir trees for sale

Any description of Breslau would be incomplete without a mention of the great variety of German sweetmeats attractively displayed in the shops—chocolate cats and dogs and chickens and marzipan potatoes gingerbreads in funny shapes of men and women with eyes made of currants—the great delight of the children and dozens of other specialities

Cities are often judged by the impression —the atmosphere—of their principal street.

The Schweidnitzer Strasse (Breslau's Main Street) is a well proportioned animated street with an indefinable air of homeliness and friendliness about it and it is never ugly or depressing Nowadays the lively Garten Strasse with its dazzling illuminations bids fair to outdo the Schweidnitzer Strasse at least in the evenings

As has been remarked above Breslau is not in the limelight The best word to describe Breslau is the one used at the beginning of this article—*solid*

Breslau is a solid substantial city Long may it remain so

EMBROIDERY THE MAIN INDUSTRY OF KASHMIR

The History of the Numda Rugs

By DIP CHAND VERMA

To the ordinary holiday minded visitor Kashmir merely means a spot of merry making a place where mortal man forgets his mortal worries and enjoys a moment of eat drink and be merry An equal if indeed not greater importance of this beautiful valley lies in its great art and industry which is one of its greatest assets and an asset of India as a whole To a backward and industrially downfallen India Kashmir provides a lesson as well as a warning It serves her as a stimulant to regain her lost industries and also reminds her of the causes that led to the commercial degradation of India The skill and refinement of the Kashmirian workers and artisans fill the beholder with wonder and admiration and bring back to the mind those forgotten chapters of past history when India was a veritable marvel in the sphere of trade and industry

Kashmir has always been famous for its industries particularly its work in embroidery which has steadily held its own even in these machine ridden times when hand work has come under a universal discount

A set of causes has been responsible for keeping this ancient art of the country alive The country being hilly sheep rearing is the most popular industry The wool thus collected is used for the preparation of a large number of articles of wear ranging from the most rudimentary blanket costing next to nothing to the most delicate and refined *pashmina* fabric costing more than its weight in gold

Of late Kashmir has been invaded by the demon of machinery in the form of large scale industry such as for the preparation of silk and matches but the bulk of the industries are still moving in their traditional grooves and with advantage too—for the moment Kashmir takes to the modern form of industry her most precious and valued treasure in the form of her artisans will meet the fate of their prototypes in the main land

I have seen Kashmirian workers busy in their embroidery work and for hours I have gaped in utter dumbness at the rapidity of their hands the intricacies of their design the harmony of their art and the general excellence of their finish The embroidery work is carried on in various ways touching articles of extensive use but it is done with perfection on the *numda* rug the chief commodity of export from this valley and one of the most valued from the whole of India



A Typical Numda Rug

It would perhaps be of some interest to the reader to know a little history of this commodity which has now become so famous in foreign markets notably America

The so called Kashmiri *numda* is not really indigenous most of it being imported from the Chinese Turkistan where it is prepared from pure wool particularly in the cities of Khutan,

Kashgar, and Yarkand Some *numda* is felted in Srinagar also from native wool but this is rather of a low kind From Chinese Turkistan heaps of *numdas* are brought by horse caravan *via* Ladakh, the time taken



An Artisan at Embroidery Work

being from about two to three months The whole journey is full of difficulties and the way is open only during the summer, the winter being impassable owing to snow

On arrival at Srinagar the caravan unload itself at a specially provided serai, where the State charges necessary duties of import. The serai itself is a very interesting place full of *queer merchandise and its strange Ladakhi* merchants

The plain *numda* thus brought to Kashmir undergoes a set of processes before it is ready for export It has to undergo *dyeing* designing embroidering washing and finally baling before being shipped abroad The whole process is extremely interesting and it is delightfully executed by the expert Kashmiri artisans all Muhammadans The business is carried on by several concerns both with Indian as well as foreign capital and there are as many as ten or twelve big companies doing the *numda* trade The one most popular is that of a rich Sadh from Farukhabad doing brisk business

The chief market of export is America where *numda* from Kashmir is consumed in a very large quantity every year The number of *numdas* exported at times goes as high as 100 000 and sometimes even more

It may be asked why *America should* be the only market for so useful a commodity as the *numda* rugs of Kashmir The answer is that partly the Americans alone can afford to pay for it and partly perhaps that the Americans have taken a great fancy to this great oriental art Everywhere in America the *numda* will be found at almost all ports and cities its chief centres being New York Boston Philadelphia San Francisco—in fact all the towns on the East and the West coasts

It is no small credit to the great art of Kashmir which has held its own even in so *machine minded a country* as America particularly in face of the competition of substitutes like carpet The Americans like the Kashmiri rugs so much that they decorate every nook and corner of their houses with this oriental product

The *numdas* are designed in bewildering ways which only a Kashmiri workman knows how well to do and the American buyer alone knows how best to appreciate It would be extremely difficult either to imitate this art or to depict its excellence

IN UNKNOWN SPAIN

By SHEIKH IFTEKHAR RASOOI

THE Spain of literature and legend is disappearing fast Who wants to see flounced senoritas in high comb and mantilla will soon have to look for them on the films or at masquerades The living Goyas to be seen at every step in Madrid and the living Murillos in Seville will soon live in museums only They can be seen to some extent only if one goes to the north western provinces—Asturias Leon Galicia which with Castille form the nucleus of Oldest Spain And there, (within three days' voyage from England) is a country of such exquisite beauty as to stand comparison with any in the world

In Northern Spain travelling is easy though no one speaks anything but Spanish The trains are slow but punctual the hotels usually very clean the people affable and the fare abundant even if presented at strange hours—ten o clock at night is the time for beginning a prolonged dinner

Ribadesella

On the sea-coast where the Spanish Pyrenees spread out like the fingers of a hand are little towns known only to a few and each a paradise for all who fish or bathe or walk or merely dream

Perhaps Ribadesella in Asturias is the loveliest of all A salmon river pools itself in the harbour and on the verge lies the little red roofed town with characteristic glass enclosed balconies as if tilted off the green hill while beyond on a tongue of land from an eucalyptus grove a single row of villas looks across yellow sands to the open sea Inland high mountains glow with soft shades of the blue and purple rare in southern lands At every turn there is some view of startling beauty—the pattern of land and water roof and hill or a tuft of snapdragon bright crimson against grey limestone or eucalyptus trees rising dark and tall from a vivid meadow of daisies and clover It is a heritage of natural beauty which is the birthright of every Spaniard

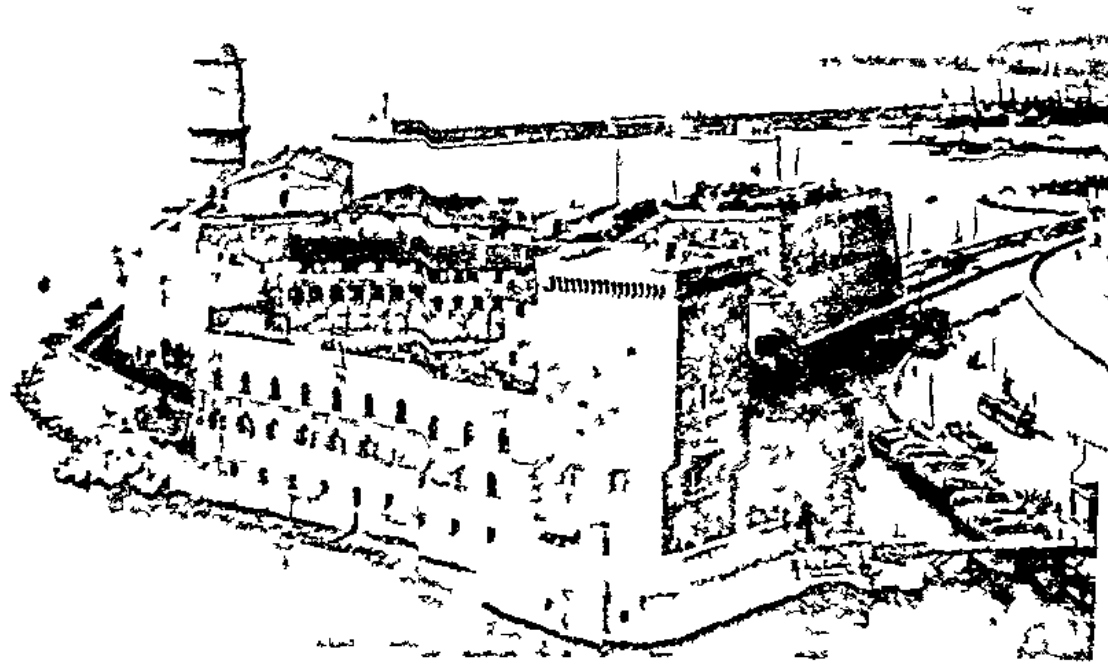
sanctuary A cathedral lately built rises proudly on the precipitous spur of a hill in remembrance that this wild mountain place is the cradle of Spain' For here it is said the Moors and Pelayo came in conflict and torrents ran with blood on both sides

The e mountains are rich in iron and other minerals mined largely by British companies, and shipped from the port of Gijon—a bathing resort among Spanish and Germans Here are spacious streets with a stucco sameness ringing with trams public gardens ancient churches

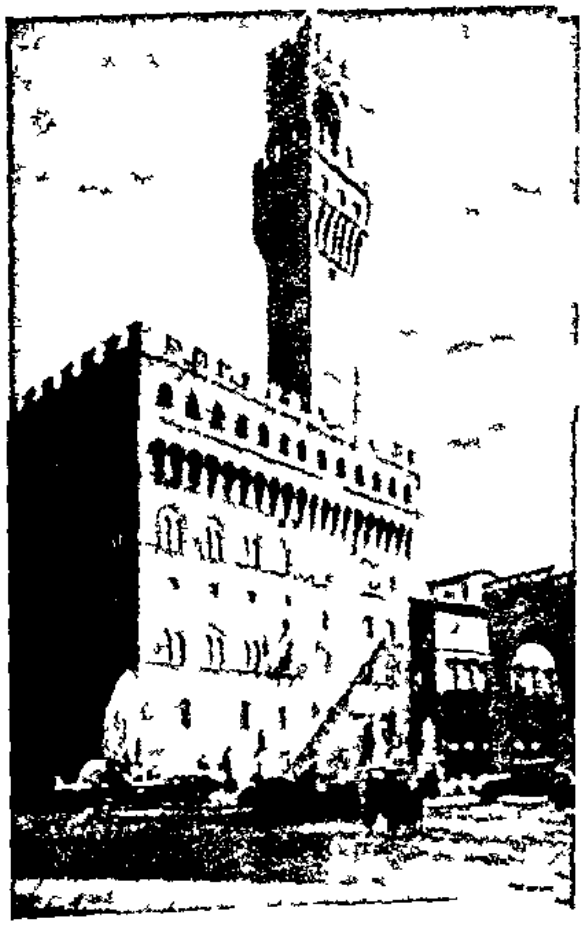


The Author

a University and one of the most beautiful cathedrals in Spain—late Gothic with towering pillars and flowing expanse of glass and a vast carved reredos of many coloured splendour



A View of Ribadesella



The Church of St Isidore—Leon

thanks to the untiring traveller differ not a penny from those of any country and old houses on wooden stays Visigothic walls where the yellow wall flower grows in the crumbling mortar and mediæval churches

There is fine sculpture in some of the tomb on one the paint lingers a reminder of how mediæval sculpture was vivid with colour, and there are 15th century paintings, Italian and Flemish of much beauty

Older than other buildings is the Church of St Isidore in which 11th century Romanesque blends with late Renaissance *Its treasure is the Pantheon' where many* kings are buried

Galicia

Galicia is also very pretty with precipitous mountains wild flowers and beautiful forests. It has many towns noted some for hot springs, some for architecture and history but Santiago surpasses all by reason of its great past The days are gone when the flow of pilgrims from every country was so great that merchants grumbled at the obstruction of the road Now much of the town has been remodelled even the Cathedral itself It brings to memory the days when kings and saints came here in reverent pilgrimage—Matilda of England Edward II and his wife Louis VII of France St Dominic Brunetto Latini Dante's master and many others Nowhere sculpture figures

show such inwardness, such grave beauty, such harmony of composition Even the expressiveness of Leon is here surpassed Here is a poem in stone to stand comparison with even Chartres

Beyond Santiago the sea-coast is a series of hill born bays, each with a nebulous beauty that makes it seem the scene for some 'Embarcation for Cytherea' To Villagarcia, with its island-studded harbourage, the British Home Fleet comes and is made welcome, for traditions of the Peninsula War have left kindly memories among the Galicians It is one of the world's most beautiful harbours, and grows yearly in importance—a sign of the awakening prosperity of Spain

The Change

The republic has heightened and sharpened Spain's intense concern with ideas and changed her tastes in literary styles The thousands of open forums in which all the problems of the universe were settled nightly now devote themselves largely to current events They are held around every table in every cafe—more than likely most of the night They also occur in certain plazas and streets, for every Spanish town has some such public meeting-place and quite as in ancient Greece, citizens drift by and join whatever group seems most interesting Most striking are the old women and girls at these parliaments, gesturing as vehemently and expounding as intensely as their lords, and being heard, too

With all this change, one begins to wonder if it will do away entirely with the land of castles and gypsies and castanets and, rubbing out the glamour, leave a dark-eyed version of themselves Hardly Spain has some heirlooms that she has not put away at all She is willing to learn from any one who has it to teach what is practical and what is amusing

Spain keeps her dances and music, her bullfights and her beloved theatre Above all, she keeps her own rhythm of living There is no such thing in Spain now as a solitary Spaniard

Old people sigh and shake their heads, but the middle-aged are cheerful and the young exuberant And they say significantly, 'The sun of today is better than the shadows of yesterday We were a great nation once and we are on our way to being a great nation again'

RAMMOHUN ROY AND WESTERN EDUCATION

By G L CHANDAVARKAR M A

IN paying our annual homage to the memory of Rammohun Roy, we have to remind ourselves of the ideal he kept before his eyes and the many-sided movement he set afoot towards its realisation in the lives of his countrymen When we remember how, with a clearness of vision and a prophetic insight into things as they ought to be, he foresaw that the future of India should be built on the foundation of unity among her people, our hearts are filled with shame to see that even after a lapse of two years and a century since Rammohun Roy was called away from this world, the ideal he placed before the succeeding generations to follow should still be hidden in the gloomy darkness of the future Among the external causes that have united with our own inherent weaknesses in pushing away the achievement of the national ideal of a free and united India, the system that by official sanction has undertaken to educate India's rising generations for the last hundred years, occupies a prominent place

This year marks the close of a century since the powerful pen of that 'master of superlatives'—as an English educationist calls Lord Macaulay—brought about a distinct change in the course of events in this country The firmness and vigour with which Macaulay, as chairman of the Committee of Public Instruction, advocated in his famous minute of 1835 the introduction of a western system of education and the adoption of the English language as the medium of instruction left the course clear for Lord William Bentinck the then Governor-General who by accepting Macaulay's recommendations, put a stop to the long and bitter controversy between the 'Orientalists' and the 'Anglicists'

It is generally known that Rammohun Roy was among the first to recognise the usefulness of a system of education based on European

methods and including a study of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Rammohun Roy pleaded for the western system of education for the social uplift of his countrymen, Macaulay had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolater among the respectable classes in Bengal in 30 years".* He aimed at "casting aside all that is oriental and Indian in tradition". Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought and ways of living, and no impartial student of history can fail to observe that the western system of education has been largely instrumental in helping us onward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdeeds in the past and to the futility of adhering to the old only because it is old, the new system created in us a living desire for marching with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty.

But with the great blessings the English educational system has bestowed upon us, it has also brought in its train misfortunes as great. With all the benevolent features it possessed, the system was foreign in its entirety and essence. The master of superlatives in language was a lover of extremes in action. He sought to surround us on all sides with western modes, and his policy had the inevitable consequence of shutting out anything that was not English. In his enthusiasm to introduce what he thought was the best for the Indians, he completely—perhaps deliberately—ignored the claims of Indian culture to have a place in the education of the Indians.

Casting our eyes backwards on the events of the last hundred years, we notice that it is a destructive process that of weeding out the unnecessary, the useless and the harmful—that has largely occupied our energies. As late as about six years ago, we have had to seek the help of Government legislation to remove one more social evil from our midst—that of child marriage. The West has provided us with effective weapons which we have successfully used in this process of destruction in many directions. But while the process of destruction has yielded the desired fruit, that of reconstruction still remains to be begun, and our hands seem to be not so effective in this and the more important part of the national task. The walls of ignorance that stood between one province and another have been demolished but no unifying bond of love has yet been established to bring the people together under one common shelter of Indian nationalism. The old ideas of religion inspire us no more but the efforts of the few to infuse new ideas of liberal religion have not reached the hearts of the vast multitudes.

The western system of education has done little to foster the growth of national consciousness—nay, it has by deliberately excluding all that belonged to Indian tradition which alone would have helped the growth of the national spirit destroyed all possibilities of such a growth in the minds of the educated Indians. We have learnt from the system much that is valuable in the modern European movements and have turned it to good account in improving our material resources and contributing to our comforts. But we have not had the strength to combat the evils that have crept in our midst along with the good points of the European civilization, nor have we been able to adapt to our requirements and conditions what was found useful in other countries under different conditions. A national consciousness would alone have given us the necessary strength and the capacity to learn effectively from the examples of others what is exactly required for our betterment.

The best and the most effective way to rouse a national consciousness in the hearts of the people, is to bring them into living and intimate touch with what has made their country a nation, and what it is in the nation that makes them proud of it. At present, when we speak of India, we think of her only as a country labouring under a foreign domination, divided into heterogeneous provinces, and inhabited by people of different castes, religions and languages. But these are not the only, nor even the important features of the land. They are the ruffles that disturb only the surface beneath which flow the silent deep waters of

*Trevelyan *Macaulay* II pp 209 10

the stream Even in the present times when our minds are so fully occupied with the mis fortunes of our country there is nothing that rouses our spirits so much as when we turn the pages of history adorned with the heroic and noble deeds of Ashoka and Akbar or Harsha and Shivaji as we hear from the lips of our grandmothers the heart stirring stories of Janaka and Nachiketa or Seeta and Savitri or as we drink at the fountain that springs forth with endless melodies of India s poets and saints like Kalidasa and Bhavabhuti or Chaitanya and Tukaram And then do our hearts in their ecstasy exclaim Ah! Here is the glory that was once ours! and then our hearts yearn for the day when we might win back the glory which we have lost by our own misdeeds All the spectacles of a feverishly truggling Europe cannot stir us to such activity as this yearning can But how few and slender are the opportunities we have for creating such a yearning in the hearts of our children or to make them feel proud of the national culture of the country? It must be remembered that when we speak of India s culture it is not something we merely dream of or find only extolled in the imagination of the bards There are striking features of the Indian culture that are present in us even now although they are allowed to remain dormant and rust away Foreigners who have visited India from time to time have spoken with admiration about the great qualities of hospi tality, honesty, disinterested devotion and the religious attitude that dominates every thing which an average Indian possesses Even in this sorrow stricken age we have not failed to attract the wonder of the world by the display of our infinite capacity to suffer and sacrifice These are the unmistakable features of our national culture but our desire to make an organised effort to instil these into the minds of our children is rendered futile The present system of education so engrosses their energies in assimilating the varied knowledge it gives them that it is almost an impossible task to inculcate in their minds a sense of pride for the ancient glory of India and thus cultivate in them a national self

Long before Lord Macaulay had ever dreamt that he would be called upon to give India an educational system that would determine her future Rammohun Roy had already led a movement towards the introduc tion of a European system of education in this country The initiative he took in the e tablishment of the Hindu College in 1817 the encouragement he gave to the educational activities of the missionaries and lastly the famous letter he wrote to Lord Amherst in 1823 protesting against the Government's proposal to have a Sanskrit college in Calcutta —all these things are an unmistakable proof of Rammohun Roy's anxiety to bring the minds of his countrymen into direct contact with the progressive spirit of the West As far as the introduction of the study of European sciences in the Indian educational system was concerned and in his opposition to a system based purely on oriental learning Rammohun Roy did not yield even to Macaulay in vehemence and firmness But we should not fail to observe one striking difference between the ideal Rammohun Roy had in view and that which found a definite shape in Macaulay's ystem While Macaulay aimed at the establishment of an alien culture by supplant ing that which belonged to the land the object which Rammohun Roy cherished in his heart was a harmonious blending of the two Macaulay wanted the English system to suppress the Indian culture while Rammohun Roy wanted its help only so far as the removal of ignorance and evil customs was concerned To Macaulay oriental literature was not worth the paper it was written upon to Rammohun Roy it was an everlasting source of strength and solace This difference of outlook towards oriental learning in the two advocates of English education is of the greatest importance Two years after he wrote his letter to Lord Amherst Rammohun Roy founded the Vedanta college at his own residence whose object could not be as it is held by some of those who are recognised as authorities in expounding to the present generation the true significance of Rammohun Roy's work merely to train the priests and missionaries for the preaching of the religion he had founded If that and not instruction in secular education and imparting of a knowledge of the culture were his object and if the Vedanta college were not intended to be a place for general learning its founder would not have been anxious "to connect instructions in European sciences and learning and in Christian Unitarianism—' as stated by his biographer Miss Colet The whole of Rammohun Roy s life was spent in a critical and earnest study of the ancient shastras and other works in Sanskrit His scheme of national reconstruction was founded on the best traditions that were preserved in Indian litera ture All he did and preached was inspired by a supreme sense of national self respect although his nationalism was in no way antagonistic to the ideal of international

fellowship, which he had clearly perceived long before the nations of Europe had even caught a shadow of it. He was himself an Indian in the highest sense of the term—a product of all that was best in Indian culture, tradition and literature It is not difficult to imagine that, had he been preserved to us but two or three years more, he, who had so earnestly advocated the introduction of European sciences in our education, would have been the first to raise his voice against the system that was inaugurated by Macaulay's Minute of 1835 At the present time when the world has realised, as it never did before, that enlightenment of the individual by proper and adequate education is the only and sure way to national progress, whether in politics, social life or material well-being, we need to remind ourselves of the duty we owe to the country as to that great countryman of ours who has truly been called the maker of modern India, and that duty is to have for our rising generation a system of education which, while reaching the remotest corners of the country, will cultivate in them a sense of nationalism by giving them an insight into our ancient glory and our great traditions

ITALY AND ABYSSINIA

By D S GORDON, M.A., LL.B

PROBABLY no country in the world evokes such vague memories and mysterious associations of a remote past, in the minds of educated persons, as the land of Abyssinia, or Ethiopia as it is officially called Some of these unique associations are no doubt due to references to that country in the Bible, but some are also due to ancient legends and reports of early travellers "Can the leopard change his spots or the Ethiopian his skin?" is a quotation from the Bible which has long stood for things impossible The eighth chapter of the book of Acts in the New Testament has another reference to Ethiopia from which it is guessed that Christianity was probably known in that country as early as the first century A D However that may be, throughout the middle ages in Europe rumour of a powerful Christian Kingdom of Prester John, in the interior of Africa, was widely prevalent

But perhaps more familiar to the world at large are the legends connected with the names of king Solomon and the queen of Sheba, a province in ancient Ethiopia It would appear that this beautiful queen administered certain intelligence tests to Solomon long before our modern psychologists invented them An English poet, after describing one of these tests, concludes that the queen of Sheba departed in order to spread the news of the wonders she had seen But the Abyssinians accept no such tame and unromantic ending According to them the queen was so thoroughly satisfied with Solomon's wonderful performance that she wanted to reward him suitably So she married him And the present Emperor of Abyssinia claims his descent from Menelik, the son of Solomon and Sheba

Abyssinia is a vast plateau in the north-eastern corner of Africa, 350 000 square miles in area, *i e*, over three times the size of Italy, and four times the size of Great Britain It rises to a height of 8 000 feet above sea-level, almost perpendicularly from the surrounding country, and although it is only ten degrees to the north of the equator, it has a most salubrious and cool climate owing to its great and almost uniform elevation Its soil, on account of its volcanic origin, is exceedingly rich On the lower levels cotton, indigo, sugar-cane and coffee are abundantly grown The last-mentioned article, coffee, is in fact said to derive its name from the province of Kaffa in South-West Abyssinia, where it grows in profusion Wheat, barley and rye are the chief food grains The forests abound in pine, eucalyptus and palm trees Among fruit trees the fig, pomegranate, orange, peach and banana are the most common In short, the Abyssinian soil and climate are suited for the cultivation of most products of the temperate zone and some products of the tropics

The mineral resources of the land are known to be enormous but untapped as yet Gold is plentiful, and it is being extracted from the surface by primitive methods Silver, coal, iron, potash and the precious platinum are also

found The trade of the country is still undeveloped for the reason that no proper roads exist for the transport of goods The land is interspersed by deep ravines and impassable gorges and river-valleys which render road-making extremely difficult During the rainy season *i e*, from June to October transport is almost impossible, and during the rainless months goods are carried on mule backs The centre of Abyssinian foreign trade is Addis Ababa the capital city, to which place commodities are brought from outlying regions and exported through the single railway line of about 500 miles in length connecting that city with Jibouti, a French port in the Gulf of Aden This railway, through which 80 per cent of Abyssinia s external trade passes has been constructed by the French under a treaty according to which the rolling stock should be handed over to Abyssinia in case a foreign invasion is threatened Quite recently a few roads were made, altogether about 150 miles in length, in and around Addis Ababa but the greater part of the country is untraversible to an invading army Obviously Signor Mussolini is quite well informed about trasport difficulties, for among the war material he has despatched to Africa is mentioned certain road making machinery which could make roads at the rate of 8 miles per day

In the discussions that have appeared on the present Italo Abyssinian question it is frequently stated that Abyssinia is the last and the only independent State in Africa This is not quite true for Liberia in the same latitude on the west coast, is still an independent Negro republic It owes its existence however, not to the oversight or self denial of the European nations, but to the philanthropy of the United States which created it as an outlet for her freed Negro slaves so that they may develop along the lines of their racial genius, unfettered by foreign domination It is interesting to note that Liberia is a member of the League of Nations

But the independent existence of Abyssinia at the present moment is due to very different circumstances not the least important of which are the natural difficulties of the region and the extraordinary fighting qualities of the people A Russian Czar is reported to have said that he had two very trustworthy generals, namely, General January and General February, meaning thereby that the Russian winter in these months is so severe that it would effectively protect the country against foreign invasion. Napoleon in his famous march upon Moscow learnt the truth of this statement at great cost to himself He ruined a gallant army and made a disastrous retreat The climatic protection of Russia, however is only seasonal and perhaps not very effective under modern conditions, but the geological or physiographical protection of Abyssinia is more permanent At any rate, it has contributed much to the preservation of Abyssinia as an independent empire until to day

Added to this one should also consider the character of the people From time immemorial Abyssinians have been famous as warriors The fact that they have so long preserved their territorial national and religious integrity in the face of centuries of Moslem aggression and in the face of modern European designs is ample proof of their patriotism and their fighting qualities The population of Abyssinia is about 12 millions Of these less than one-half are Abyssinians the rest are Somalis in the east a mixture with Arab races, and the warlike Gallas in the south and west of pure Negro blood This polyglot population has been welded together as a nation by the genius of the present emperor Ras Tafari Haile Selassie

Italian dealings with Abyssinia may be said to begin in the last quarter of the 19th century, about which time they began to establish themselves in Eritrea But their present position and outlook in regard to territorial expansion in Africa can be better understood by briefly reviewing the activities of European peoples in that continent during the past century The 19th century in the history of Africa is essentially a period of partition among the various European states England and France seem to have been the first to realize the value of territorial acquisition in the so-called Dark Continent Ivory traders and big game hunters explorers and even missionaries helped in this process by opening up the interior of Africa In 1914 before the World War began Great Britain had already established her claim over nearly 6 million square miles out of 11½ million square miles which is the total area of the continent In addition to Nigeria Gold Coast, Sierra Leone and other possessions in the Guinea Coast, she got possession of Cape Colony in the extreme south and made it the starting point for a northward expansion which should end in Egypt, 7,000 miles away Subsequently, after the construction of the Suez Canal she acquired control over Egypt and made that country the base for a southward expansion In this manner she worked from both ends and it was for long the dream of Englishmen to have unbroken British territory from Cape to Cairo This ambition has now been realized, after the Great

War through the acquisition of the former German East African region

Meanwhile France did not keep idle She had already secured the large and fertile island of Madagascar and was busy subduing a huge area of about 3½ million square miles of land extending from Morocco and Algeria in the north to the Congo in the south and from the sea coast in the west right across the Sahara Desert to British Soudan in the east At one time it even appeared as if there would be a war between England and France over Fashoda in the Soudan which both the nations claimed but fortunately France withdrew her claim at the last moment Meanwhile the other states of Europe wanted to have a finger in the pie Portugal secured Mozambique and Angola and certain minor areas and Germany got possession of Togoland Cameroons and the former German East and South-West African provinces Even little Belgium came in for a share and she got a million square miles of the Congo basin the best watered territory in the whole of Africa

One would think that in this general scramble for Africa those European nations who lived nearest to that continent would secure a fair share of the plunder But this was not so Spain seems to have been absent-minded when these happenings went on and Italy was still struggling towards her own unification The result was that when in the last decades of the the 19th century Italy began to look about for an outlet for her surplus population she could only find waste lands and desert places All the juicy pieces had already been swallowed At present therefore Italy possesses half a million square miles of only desert and semi desert land in Libya Eritrea and Somaliland none of them fit for European colonization

There is no doubt that fate has been unkind to Italy in the matter of Colonies But the French have aggravated this general discontent in one particular instance The Tunisian coast of north Africa is less than 100 miles from Sicily and over 10 000 Italians had already settled in Tunis before the French came upon the scene in 1882 Yet the latter took possession of the country forestalling the Italians who had already intended to do so To Italy this portion of Africa is almost sacred ground owing to ancient historical associations for it was here that Carthage stood and it was here that some of the most glorious victories of ancient Rome were achieved This behaviour of France still rankles in the minds of Italians although by recent treaty the French have attempted an amicable solution

In view of these past dealings between these two nations it is difficult to understand France's attitude towards Italy in the present Abyssinian crisis France and Italy seem to be very good friends At any rate there is a general belief that France is willing to allow Italy a free hand in Abyssinia Moreover she has recently made certain territorial adjustments in Eritrea in favour of Italy besides handing over 25 000 shares in her Abyssinian railway It is difficult to explain these concessions Possibly France has certain plans in central and eastern Europe for the success of which she is willing to show favours to Italy elsewhere Possibly also France is annoyed with Great Britain in connection with the recent naval treaty of the latter with Germany

Whatever the cause may be Italian newspapers seem to have singled out Great Britain as the object of their wrath They seem to believe that Britain is the arch enemy of their ambitions in Africa It was probably as a reply to this attack that a statement was recently made in the British Press to the effect that Britain had no special interests in Abyssinia But this is a travesty of facts The great lake Tsana in Northern Abyssinia is the source of the Blue Nile without whose life giving waters British Soudan will be an arid desert Even far off Egypt owes her fertility to the silt and mud brought down by that river in its annual flood Therefore Britain with her usual foresight has already concluded an agreement with Abyssinia to the effect that the waters of the lake shall not be tampered with in any way to the detriment of British interests in the Soudan There was also an understanding about the construction of a barrage near the lake by the British but the latest information goes to say that the contract for this dam has already been given to an American firm of Engineers

But apart from the protection of the Soudan the British have other interests as well in Abyssinia For nearly 2 000 miles British and Abyssinian frontiers march together and it is not unnatural that Britain should desire to have a peaceful and friendly neighbour But the Italian allegation that Britain herself wants to grab Abyssinia may be dismissed as without foundation for if she had wanted to do so opportunities have not been lacking The frequent depredations of unruly Abyssinians into British territory would have provided ample excuse for such action but as it is Britain has contented herself with mere protests She does not aim at anything more than greater or less influence over Abyssinian politics

Italy's designs upon Abyssinia have a

history behind The Wal Wal incident just like the Serajevo assassination which started the Great War is but a trivial affair by itself It is important only as providing an excuse, although not a very reasonable excuse for putting through certain plans of the aggressor nation Italian relations with Abyssinia began sometime previous to 1885 when the former had consolidated her position in Eritrea In that year however she established friendly relations with Abyssinia Within five years after this she followed up with a new treaty establishing a protectorate over that country The emperor of Abyssinia obviously did not understand the political status of a protectorate and for some years he was too much preoccupied with internal affairs But in 1890 Menelik of Shoa the new emperor informed Italy that the Abyssinian version of the treaty differed from the Italian version and that there was no intention of establishing a protectorate War followed Italy invaded Abyssinia from her Eritrean possession in the north east but after some minor successes her army was utterly annihilated at the Battle of Adowa in 1896 A writer in the *Round Table* for June 1935 says of this battle No rout so complete no such humiliation of a white power had been known in modern times Italy had to pay a war indemnity of £400 000 and agree to certain other terms securing the territorial integrity of Abyssinia Italy still remembers this disastrous episode and it was to this that Signor Mussolini referred when he spoke the other day about a dramatic bloody and unforgettable experience It is even said that the name Adowa was written in bold characters upon the troop trains which recently carried Italian soldiers to ports of embarkation for Africa

The Battle of Adowa is an important landmark in the history of Abyssinia It enhanced the prestige of the nation just as the Russo-Japanese War raised the prestige of Japan in the eye of Western peoples Foreign legations were established on a larger scale at Addis Ababa and foreign nations vied with one another in securing Abyssinia's favour with a view to economic concessions The rapid growth of foreign interests in this part of Africa led to the conclusion of a tripartite treaty in 1906 between England France and Italy agreeing to respect the territorial integrity of Abyssinia In 1908 another treaty was concluded fixing the boundary between Abyssinia and Italian Somaliland on a map accepted by Italy It is not a little surprising therefore that the present dispute between the two nations should be in regard to this frontier In 1928 a treaty of conciliation was concluded between them agreeing to settle mutual disputes by arbitration But the fact of the matter is that these successive treaties fettered the freedom of Italy in dealing with Abyssinia From this irksome situation she now desires to escape by one supreme effort of determination and defiance So in December, 1934 while the Anglo Ethiopian Boundary Commission was trying to demarcate upon the ground at Wal Wal the frontiers that had already been marked upon the map its escort composed of Abyssinian troops was fired upon by an Italian outpost without warning and 170 men were killed This unfortunate incident took place fully 60 miles within Abyssinian territory and yet Italy claims the land and has demanded an indemnity of 200 000 thalers together with the dismissal and punishment of the persons concerned Abyssinia was taken aback and direct diplomatic relations assumed a serious turn Italy threatened war and sent out a huge army and enormous quantities of war material Abyssinia appealed to the League of Nations of which she is a member

One of the grounds on which Italy has tried to justify her intended occupation of Abyssinia is her so called civilizing mission She accuses Abyssinia of inability to maintain internal peace and order of being a source of danger to her neighbour of not fulfilling certain treaty obligations and of not having abolished slave trade within her domain Italy therefore concludes that it would be to the interests of the world at large as well as to the advantage of Abyssinians to be ruled by Italy Such an argument however not only carries no conviction but it also does serious injustice to the not inconsiderable progress of Ethiopia under her present enlightened emperor It was in 1916 that Ras Tafari came into prominence as the heir apparent to the Abyssinian throne and as regent to his aunt who had been chosen queen in place of the then emperor deposed on account of his pro German sympathies To this little olive complexioned man Abyssinia owes much of her present position and prosperity A remarkably shrewd and far sighted man he managed to get his native country enrolled as a member of the League of Nations in 1923 In 1924 Ras Tafari made a tour of Europe and carefully studied the political social and material conditions of the principal nations there On his return after an absence of five months he started the modernization of his homeland He sent several promising youths to Europe and America for higher education He granted a liberal constitution and created a feeling of national consciousness

He made free use of foreigners in the service of his country, and nowhere is his shrewdness and intelligence more manifest than in his dealings with foreign nationals He seems to have carefully avoided the great powers of Europe with territorial ambitions He built hospitals and staffed them with Norewegian doctors and nurses, he established schools and appointed an American as his chief educational adviser, he reorganized the army and called in the aid of Belgians and Swedes, he reformed his legal system and had for his guidance a Jurist from Switzerland Obviously he had no love for Italians But for the Japanese he had unbounded admiration He sent a nephew to their country recently on a political mission, and there was some talk of a marriage alliance, but the idea had to be given up owing to political pressure from other quarters However, industrial and commercial experts from Japan have been welcomed, and lately it was announced that 2 000 000 acres of cotton growing land had been allotted for Japanese enterprise All this may account for the outburst of indignation in the land of the rising sun at the attitude of Italy towards Abyssinia

It would now appear that international interests in Abyssinia are too wide and too complicated to permit Italian occupation Neither England nor even France can afford to see Abyssinia in Italian hands, while distant Japan and the United States may seriously resent such aggression Moreover, in the present negotiations Abyssinia's case is in good and clever hands A French man and an American who are the chief advisers of the emperor in this matter, have already succeeded in mobilizing public opinion in his favour The moral conscience of the world has been stirred Mere might may not triumph over right Nor is it quite certain that in case of a war Abyssinia will fall an easy prey It is true that the Abyssinian army is not completely modernized, but this is being rapidly done Large quantities of munitions of war, latest model rifles and machine guns, have already arrived from Belgium and Czechoslovakia and 20 000 gas masks are reported to have been received from Germany Whatever deficiency there may still be, is likely to be compensated by the difficult nature of the country over which the enemy will have to pass Military experts opine that if Abyssinians took to guerilla warfare Italy's success would be very problematic

The Italo-Abyssinian tangle has once again brought to the forefront the question of the present usefulness of the League of Nations and its future prospects We are reminded that the League was unable to stop Japanese aggression in China, and that probably Abyssinia will prove to be another Manchukuo But the similarity of the situation holds good only up to a certain point Sometime ago a cartoon appeared in the press depicting Manchukuo as a young lady swooning into the arms of her lover There is probably some truth in this It is not unlikely that the age-long misrule and corruption of Chinese administration have alienated the sympathies of the Manchukuans

17th August, 1935

SONG-HARVEST FROM PATHAN COUNTRY

By Prof DEVENDRA SATYARTHI

III

It is customary with the Pathan peasants that all the neighbours unite together to undertake the various agricultural operations such as ploughing seeding weeding and the reaping of the harvest etc unitedly in each members fields It is generally known as Ashar Here is an interesting picture of the harvest Ashar

The wheat crops are being reaped
Lo! here is an Ashar
With joy sway the peasants hearts
At the sight of golden wheat-ears

There may be seen the bangle sellers during the harvest days and the peasants who do not possess ready cash may exchange bangles for sheaves Here we see a peasant belle anxious to buy new bangles

Lo! the wheat harvest is being reaped
O throw a few sheaves on to me

Lo! the bangle sellers approach here
O I wish to get some for my arms

A peasant belle's love for Pezwan (nose ring) is the theme of some of these songs Here is a song which they sing a little before the Kharif harvest

O if Allah blesses us
With a rich Kharif harvest
My love'll get me a gold Pezwan
O he has promised it

To the poor peasants fried maze is a form of refreshment The maze is thrown in a burning hot can whereupon they begin sprouting in white flowerlike shapes as they dry up A fried maze is a symbol of a heart blossomed up in joy in the following song which is sung when the maze crops are expected to be rich

Lo! O the maze-cones have appeared in pairs
Lo! the peasant women look like the fried grains

As the harvester is engaged in the hard labour he may just dream of her mistress who should come to him to make an offering of a sweet kiss Here is a glimpse into his dream land

Lo! the wheat crops are being reaped
Lo! a belle proceeds towards the field to offer a small kiss to her sweetheart

Boy Dancers Songs

Lakhtais or boy dancers, who belong to the Dooms, form a figure of considerable importance in the arena of Pathan song The majority of the songs sung by the Lakhtais are common to the masses and can hardly be put under a separate head But some of their songs which bear a clear stamp of their personality may be placed in a class by themselves



A Pathan Minstrel

He is the genuine song bird of his mother land It is the very soul of Pathan Muse that appears on the scene beautifully whenever his fingers touch the strings of his Rebab

Some of the Lakhtais gifted with a poetic heart are the song smiths of a considerable order one of their songs itself bears an evidence of the fact

O thou hast stolen my heart O Lakhtu
O thou art a poet since thou singest new songs everyday

The Lakhtais are hired to perform a variety dance of rustic standard during the various ceremonies like that of marriage and circumcision etc Again they may be invited to the rich harvest feasts too Here is a glimpse of their contribution in the harvest joy

The peasants are reaping the wheat crop
and the Lakhtais are displaying their dance
Follow me O bride lets proceed thither

Again,

Let's proceed my dear, to attend the Lakhtai dance
The song airs come to our ears with the rhythmic beats of the drum

MARRIAGE-SONGS

With an adorable ease moves the genius of the Pathan women, who assemble to celebrate



Pathan Peasants
The smiles and tears of the Pathan Muse are the warp and woof of the peasants' songs

the bridals with a variety-entertainment. The authorship of all the marriage-songs known as 'Da Wada Sandra' goes to the daughters of the Pathan soil. There is perhaps no contribution in this direction from the male sex. Thus these songs are fresh and soft as women's heart itself. 'To sing song after the marriage' is the Pathan proverb used to under-rate a thing that comes too late but it may by the way give us an idea of the importance, generally attached to the marriage songs. It costs nothing to the women to sing marriage-songs but a difficult task it is indeed to spend a lot of money. Thus there runs a proverb among them 'Marriage is easy but its *Bandobast* is rather difficult.' All the women take a great interest in the song-feasts at the bridals. Among them may be one who may prove to be the song-queen of the occasion. She leads the rest who may amuse her, calling her 'a dancing doe' in the words of a native proverb, 'the doe was already full of sport but the tinkle-bells round her neck made her leap and dance all the more.'

A sister's love for her brother who is about to be married is one of the constant themes. *Here is a specimen*

O that will be an auspicious hour,
When my brother'll wear the flower-cascades of his wedding

Again

O present of my life I'll make O Allah!
When my brother'll walk in front of his bride's palanquin

She may even like to suggest him a new mode of wearing the wedding-turban

Beautify thy turban dear brother with two tufts instead of one
So that the breeze may play with them as thou walkest in front of thy bride's palanquin

When the girls from the neighbourhood come to congratulate her on the happy occasion of her brother's wedding, she asks them to beautify the courtyard with the native flowers

O clean the court yard with the broom and then strew it with flowers
The palanquin of my dear brother's bride is just to approach

Here is a bridal-scene

Lo! my dear brother is about to sit on the wedding-couch
O blow some ILAICHI *powder towards him which* may make it fragrant all round

Choupan is the name of a particular palanquin used to carry the bride, but the bride groom's sister likes to use it for her shy brother's dressing and breaks forth in a suggestive tone

O we'll adorn the bride on the threshhold
Let's dress the groom in the CHOUPAN palanquin

Sher Alam is the name given to the bride-groom in some of the marriage-songs. Here is a specimen sung in chorus by the girl's comrades just after her bridal-bath

May you bless our bride O morning breeze through Allah's grace
O the bride who is our comrade is given away in marriage
Now *who'll bring O Sher Alam the news of her* welfare?
May you bless our bride O morning breeze through Allah's grace

Now comes the hour for the doom's wife to comb the bride's hair along with the little tuft known as Urbal, which she wore so far as a mark of virginity. And the women sing a chorus-song in a comic tone on the bride's behalf

Set dogs on the doom's wife so wretched
O she seeks to make a way through my URBAL I kept so far fondly and beautifully

Then comes the turn of the bridal coiffure The bride's seven comrades come forward for the auspicious performance of the braiding of seven plaits each one as she braids joins in a chorus song which is sung again and again

O lay out seven bridal couches for the bride
Soon we'll finish the braiding of her seven plait

After this performance is over they begin a new song How poetic is their invitation to the breeze

O gladly we may make our lives present for the bride's braid.
Come here O breeze and just pass over her braid

The bride herself too may braid some of her plaits Here is a coiffure scene

O the mass of her black hair has been loosened
O her face with love locks has she adorned
With her fingers delicate and rosy
She braids her locks gracefully
All the while rejoicing
The bulbul gracefully singing

Now the parting of the bride's hair is adorned with vermilion It brings its own pathos too when tears appear in the bride's eyes with the idea of her departure from her parental home soon Her comrades come forward to sing a song in chorus

No good of shedding tears O bride
O the silvery parting of thy hair is already blazoned with vermilion

But in her heart of hearts she must enshrine the joy of the wedlock Thus the women sing

The girl is being married—O she is glad
O her eyes shed tears, but her heart is not sad

The Pathan romance of Adam Khan and Durkhani too is beautifully knit in some of the marriage songs There runs a native proverb Neither all men can be Adam Khan nor all the women Durkhanis Love between Adam Khan and Durkhani is believed to be quite spotless as evident from a short piece

O Adam Khan and Durkhani's love for each other was true
O each other's hands they held even after death

Adam Khan's name stands for the bridegroom and Durkhani's for the bride when the women join in a choral song

Durkhani's LUBAL is combed for the coiffure
O when will Adam Khan the bridegroom approach here?

Again

Lo! our bride looks like Durkhani
The bridegroom who sits on the horse-back appears to be Adam Khan

Pathetic indeed is the wedding scene when the bride is asked to bid her parents adieu to leave them for her new home Here is a short song sung by the women in chorus on behalf of the bride Wet with tears seems the whole atmosphere when the palanquin bearers who



Singing Caravans
These free souls have their own interesting songs

follow the marriage party carry the bride away leaving the women to sing again and again

O why don't you bear me up a bit higher
O ye the bearers of my palanquin?
Oh behind the dark hill sinks my father's house
O as the caravan moves on

The Afridi women in the Tirah valley compare their bride to a Kashmir beauty, and celebrate her palanquin as the golden one

Lo! Tirah's bride is like a Kashmir beauty
O to her father in law's house she goes in a golden palanquin

But she is to lead a rough life soon after

the wedding life and can no longer remain a bird of ease Here is a post-bridal mood

To the ruins may go the (hellish) custom of the Afridis
A bride is she brought home to-day and to-morrow sent out for collecting fuel!

Love Songs

Mina is the Pathans' popular word for love and they have a variety of love songs known as "Da-Mine Sandre" Song smiths from both the sexes have shared alike in the harvest of love-songs that has survived to the present day Pathan country

Here is a song from some minstrel who addresses a gallant who happens to be a composer of love songs

O all thy songs will be smeared in thy blood
Whoever picks the flowers is wounded by the thorns

If the songs from the lover are smeared with his blood it is the same in the case of the Pathan beloved It is evident from the following song which is most probably from a woman song-composer who could not turn a deaf ear to the call of Cupid

O bring me pen and inkpot
I'll write to my love a pair of blood red songs.

The names of Laila and Majnun stand for the beloved and the lover respectively in some of these songs Here is a popular specimen

O everyone is mad after Laila
O fortunate is he for whom is mad Laila herself

Again

Laila is like a golden song-bird
Among the garden flowers of Kabul is she sporting
Majnun is *like a silver-cup*
O brimful is he with the wine of love

Love is like a fish with beauty as its river is one of the most interesting themes

Lo! in the sweet waters of beauty
Love flits about gracefully like a fish

Love is like honey and the beloved's eyes are always in search of it is another theme of a marked interest

O thine eyes are like the bees in the garden of the world
Making honey out of the blossoms of love

Sometimes the beloved's heart is compared to a honey-comb

Thy heart is like a honey-comb so brimming
O how can I win it my darling!

Here is a song in praise of the fair sex

O there is no way up into the heavens
O the youthful bells soar up climbing into the swing of love

Sometimes the lover compares the breast of her mistress adorned with her flowing locks to the Rebab (the native violin)

He who has not seen the Rebab may have a glimpse of it now—
O my sweetheart's breast is like the Rebab with her locks as its strings

Again the lover may like to sing in another strain

May Allah turn thee into a Rebab my love
So that I may carry thee about in my arms.

The commemoration of Pezwan (nose-ring) is one of the most popular themes

Why shouldn't my sweetheart's lips be so smooth and fresh?
O constantly under the shade of her Pezwan when they remain throughout the summer and the winter

The heart is compared to the pearl

O the heart is but a pearl—once broken broken for ever
Then none can patch it with shallow smiles

A Pathan belle compares her heart to the nest where lives the pigeon of love, and she makes its offering to her beloved's eyes, which are compared with eagles

Certainly would I sacrifice the pigeon that lives in my heart
For my beloved's eyes which are no less than the eagles

The eagle has become an emblem of a gallant

O come and be an eagle on my hand
O I'll feed thee on my heart

Again

Oh my captive eagle has flown away
O everywhere I'll spread out the net of my tresses

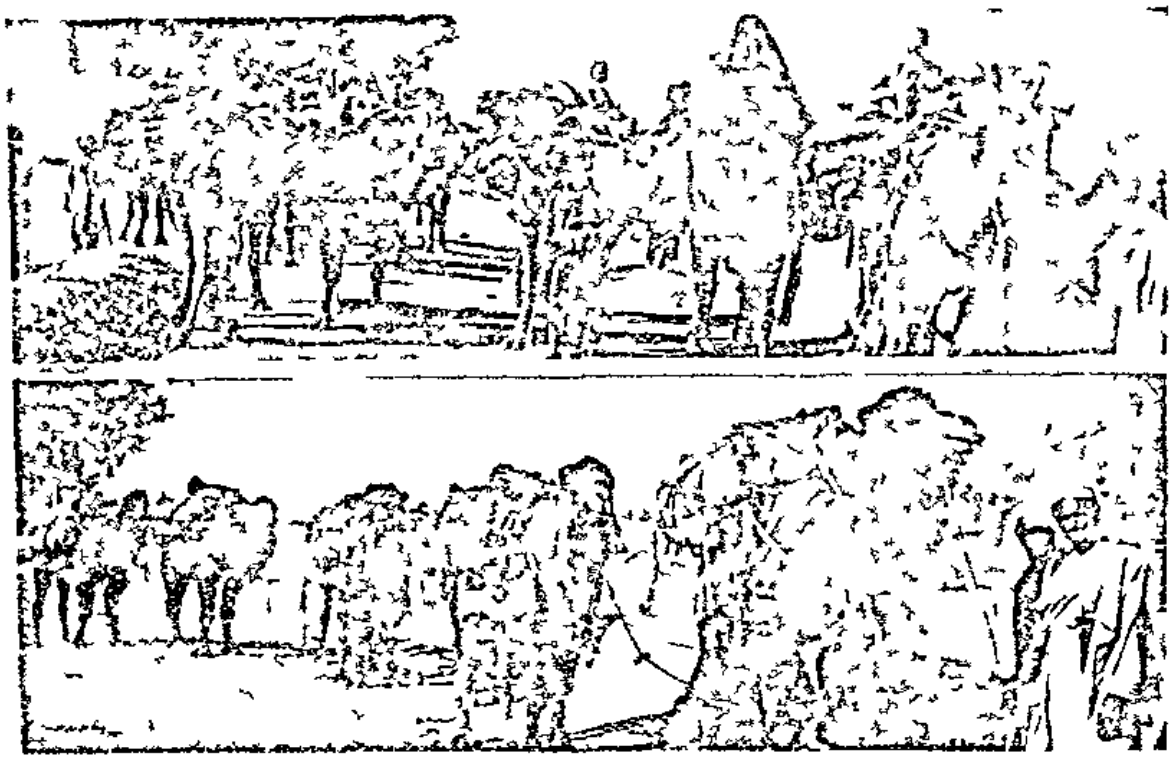
Nevertheless some of these specimens of Pathan love song and many others of this variety are not exactly the outcome of the folk heart Directly or indirectly they are touched by the soul of a poetry which is now the wild flower of Pathan soil

War Songs

These are known as 'Da Jang Sandre' in the native terminology and are naturally plentiful with a warlike people like the Pathans Many of them are really compositions of marked interest and their study is necessarily of great importance as they are a window into the martial personality of the Pathans Some of their glimpses are given elsewhere as the specimen of Landai and Char beta patterns

Comic Songs

Such mirth provoking hours when one's personality cannot but ripple like a mountain



Singing Caravans
These free souls have their own interesting songs

brook, are not rare among the Pathans A war-worn greybeard and budding warrior alike can enjoy a laugh when the professional minstrel or some amateur sings comic songs known as 'Da Toko Takalo Sandre' by the Pathans themselves

Here is a specimen

Uncle elephant's wedlock is being performed
Lo! the buffaloes are dancing and the donkeys are playing on the pipe

Odes

Madah is the word which denotes 'praise and glorification in Pathan country where several songs known as Da Madha Sandre or Odes generally addressed to the living or deceased heroes and warriors of high order Here is a specimen which celebrates some minstrel's love for Mir Afzal who have been a great hero

To thy free self O Mir Afzal—
Didst thou ever entertain
A rifle on thy shoulder and across thy chest
Didst thou ever have a well becoming cartridge belt
Like a prince of blood O hero didst thou rest
From mountain to mountain
To thy free self O Mir Afzal—
Didst thou ever entertain

Satires

Opposite to Madah (praise and glorification) comes the word Hajo (lit satire treatment) and it has its own significance Thus several satires known as 'Da Hajve Sandre' have come to live

Dalavar Khan (lit a hero chief) is some coward warrior's name which is in itself a satire upon Pathan chivalry Thus it has become a constant theme in the arena of satires Here is a short specimen

O behold Dilavar Khan's remarkable chivalry
From a mongoose he fled away in a fallow field

Ballads

A long story or romance knit in rhythmic song is a thing of great interest with the Pathans Professional minstrels and amateur singers alike are sure of a large audience in the song feasts held in the village Hujras or under the open sky whenever they set some popular story to rhythm and tune Such a song is said to be known as Badla among the people living in Tirah But according to Maulana Abdur Rahim the Arabic and Pashto professor of Islamia College Peshawar the word Badla is a synonym of Sandra (song) in the Marwat and Gandapur side of the Pathan country Thus there must be some other common name for this important branch of Pathan song

The following old ballads which have been recently printed at Peshwar for local circula-

tion are noteworthy (1) Adam Khan-Dur-i-Khani, (2) Jalat-Mohbuba, (3) Musa Khan-Gul Makai and (4) Nimbola These are of great length There are many others which still live on the living lips of the Pathan minstrels, and are not so long Two such ballads about Mamunai have appeared in the first article as specimens of Char-Beta type

Id-Songs

Akhtar which originally means a star in Persian, has come to live as a popular word for 'Id' in Pathan country Thus the songs sung during the Id festivities, are known as 'Da-Id Sandre'

Here is a song in praise of some beauty-star seen in the 'Id-fair'

O never have I seen a belle
Thee in beauty who can excel
In any Hazara village my love
O I saw my love standing gracefully in the Id fai
With her tulip neck so sweet fresh and fair
O never have I seen a belle
Thee in beauty who can excel
In any Hazara village my love
O how cool black looked her eyes
Her little hands with henna she always dyes
O never have I seen a belle
Thee in beauty who can excel
In any Hazara village my love

Atan Songs

These are dance songs The Atan dance is said to be as old as the history of the gala days in Pathan country Absolutely confined to the women's song feasts, it is, as a mater of fact, in no way exposed to men The women may assemble to perform it on any occasion but generally they do so during the national festivals and some other hours of inspiration If performed on a full-moon night the golden beams falling on the faces and other parts of their bodies may lend a new colour to its atmosphere and background Its scheme is as follows almost all the women assembled for the occasion form a ring and then clapping their hands gracefully to mark the time, they move in a circle with rhythmic steps Thus the Atan dance goes on They may even sway to and fro gracefully There is indeed a feast of grace simplicity, and charm intermingled together in the movements of the Atan dancers The colour-variety in the dancers garments simple and rough but all the more endeared to them may create a pleasing sight But there is no audience each and every woman takes part in the performance of the dance itself There is a variety entertainment of songs throughout the dance Some of these well illustrate the movement and colour of the dance

Here is a song, which bespeaks the scheme of Atan dance during the marriage-festivities

O come we'll perform the Atan-dance for the spring has come to us
Keep the bride within the ring ye youthful virgins and move in a circle clapping your hands all the while

Each maiden may appear to be a Dur-i-Khani (the heroine of a romance mentioned above) in the Atan dance performed during the spring

O come lets perform the Atan-dance for lo! here approaches the spring season
O like a Dur i Khani looks each maiden to-day

Swing Songs

Though the Pathan word for the seat slung by ropes for swinging is Penga its popular synonym from the Yusafzai dialect is Tal Thus the songs which the girls and young housewives sing while enjoying the process of swinging are known as 'Da Tal Sandre' These songs have their own airs rapt in the fresh atmospheric effects and as regards their themes they may furnish us with the sentiments and feelings of swingers seen against the pictorial background

When many girls engage themselves in the Atan Dance some one may like to enjoy the swing

All the youthful virgins have given themselves to the Atan Dance
O come my love lets jump together into the swing

Some of the girls may have a swing under the cool shade of the mulberry tree

Lo! the mulberry has been fitted with a swing
O come my dear we'll enjoy it together
Here is the simple call of Cupid
O come my sweetheart lets climb into the swing
The swing'll only be a pretext to press our bosoms together

Spinning Wheel Songs

The girls and women of the neighbourhood generally assemble in different parties at particular houses for the spinning competition Bandar is the word for the spinning party Thus the songs sung by the young and old women alike while spinning are known as 'Da Bandar Sandre' The music of the spinning-wheel has its own significance and the fair sex in Pathan country tries its best to harmonize the traditional airs of their spinning-wheel song with the simple rhythm produced by the spinning-wheel



A Camel Market
Songs too find their own place whenever these people enjoy their hours of ease
There may be interesting solo singing alongwith the immemorial Chorus Music

Here is a song from some spinning queen who happens to be the leader of a party

The festive gathering in the Hujra is over my love
O I am still gathering the maidens for a spinning parting

To ask the poor husband not to leave his country for India is a popular theme

O don't bid me adieu my love to leave thy village for India
O I'll spin yarn and ill feed thee

Some more varieties

There are some more varieties of the Pathan song too of which the following are noteworthy,

(1) Circumcision-Songs These are known as Da Sunnatuno Sandre
(2) Songs of the boy's first shaving known as Da Sar Kalai Sandre
(3) Rhythmed Riddles One specimen of these about the spinning-wheel appears elsewhere in this article
(4) Cradle-songs and Nursery-rhymes (specimens given elsewhere)
(5) The dirge and other chants of mourning (specimens given elsewhere)

But with due regard to the classification of the song-harvest in the Pathan country it will not be irrelevant to note that the average Pathan does not care much to draw hard and fast lines of demarcation in this realm, and men and women alike in their respective song-feasts may sometimes intermingle songs of diverse nature, originally separated from one another according to the occasions they are meant for, and the themes they are knit in *

* The credit of being the pioneer in introducing a considerable number of Pathan songs and poems to the wide literary world belongs to Prof J Darmestater who published them in his *Chants des Afghans* in 1888 giving the texts along with their French translations

But the present survey of the song harvest from Pathan country is the humble result of my independent attempt in this realm Almost all the specimens of Pashto folk-songs are collected from living lips

It was first of all in 1926 that I made a little collection of these songs through the co-operation of some Pathan students at Lahore But it proved to be in no way worthy of its name Then came the turn of new additions of a great merit indeed in my poor collection after a long time in April, 1934 at Santi Niketan (Bengal) when I was fortunate enough to achieve the worthy co-operation of Mr Abdul Ghani Khan the son of the famous nationalist leader Abdul Ghuffar Khan Mr Abdul Ghani who is a Kala Bhawan student at Santi Niketan while discussing the subject with me put an interesting picture of the Pathan countryside before me and inspired me thereby to go to the very home of Pathan song for its proper study Thus I approached the door of the Pathan country for the fresh collections With my headquarters at Peshawar I spent a period of five months—from January to May 1935—in collecting the texts of the Pashto folk-songs and studying them properly Again the months of June and July were spent at Rawalpindi and I engaged myself absolutely in giving the finishing touches to the material for the press.

My cordial thanks are due to the worthy staff and students of the Peshawar College—Islamia College and Edwards College—for their heartpleasing co-operation in my mission and especially to Maulana Abdul Majid the Persian professor at the Edwards College, and Maulana Abdur Rahim the Arabic and Pashto professor at Islamia College without whose help it was totally difficult for a non Pathan like me to go into the depths of the origin and development of the Pathan-song Again I take the liberty to express my humble admiration for Nawab Sahibzada Sir Abdul Qayum Minister N W F P and one of the pioneers of the modern education in his country not only by his great sympathy for my mission but also by telling me the story of his early life when he himself, too was making an atempt to study the native folk-songs he was always an inspiration to me —*Author*

THE POET-PHILOSOPHER—HIS MISSION IN LIFE

By P R SRINIVASAN

'No man was ever yet a great poet, without being at the same time a profound philosopher'
—SAMUEL TAYLOR COLERIDGE

I

W B Yeats, in his introduction to the *Gitanjali*, associates with India a 'tradition where poetry and religion are the same thing' The union of poetry and philosophy has been in evidence all through the ages in this country It is in songs of a philosophical and religious character that the nation has 'deposited the profoundest intuitions and ideas of its heart'

India is therefore a land of poet philosophers The writers of the Vedas and Upanishads were true seer-poets The saints of medieval and modern times,—Kabir, Tukaram and others —who sang themselves in the poetry of spiritual joy, were all poets and philosophers Rabindranath Tagore, the poet of the Indian Renaissance is the latest and the most glorious addition to this noble galaxy of poet-philosophers to whom India has given birth

Poet-philosophers however are not the monopoly of one country or one age They have flourished in all ages and in all countries From time to time there have arisen in the world men who have combined in themselves the roles of the poet and the philosopher, and who have bequeathed to the world rich legacies in the shape of philosophic poetry—men therefore, 'to whom Mankind is indebted for revealing beauty, and men to whom the world also owes much insight into the facts and principles of the moral world' Aeschylus and Sophocles were, as Carlyle points out poets and priests as well The psalms of the ancient Hebrews which voice the deepest feelings of that 'chosen race', were written by men who were true poet-philosophers Dante, Goethe, Blake, Wordsworth, Shelley, Browning, Emerson Francis Thompson, and A E, are some of the poets of medieval and modern times who have kept alive in western countries the tradition of philosophic poetry and made glorious contributions to it

The poet-philosopher, therefore, has his own place in the scheme of things He has a distinct mission to fulfil and a unique contribution to make to the stream of human progress The appreciation of the few great world poets who are the finest embodiments of moral wisdom is a clear evidence of a recognition of the significance of the poet philosopher

II

The poet-philosopher is a true, a great poet Who is a poet? What is the aim of poetry? It must be admitted at the very outset that the aim of poetry is not truth or edification Didactic poetry' says Shelley, in his Preface to *Prometheus Unbound*, 'is my abhorrence', and didactic poetry, as Richard Aldington observes is now almost universally recognised as an impertinence The presence of a conscious moral aim in a poem will certainly detract from its worth as poetry Poetry should not be used as a mere vehicle for conveying certain philosophic truths or moral ideas, and the poet should never assume the role of a mere propagandist or moralist The functions of the poet must never be confused with those of the preacher or homilist because their business is to instruct and guide' whereas his is to stir and vivify, to inspire energise delight The poet should follow the advice of Lowell, who wrote in *The Origin of Didactic Poetry*

> Put all your beauty in your rhymes
> Your morals in your living

His only moral duty therefore, as Springam says is to be true to his art and to express his vision of reality as well as he can

Poetry however must not be mere empty music and the poet must not be the 'fitful singer of an idle song' Poetry must embody ideas and the more lofty and the more edifying they are the greater also will be its power and appeal Poetry, the most purely emotional form of literature, says a writer, is to be measured always very largely by the amount and quality of thought which underlies its emotion 'Art,' according to Jones, is never at its best except when it is a beautiful representation of that which is good' The true business of a poet, in the words of Frederic Harrison is to enshrine fine thoughts in exquisite melodies If poetry is to be something more than 'an idle toy, a mere plaything' and if the spirit of humanity is to find in it its 'consolation and stay,' then it must offer what Matthew Arnold called 'a criticism of life'

That the presentation of a philosophy of life will enhance the value of poetry is beyond doubt Many critics and poets have gone so far as to maintain that great poetry must be rooted in a profound philosophy 'The poet' says Thomas Carlyle, 'is one who has penetrated into the sacred mystery of the universe, is a man sent hither to make it more impressively known to us' The poet must, according to Wordsworth, be gifted with 'the vision and faculty divine' and must see into the life of things 'The poet', says Shelley 'participates in the eternal, the infinite and the One' 'Poetry' in the words of Emerson 'is the perpetual endeavour to express the spirit of things' Robert Browning declares poetary to be 'the presentment of the correspondency of the universe to the Deity, of the natural to the spiritual of the actual to the ideal' Poetry is to Collins the revelation of ideal truth' It is to John Bailey 'the spiritual radium which has enabled man to pierce behind the outer shell and husk of things into their inner life and essential truth' All these definitions point to the conclusion that poetry must embody a philosophic vision and offer an interpretation of life They bear testimony to the enduring conviction 'that the poet has not only emotion and utterance, but insight, that he is, in some way a revealer of the deepest truth' They stress the idea that the poet must accept the challenge of life's greatest problems, ponder over 'fate and destiny' and unravel the mystery of man's place in the scheme of things

It is, of course, going too far to say that philosophy is one of the essential elements of poetry, because that would be restricting very much the scope of poetry and banishing very many from the realm of poetry We can however say that poetry will become a thing of power, if, instead of merely enrapturing us by its luscious music or haunting melody or delighting us by its lovely phrases and catching expressions, it also tries to edify or exalt us by offering a true vision of life Philosophy therefore, instead of being a hindrance to poetry, can enrich it, lift it to a higher plane, and make it 'capable of higher uses and worthy of higher destinies'

The view that poetry should not be didactic does not mean that it should steer clear of philosophy It only means that poetry should not be subordinated to philosophy, should not become a mere hand-maid of philosophy. Poetry should be true to its aims and objects, and must be poetry, first and last This however does not imply that philosophy is outside the sphere of poetry and that for a poet 'to embark on the business of philosophy is to outrage some fundamental principle of poetry." This only means that a poet must deal with philosophy in a poetical manner, or embody philosophic ideas in beautiful poetry W H Hudson observes, "We do not quarrel with any poet who offers us philosophy in the fashion of poetry We require only that his philosophy shall be transfigured by imagination and feeling that it shall be wrought into true poetic expression, and that thus in reading him we shall be keenly aware of the difference between his rendering of philosophic truth and any mere prose statement of it" Didactic poetry is poetry in which philosophy is not intensified by emotion and clothed with the vesture of poetry, and true philosophical poetry is poetry in which philosophy is transmuted into the stuff of poetry and provided with an imaginative and emotional garb The poetry of the poet-philosopher is didactic in a higher sense of the term While satisfying fully all the requirements of the art of poetry while being beautiful and emotional, it also has a higher appeal and discharges a higher mission—the mission of 'interpreting life, of applying ideas to life'

The poet-philosopher is not, therefore, as he is considered to be by some, one who uses poetry for unpoetical purposes who brings together two irreconcileable elements—art and philosophy He is on the other hand, one who, by uniting these two elements, by making poetry the vehicle of philosophy, exalts both and shows that instead of being incompatible with one another, they are really complimentary to one another He gives the lie to the misconception that poetry and philosophy—the one of the heart, and the other of the head—can never co-exist His works clearly demonstrate that poetry can be the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and graces His is the glory of being a poet and a philosopher and of achieving thereby the most difficult and the rarest of combinations

III

The poet-philosopher is a true philosopher 'The true philosopher', says a writer, 'makes his philosophy out of his experience The philosopher is a philosopher, because he can communicate to us the convictions which he has got from his own experience' This is a true picture of a poet-philosopher, because he is one whose faith is founded on the bed-rock of experience 'The poet', says a writer, 'is not sure of a truth because he has proved it but because he has seen it Indeed in some

moments of rapture, he has experienced it' This is true of the poet-philosopher He does not arrive at truth through a laborious process of reasoning but perceives it in the lightning-flash of a moment of afflatus, and therefore, *speaks', to quote the words of* Sneath, 'by inspiration, by illumination' He is a true seer, endowed with 'the gift of genuine insight' To him 'belongs a faculty for discovering those precious yet subtle truths, which the net of reason is too coarse to touch' He is, therefore one 'nurtured by solemn vision and bright silver dream' He is the 'hierophant of an unapprehended inspiration', one who 'soars to the pinnacle of truth on the wings of intuition' He can therefore sing with the poet Rabindranath Tagore

> I have seen have heard have lived
> In the depth of the known have felt
> The truth that exceeds all knowledge
> Which fills my heart with wonder

It is therefore given to the poet-philosopher to enjoy the true bliss of realisation—to see and grasp truth with the whole of his personality to lose himself in its splendour and to fill himself with its light The realisation of truth brings him spiritual freedom and he lives moves and has his being in a *world radiant* with joy and beauty, and dwells always like the seer depicted by A T with morning in his heart

IV

> "The utterance of the poet-philosopher springs from realization not from thought from conception in the deeper life not from hences and therefores that crawl along the surface of the mind

It is therefore the joy of realisation that urges the poet philosopher to express himself in poetry The joy and the laughter of the soul make him break out into song and he becomes a singer out of an inner necessity His poems are spontaneous outpourings from a soul that cannot contain the feelings surging within He is a poet not because he wants 'to give the world ideas or teach it lessons, but simply because he is moved by an inward compulsion which urges him to creative art' 'Sing I must, else life's not life'—these words can be put into the mouth of every true poet philosopher His mission in life—if he can be said to have a mission—is to 'sing hymns unbidden' The following verses from *Gitanjali* sum up beautifully this mission of the poet philosopher

> "I have had my invitation to this world's festival
> and thus my life has been blessed
> My eyes have seen and my ears have heard
> It was my part at this feast to play upon my instrument and I have done all I could
>
> In thy world I have no work to do my useless life can only break out in tunes without a purpose

Great poetry has this as its chief characteristic—that it is inevitable, it is born of a lofty passion and is the expression of profound feelings The true poet is an inspired singer, full of the divine glow and fire The poet-philosopher fits in with this description and his poetry has the marks of great poetry and satisfies the criteria of true poetic excellence Though he is a philosopher, his poetry is not mere versified philosophy He is not a versifier who casts into verse certain accepted philosophic ideas but is a genuine poet who sings rapturously of his ecstatic experiences and who shares with us the joy of true realisation He speaks of truths he has seen and lived and therefore he presents them with great fervour and enthusiasm 'What poetry has to communicate', says Henry Sidgwick 'is not ideas but moods and feelings', and this is what the poet philosopher does He communicates to us not merely certain ideas but also the joy which the discovery of those ideas has brought him He gives us not merely truth but also what Matthew Arnold called the emotion of seeing things in their truth" His poems carry with them the soul of poetry in their rapture and spiritual exaltation

Genuine philosophical poetry thus brings to us ideas vitalised by feelings The poet philosopher gives us thought, suffused with feeling and permeated with emotion Philosophy in his poetry is assimilated into the stuff of poetry and clothed with the garb of emotion He presents to us 'truths exalted by the joy of discovery and experience and charged with *feeling' If a philosophical poem is un*poetical' to quote Henry Sidgwick, "it is not because it contains too much thought, but too little feeling to steep and penetrate the thought Those who have failed to write good philosophical poetry have failed because they were dealing with ideas which they did not feel intensely Says John Drinkwater,

> Poetry proclaims life that is all and it is everything Didactic poetry does not necessarily fail It generally does so and because it generally comes not of conviction not of that urgent experience but of the lethargic acceptance of this or that doctrine or moral attitude that is not the poet's own delighted discovery and so we respond to it with no more than lethargic acceptance on our side It is always a question of the poet's *sincerity and conviction"*

Pope's *Essay on Man* is a failure as a philosophical poem, because, as a critic points

out he did not attempt to expound in verse a philosophy which did move him deeply The spirit in which he held his philosophic creed was calculated to sterilise emotion' True poet-philosophers have succeeded where others have failed, they have enshrined lofty thoughts in beautiful moving poetry

The well known philosophic idea that the world is penetrated and vitalised by one Divine spirit and there is one principle of unity underlying all the infinite variety of life is the theme of some of the most beautiful passages in the works of the poet philosophers Rabindranath has sung of this intuitive or experienced conviction of the oneness in all things

> The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures
>
> It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers

The idea of re-incarnation, the idea of a man passing through a series of lives has been treated most poetically by poets like A E and Tagore A E writes of incarnation not as a philosophic idea or theory but as an experience

> Dream face bloom around your face
> Like flowers upon one stem
> The heart of many a vanished race
> Sighs as I look on them
> Your tree of life put forth these flowers
> In ages past away
> They had the love in other hours
> I give to you today

This idea has inspired these beautiful lines from Rabindranath Tagore

> You made me open in many flowers rocked me in the cradles of many forms hid me in death and found me again in life

The citation of individual passages is liable to engender the misconception that the poet philosopher offers us only certain lofty ideas and that we ought not to look for anything like a system of thought in his works The poet-philosopher does not develop a coherent philosophy in his poems as a philosopher does He speaks by hints and writes under inspiration Ideas shoot forth in beauty and splendour from within him and apparently stand distinct from one another No attempt is made to give the connecting links that is to indicate the logical connection binding together the various ideas Still there is and must be in the works of great poet philosophers a unity underlying the apparent diversity of ideas It must be possible to build out of them a real fabric in the form of a philosophy of life *Poetry* observes George Santayana is not poetical for being short-winded or incidental but on the contrary for being comprehensive and having range The true poet philosopher is therefore one who has seen truth steadily and seen it whole" His poems must embody a complete picture of truth an ordered view of life Poets like Rabindranath Tagore Robert Browning and A E offer in their poems a real philosophy of life It is possible that even those who have received only gleams and flashes of truth can write poems that thrill and move As a writer says

> Those who have felt even as it were in fragments a sense of the last and largest problems of human life those who have caught a glimpse whether in the temple or in the tavern of the universe as a whole all these may write something —however inadequate their attitude however confused their representation of it—that will move us with a force akin to that of poetry truly philosophical"

The greatest philosopher poets are however those in whom Vision has been unified in a philosophy of life and in whose works the scattered beauties are strung together by a single thread of serious thought running through and colouring the texture of the whole They are those who give us not 'a mighty maze of walks without a plan' but a view of life founded on their experience

V

The poet philosopher is thus one who clothes in words of flame thoughts that shall live within the general mind' He is one who drapes naked thoughts good thoughts—thought fit to be treasured up—in sights and sound He gives us not merely truth or wisdom but the rose upon truth's lips the light in wisdom's eye He makes truth live in form of beauty by the magic of ordered language

The poet philosopher's great achievement is that he humanises philosophy He invests the dry bones of philosophy with flesh and blood and imparts to them warmth and colour Philosophy in his hands ceases to be harsh and crude and becomes as Milton says divine as musical as is Apollo's lute' It is lighted up kindled and heightened by emotion and conveyed through an artistic medium

The poet philosopher wields an instrument of great power and potency While the philosopher merely appeals to the intellect he appeals to the moral and spiritual nature of men while the philosopher merely convinces him of great truths he makes him 'feel them realise them in imagination and so have the emotions they

are fitted to produce' 'Philosophical poetry,' as a writer says, 'carries truths not into the understanding but into the heart, where they can be vitalised and issue in conduct' 'Who shall enable another', asks J C Shairp, 'thus to feel truths which may be to himself the life of life? Not the reasoner He at best convinces the understanding, does not satisfy the spirit. The inspired thinker, poet or other, can do more He can touch others who are lower sunk than himself by a kind of spiritual contagion'

The poet philosopher can thus 'touch the heart, or fire the blood at will,' can wake the listless pulse to livelier speed He can stir men to their depths, transport them beyond themselves and throw them into a state of rapture and enthusiasm He can make men glow with his own warmth and throb with his own feelings He can quicken them into an emotional sympathy with his thoughts and make them burn into their consciousness and sink into their inner nature The poet-philosopher thus wields an influence which the ordinary philosopher can never wield He awakens and stimulates, he creates an enthusiasm a fire that will burn and spread He thus makes philosophy a thing of power an instrument of good, and a spiritual force in life

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THE WIDOW

By SITA DEBI

NABADURGA became a widow when youth had long been past The calamity left her quite stunned —it was too terrible to be understood all at once She was the second wife of her husband and the house was full of the children he had by his first wife Still she had spent the thirty years of her married life in fierce independence if not in happiness because she was much favoured by her husband She had never had to look up to anyone On the other hand the rest of the family obeyed her like servants She was quite an autocrat over her small kingdom, even her husband never dared to oppose her in anything He felt it very much, that the disparity in their years stood in the way of Nabadurga's marital happiness So he never tried to restrain her even when she was unjust and tyrannical If she could forget her misery anyhow he would be content

His daughters once they were married off, never returned to his house any more But his poor sons got more troubled and uncomfortable after they had married They had to listen to abuse from both sides, that is, from the stepmother and from their own wives They had no answer ready They were dependent on their father So they could not quarrel with his favourite wife They had to grind their teeth and bear all her stinging words Their only hope lay in the fact that Nabadurga was childless The old man could not last for ever Then their turn would come They only feared lest the old man should leave her a good portion of his property by will

The old man intended to do so He knew he could not deprive his sons of his paternal property as they were legally entitled to it But he had saved some money, and had also built a house in Calcutta These he intended to leave to his second wife by will But fate had ordained otherwise The old man died suddenly of an apoplectic attack without having made any will

As she looked at the jubilant faces of her stepsons Nabadurga's heart trembled within her Even the death of a father had not been able to cast a shadow over their cruel glee But even in the midst of her dire misfortune, she had to own to herself, that it was she who was the cause of such unnatural conduct on their part If she had behaved a bit less like the stepmother of fairytales, they, too, would not have behaved like devils at this time

But was she alone to blame? Why did God frustrate all the young joyous dreams of her maiden heart? She was married off at the age of sixteen She was the daughter of a widowed mother and her relatives got rid of her somehow, by giving her away in marriage to an old man At the time of the "auspicious look the bride's eyes filled with tears But nobody noticed it. She feigned illness and fled from the nuptial chamber, unknown to anyone

So some one had to suffer for her frustrated hopes Her husband's children bore the brunt All the accumulated hatred of a bitter woman's heart was showered upon them They were not guilty of any offence towards her, but there is no fair play anywhere The innocent

suffering for the guilt of other is a very common sight in this world

The days of mourning passed off somehow She remained prostrate on the bare floor of her room, and no one enquired even whether she took any food or drink during twenty-four hours The other mourners were stuffed with milk, sweets and fruits, but not a particle of these delicacies ever found their way to Nabadurga It was technically, a period of mourning, but to all intents and purposes, it had been turned by the rest of the family into a period of festivity

The *Sradh* ceremony too was over at last It was performed with befitting splendour as the dead man had been wealthy and much honoured in the village

Next morning the eldest daughter-in law stood at Nabadurga's door and spoke from outside "Are you up, younger mother?"

Up to this, the daughters in-law had addressed her simply as mother, though the sons did not do so Now she was no longer 'mother" to any one of them here But Nabadurga did not mind She had no eagerness to be called a mother by other peoples' children "Yes, I am up," she replied quietly

"Your son was saying that it would be better for you to go to Sankhrail for a few days," said the young lady still from outside "You will feel better for the change We too, are thinking of going away for some time"

Sankhrail was the village where Nabadurga's cousins lived She had no reason to believe that she would be welcome there But she must keep up appearances before these creatures So she said, "Yes, I am making arrangements for going away as soon as possible You need not remind me of it"

The woman would rather break than bend The daughter-in-law pulled a wry face and went away

As she had committed herself, Nabadurga had to make preparations for going away She sent for a bullock cart and began to pack up her things She did not know whether she would ever be able to return here So it would be better to take away everything, she could consider as her own What she could not carry away, she must leave with the neighbours, as otherwise she would never get them back

But how could she know what was her own and what not? The clothes and ornaments she wore were the only possessions of a Hindu widow She had clothings enough—her husband had never denied her anything in that way But what use would those be to her now? She had no daughter who could wear them and no son who would ever marry and bring home a wife She would rather throw all these costly things in the fire than give them to these wretched things she had to call her daughters in law Let these remain with her She could give them to the womenfolk in whichever home she lived and thus curry favour with them As for ornaments and jewels, she had worn quite a lot of them up to this but had she any right to them? Instead of having new ornaments made for her her thrifty husband had given her all the ornaments she needed from his first wife's huge stock of jewellery He thus saved a lot of money as making charges His sons resented this bitterly, but they could not say anything Their wives too would burn with anger, when they saw Nabadurga wearing those ornaments But they, too, could only lay their grievances before their husbands who would ask them not to be so envious "You have got enough jewels of your own," they would say "Let that woman die, then everything shall belong to you"

The woman did not die Lest she should escape with the ornaments *the three daughters*-in-law became unusually wary The eldest one had tackled the mother-in-law once So she refused to go again "If we get the ornaments, they won't belong to me alone," she said "so why should I take all the responsibility?"

So the second daughter in law had to go this time She took her courage in both hands and advanced straight inside the room 'Have you finished packing?" she asked

"I have done as much as is possible single-handed," replied Nabadurga, trying to suppress her anger

But nobody cared about her anger now "Your son asks you not to take the ornaments with you" said the young lady "The roads are not safe and you are going alone"

Nabadurga had been fearing just this thing So her stepsons really had decided to turn her out empty-handed? From her own family she had got only some gold hairpins and a pair of ear rings She had been a good-looking young woman when the old man married her, so nobody had thought of spending money, buying gold ornaments for her All the gold she had worn up to this time and they had been considerable in value, had been given her by her husband If he had had them made specially for her, no wretched creature would have dared to say anything now But these things had been the property of the dead man's first wife So Nabadurga had no real claim on them If she tried to take them

away by force, she would only be insulted What would be the use of that?

She took the jewel box, out of her big trunk and put it down on the floor with a thump She picked out her own flimsy trinkets and said, "Take them away I don't want anything that belongs to you Guard them with your life As I have lost my husband I have no more use for the wretched things"

Her daughter-in-law picked up the box and left the room, nearly bursting with joy They had not dared to hope for the recovery of the jewels up to this time The three sisters-in-law became busy over the division of the booty Their husband too came in, to join in the work While they were thus engaged Nabadurga left the house Her stepchildren were too much elated at getting back the jewels, so nobody came to see whether she was running away with the pots and pans

Nabadurga returned to her uncle's house after quite a long time Her husband had taken her away after the marriage and had never thought of sending her back She had become the mistress of a big household and could not afford to pay frequent visits to her uncle's home It was not even her father's home So Nabadurga thought it beneath her prestige to come here too often Her mother was nothing but dependent here After much altercation she had only once been permitted to come to this house That was on the occasion of her first cousin's marriage She remembered that her aunts and cousins had evinced some envy at the sight of her splendid dresses and jewels

But then, both her mother and her grandmother had been living Now she was going practically to a strange household She had seen the wife of her eldest cousin only as a small bride, the second one's wife she had not seen at all Now one was the mother of seven children and the other, of five Nabadurga did not know what sort of reception awaited her Till then Nabadurga had bewailed her childless state, but now she thought that God had been merciful to her in denying her children How could she have brought up the fatherless things? Again she thought that had she borne even a single child nobody would have dared to turn her out like a beggar

But she was received well on the whole Everyone cried and lamented in the proper manner Even the ladies of the neighbourhood came and joined in the lamentation The children stood in a circle round them, watching Thus passed off one hour

Then the neighbours left The children too dispersed in search of food and brighter recreation Nabadurga's trunk and bedding were taken to the store room of the family and she too went and sat down there She had hoped for a separate room for herself, but found that was not to be Her mother had always lived in the store room But then her grandmother had been alive, and they had the use of her room also so they had never had to suffer from want of space The store room was big in size and had a wooden bedstead in one corner It had more light and air than the other rooms Still she felt the ignominy of it She had given her eldest cousin's wife a pair of heavy gold armlets as wedding gift She had not been present at the second one's marriage, but had sent a hundred rupees for buying a present She had sent fifty rupees to help them at the time of her grandmother's death They should have remembered all these facts and shown her a little consideration But even a frog kicks at the old lion's mouth Ill luck had befallen her So she could not expect good treatment from anyone

She had taken her lunch before she had started, so she had no cooking to do that day At evening she took some fruit and sweets and went to sleep In the merciful lap of slumber she forgot her misfortune for a while

But they returned to her with redoubled force in the morning She had spent all these years ordering a lot of servants about and scolding her daughters-in-law She had never done a stroke of work herself But now she knew that she must do all her own work, as well as some of the work of the household This would naturally be expected of her A widow's own work was considerable Fetching all the water necessary from a tank was enough to kill her The tank was not very close to the house either She panted and had to sit down in the course of washing the room Her cousin's wife looked in and remarked with a smile "You have become quite unused to work, sister But you will grow accustomed to it after a while"

Nabadurga feared that she would die before getting accustomed to so much work Her body ached all over and she could scarcely move, after the day's toil She had an aunt at Calcutta Though she too was a widow, yet she was the mistress of her own household If she would give shelter for a few days to her unfortunate niece, Nabadurga could have some rest So she wrote a letter to the aunt full of lamentations

The aunt in reply invited her to come

She sent no money for train fare Perhaps she did not understand that Nabadurga could ever want money, as she was known to be a very rich man's wife Nabadurga had only a few rupees in her hand Out of that she prepared to spend some for going to Calcutta A brother in-law of her cousin was a virtual dependent in the house, he promised to take her over being eager to see Calcutta

Her cousins' wives had no objection to offer "Yes, go away for a few days," they said "The change will do you good It is difficult to settle down soon, at a new place"

Nabadurga travelled third class and arrived at Calcutta Her aunt's son-in-law came to the station to receive her This man had made his wife's home his own He was a favourite of the mother-in law to whom he would run to complain if ever his wife upbraided him

As Nabadurga got down the young man came up to her and bowed down "I was looking for you in the second class," he said 'How should I know that you are travelling third class?"

Nabadurga was displeased at this stupidity 'My good days are over as you know," she said

The young man showed his want of sense again "Shall I call a hackney carriage then?" he asked

"Yes, do,' said Nabadurga

She had once before come to Calcutta but that was long, long ago This was her second visit to the city It was a most wonderful place So totally had it changed that she found nothing that was familiar She looked at the varied sights of the mammoth city and even forgot her own misfortunes for a time

Her aunt received her cordially, though she did not lament overmuch about her misfortune Nabadurga was grateful for this The house was good and there was no dearth of water There were many good things to eat and her tired body and mind gradually got soothed She bathed and had to wash her own clothes only Though old, her aunt was yet active and could do her own cooking There was another widow in the house, who also helped with the cooking Nabadurga had a good breakfast and a good sleep afterwards At evening too, she made a sumptuous meal of milk, sweetmeats and fruits

A few days passed off very well She went all over the city, visiting all the holy shrines and places of interest

Suddenly, one day her aunt's daughter asked, 'How long are you staying here sister?"

"I have not decided yet," said Nabadurga

Her cousin Rajlakshmi was about to say something again but she checked herself But Nabadurga began to feel nervous Why such a question, so soon? Had her aunt said anything? She could not sleep well, thinking over it, at night As soon as it was morning, she took out a beautiful sari, with large checks of gold on the ground and entered Rajlakshmi's room

Rajlakshmi had just got up and was busy beating her youngest child, which was a son She had a daughter too who never went near her She preferred the grandmother's company and remained with her The son had yet to depend on the mother, for his supply of food so he had to stick to her But it was a miserable child and never let the mother sleep with its howling

Rajlakshmi stopped at the sight of the sari and asked, "Whose is this sari, sister? It is very beautiful"

"It is mine,' said Nabadurga "I have worn it only once I thought this would suit you very well If you don't mind—"

'Why should I mind," interrupted Rajlakshmi "You are like my own sister to me and I can very well wear things that you have worn once" She almost snatched the sari out of Nabadurga's hand Nabadurga then tried to make the baby's acquaintance, but he was in a bad temper from the beating He kicked and struggled and would not let himself be touched 'Don't touch the wretch he is scarcely human," said his mother "Have you got a large number of saris, sister?"

We are country folks and not accustomed to spend much on dresses' said Nabadurga still I have got some'

"I shall go and see them, after breakfast" said Rajlakshmi "I am very fond of good saris But such is my luck, that I never see any It is enough that I get my food I got a few saris at the time of my marriage and these are all I have got"

Nabadurga had no desire to open her trunk before anyone What was the use of showing her poverty to others? They all thought her very rich, let them go on thinking so, at least for some time

But Rajlakshmi appeared punctually at mid day The wretched child had just gone to sleep, so she was at leisure for some time Nabadurga got up, she had been lying down "Why do you get up?" asked Rajlakshmi "Give me the keys, I shall see, whatever I

want to see" Nabadurga was extremely reluctant to hand over her keys to anyone She got up herself and opened the trunk, taking out the saris one by one A childless woman, she had taken very great care of the cloths There was quite a number of them, of every colour and texture, silk and cotton They were from Benares Dacca, Santipur Bishnupur, and various other places Rajlakshmi's eyes glittered with avarice

"To whom are you going to give these?" she asked abruptly "You have no child of your own Are you going to leave them to the wives of your stepsons?"

'Why on earth shall I give anything to those burnt-faced women?" asked Nabadurga 'What are they to me? They have behaved abominably to me in my misfortune" It was clear that Nabadurga's daughters-in-law were not going to get the saris But it was not clear who were to get them Rajlakshmi sat still for a while then asked again, "Where have you left your jewel box sister? That seven-stringed necklace and those bracelets of yours, I saw at cousin Chhidam's marriage are still floating before my eyes Were not they just lovely?'

Nabadurga could have easily answered with a lie But her heart revolted within her What was the use of fooling people with lies? she was a poor woman, let people know her as such "I no longer possess any jewels," she said "They have been taken over by their rightful owners"

Rajlakshmi's eyes nearly started out of their sockets in dismay "Goodness gracious" she exclaimed 'So the wretches have taken away even the ornaments you wore!"

Nabadurga felt like running away This sort of talk seemed to burn her ears But she must say something "Those ornaments belonged to his first wife so why should her children give up their rightful inheritance?"

"Then how had the old man provided for you?" asked Rajlakshmi point-blank "Has he left you a beggar"

Nabadurga's aunt and the other widowed lady had arrived on the scene in the meanwhile Rajlakshmi's question had been overheard by her mother, who too shrieked out at the same time, "Has not he left you anything at all? Oh Lord! So the old dotard cheated you into marrying him all for nothing? Then what is going to become of you?"

Nabadurga bowed her head and remained silent Just then Rajlakshmi's husband created a diversion by coming in with the howling brat "You are enjoying a good talk, while the child is dying of thirst!" he said reprovingly to his wife

Rajlakshmi flared up at once, "I shall talk, whenever I like," she shrieked "I eat no one's food and I am not going to obey anyone If you cannot look after the child, leave him in the bedroom"

Her husband looked at the mother-in-law, with an air of grievance and said "Look at her, mother, she always takes everything amiss"

But the mother-in-law was not in a good mood 'It is your fault my son," she said The poor girl was just beginning to enjoy her short rest when you appeared with the squealing brat She is made of flesh and blood, after all' With these she left for her room Rajlakshmi too left, talking at her husband all the time

Nabadurga picked up the saris and thrust them in a crushed and untidy heap into the trunk She felt no mercy for them now It was an evil moment when she had gone to present Rajlakshmi with a sari

This night the supper offered to her was less sumptuous It consisted only of fruits and sweets There was no sign of milk or *luchi*

Next morning as soon as Nabadurga had finished her bath her aunt came in and said, 'Tara is not feeling well Why don't you undertake the cooking today?"

Nabadurga went to the kitchen with a grave face She cooked well, but for herself she had lost all taste for food "Why don't you eat?" asked the aunt "We, wretched creatures, can have only one square meal in a day"

"Oh that does not matter," said Nabadurga "I am not feeling well"

"A widow's health matters little," said her aunt "But the few days you live you must put something in your stomach You are not accustomed to hard work, and your husband has not left you anything either, I wonder how you will manage"

"If I live I will manage somehow" said Nabadurga 'Many people live on their own earning I will do the same"

"That's true," agreed the aunt. "Many people work for their living Look at Tara, she does all my work and she is quite comfortable here"

That night Nabadurga lay on her bed and thought and thought Why did she desire an idle life so much? What was the use of being turned away from door to door? But what work could she do? She had not learnt anything except ordering people about Could

she make up her mind to work as a cook? Would she be able to live at Benares? Many destitute Hindu widows lived there If she sold her ear-rings and hair pins she could easily pay her passage to Benares Rajlakshmi's husband would gladly escort her, if she asked him

This morning, too, the aunt was ready with some job for her "Tara has got too much to do," she said "Why don't you take charge of the family deity?"

"What is the use?" replied Nabadurga 'I can but take charge for a day or two I won't be here always"

"Why cannot you remain here always?" asked her aunt rather displeased "You have got to remain somewhere, have not you? Would it be beneath your dignity to live in my house?"

"I am thinking of going to Benares,' said Nabadurga

"Don't think it is such a fine place," said the old lady "You will have to live in the midst of a crowd all the time and listen to their jabbering Those old women over there are awful It is better to work for your living, than to live amongst them"

Nabadurga entered the room which contained the family idol and began to pray "My god, show me my way If there is no place for me on your earth, remove me from here" The idol of stone remained dumb Nabadurga made all the arrangements for the morning worship and left the room

It was customary for the widows to fast completely on Ekadasi day (eleventh day of the moon) in this family They may not take even a drop of water Nabadurga's aunt and Tara were rolling on the floor Nabadurga had to follow suit, though she felt like dying of thirst. Her aunt noticed her condition and said "If you find it impossible, take a sip of Ganges water"

"If you all do it, then I can do it," said Nabadurga

"No, my dear, I cannot do it," said her aunt, turning away from her "It would be causing him harm"

Nabadurga wanted to laugh out aloud Causing him harm indeed! Nobody bothered about any harm done to them, though they had yet a body of flesh and blood which suffered so bitterly

So the days passed on Discomforts went on increasing Tara was unwell one day Next day her aunt had invited her to go over to her house Nabadurga's cousins had written urgent letters to her to come away immediately One of the ladies were going to her father's house and the other was unwell There was nobody to look after the household So Nabadurga must come and take charge

Rajlakshmi wanted a new sari every day She went on despoiling Nabadurga systematically Nabadurga's aunt too had got rheumatism and wanted to be massaged continually Between them Nabadurga was leading a dog's life

It was Ekadasi again The aunt lay in her room groaning Tara had gone to wash herself From the bathroom, she passed into the kitchen Suddenly she rushed back, helter skelter, into their bedroom "Go and see what your precious niece is doing," she shouted

The old lady sat up in consternation "What has she done?" she asked

"She is sitting in the kitchen, stuffing herself with rice and fish curry"*

"Oh Lord! What is that you say?" cried the aunt and rose up with surprising alacrity She rushed into the kitchen and dealt a kick on her niece's back, crying, "What is this you are doing, you wretched creature? You have brought disgrace upon us all"

Nabadurga went on eating calmly as she said, "Since nobody bothers about me, why should I go on bothering about everyone?"

"Go your own way, my dear," said the aunt "In my house, such conduct will never be tolerated"

Nabadurga got up, after leisurely finishing her meal "Yes I am going my way," she said Since, I must work to live, I must eat so that I can work. If anyone had provided money for me to sit idle, I could have fasted for him" She rose and went into her own room and began to pack up

*High caste Hindu widows in Bengal fast completely on Ekadasi day, and they do not take fish or meat or eggs on any day

Book Reviews

Books in the principal European and Indian language are reviewed in The Modern Review But reviews of all books sent cannot be guaranteed Newspapers periodical school and college text-books pamphlets reprints of magazine articles addresses etc are not noticed The receipt of books received for review cannot be acknowledged nor can any enquiries relating thereto answered No criticism of book reviews and notices is published—Editor The Modern Review

ENGLISH

THE REFORMS SCHEME *A Critical Study By D N Banerjee Longmans Green & Co Calcutta 1935 Pp* \ *189*

Ever since the imperialists started the shadow fights about the London Round Table confabs the agents of the British press bureau have been circulating the notion in America that India is to have a home rule a dominion government a democratic constitutional administration Now at last the cat is out of the bag In the Indian constitution which has just emerged from the London Parliament Americans find no guarantees of individual rights and liberties. There are no provisions of free speech free assemblage or due process of law as understood in the United States An Indian who disputes whatever is official" has no rights in law or equity All the old gabble about the dominion government is proved to be mere hot air

The Reforms Scheme by D N Banerjee considers the new Indian constitution mainly from the economic angle He deserves favorable mention for stressing the point He brings out the fact that while the new scheme seems to offer a few crumbs of concessions they are far from being of the kind to disturb the pillow of the Governor General Moreover the Indian nation is now to be subjected to a more severe and extended economic discriminatory competition than before The Indian legislature is not only to be deprived of the fundamental control over the army navy foreign relations banking and currency but by a vicious system of safeguards" the most important economic interests of the nation will be subordinated to those of the British Isles Even the attempt to introduce a bill in legislature for the development of the coastal traffic in India will be *ultra vires* as it may interfere with the privileged interests of the foreign shipping companies All this will be done with neatness and dispatch under a so-called constitution Professor Banerjee rightly concludes that under the new regime of a Governor-General who is to be armed with absolute veto the economic position of the nation will be even worse than it is today It is a screaming burlesque upon representative government Such a document is sure to appeal to the bully type, the chest-slapping type and all the other Kiplingomaniacs

To be sure England under relentless pressure has yielded a little but it has not given up anything to endanger the profits of its investors and exploiters India will still be under the domination of alien profit-makers and privilege-hunters Poverty, exploitation and stagnation will hold the mass of the Indian people in a vice

There are many quotations in Professor Banerjee's treatise from the great MacDonald Hoare and Company which indicate that none can excel the British when it comes to dressing the world's show-window with moral platitudes They interest and enchant the boobery They even captivate a few timorous weaklings who posture as Indian leaders But if and when the spell is broken they will discover that India is still under the hoof of J Bull—a part of the imperial commonwealth of kneebenders and marchers in parade

The chapters in Banerjee's book are somewhat scrambled because they were originally delivered as public addresses or written as magazine articles Moreover they were prepared before the final enactment of the India Bill (1935) and were based upon the findings of the White Paper and the recommendations of the Joint Parliamentary Select Committee A revision would help to improve the book. Even as it is the author has produced a competent brochure on economic imperialism in India

Sudhindra Bose

THE DEAD-SEA APPLE —*A View of the Indian Reform Bill By A Harijan The Book Company Ltd Calcutta Pp* VIII + *104 Re* 1

The author traces the sources of the 'Safeguards' which are an outstanding feature of the constitutional reforms in the main part of the book in a manner which shows how very wide is the culture of the writer who chooses the hardly appropriate *nom de plume* 'A Harijan' It is only in the preface which takes up almost exactly one-fourth of the entire bulk of the book that he devotes himself to his other object namely to open the eyes of the present generation of his politically minded countrymen to the impracticable and unreasonable character of their aims He holds and many will agree with him that we Indians are not yet fully qualified to take over immediately the

sovereignty from the British hands and to govern the country as an independent state" He thus tacitly admits that some "safeguards" are inevitable under the circumstances

High English authorities are quoted to prove that the Sepoy Mutiny was crushed, not by "prodigious heroism of the English' but by "turning the races of India against each other," and the Queen's Proclamation is held to be the reward for the help rendered The author has, of course, easily proved that the Proclamation has not been acted upon either in letter or in spirit—in short it has been treated as a "mere scrap of paper" The safeguards are then shown to be the natural results of the policy steadily followed by the men on the spot supported by the Home Government, in contravention of the promises held out in the Proclamation

Knowing human nature, as it unfortunately is one should hardly be surprised at it The Proclamation was not like the Magna Charta, extorted by the powerful barons from an unwilling sovereign who and whose successors know well that if they did not abide by the Magna Charta their thrones would grow shaky In India there was no shadow even of possible compulsion for compliance in the background

That the people of even an independent country get the government they deserve is a truism The mere fact that the races of India allowed themselves to be turned against each other by the foreigners must have convinced the latter what kind of stuff they would have to deal with after crushing the revolt The foreigners no doubt highly appreciated the help given by the Indians but they could never have deluded themselves into the belief that the Indians were their equals and so deserved equal treatment In the prehistoric age Ramchandra too had highly appreciated the help given him by Sugrib and Bibhusan and must have called them 'dear allies,' but could not have the same regard for these royal brothers as he had for Lakkhan or Bharat The English deemed it necessary to utter a few honeyed words, never meaning seriously to act up to them This is my reading of the situation which, I know, may not be acceptable to all

In every society as in every state those, who have been exercising any sort of authority, are it must be admitted, invariably loath to part with it, and they reluctantly submit to be slowly shorn of authority as they find the pressure growing stronger and stronger be the pressure moral or physical or alternately both India has been passing through this experience

The author has tried to charge Christianity, because of its Semitic origin as being the root cause of race prejudice, race arrogance and colour prejudice Like all highly developed religions Christianity has surely its strong as well as weak points but the weak points can hardly be held responsible for these most unpleasant and unfortunate traits in the white followers of Christianity It is well known that the Christians as well as the Moslems have no love lost for their spiritual ancestors the Jews, in spite of their belief that the Jews were "the chosen people of God" As soon as a man embraces Islam whatever may be his race or colour, he is treated as a perfect equal, but the Teutonic races are utterly incapable of such catholicity On the other hand the Latin races are not so exclusive The "superiority complex" is due to racial characteristics and quick acquisition of power over the coloured people of the world, and not to religious beliefs We must not forget that it was the Aryans in India who established 'Varnashrama dharma," based on the colour of the skin

Let us hope that with the growth of higher moral ideas and spread of true culture these bad traits will at least partially disappear

The book under review is written in a very attractive style and it is sure to find many readers

B GANGULI

A MANUAL OF HINDU ASTROLOGY *By Dr B V Raman Published by the Author Suryalaya P O Battahalsor, Bangalore*

The book is an elementary treatise on Hindu astrology intended for the beginners who desire to have some idea of the mathematical calculations involved in the process of preparing horoscopes Both the Hindu and the Western methods have been described The process of calculation of the time of sunrise and sunset at different latitudes and longitudes could have been presented in an easier way The datum on which the calculation of the 'ayananshas' for different years has been based by the author is however still under dispute We hope that the recent astronomical conference announced to be held under the presidency of Pandit Malaviya will give a definite lead in the matter and settle once for all the age-long controversy with regard to it

The get-up of the book is excellent but the price of the book (Rs 4/-) is rather high The book contains a Foreword by Bangalore Suryanarain Rao, B A M.R.A.S, F R H.S etc Editor of the Astronomical Magazine

SUHRIT CHANDRA MITRA

THE ESSENTIALS OF FEDERAL FINANCE *By Gyan Chand Oxford University Press, 1930 Pp 419 Price Rs 7-8*

This is a book on Indian finance written before the long series of commissions and committees deluged the country with reports and recommendations It was brought out two months before the publication of the first volume of the Simon Commission Report It is naturally now considerably out of date

It opens with a fairly long chapter on the evolution of provincial finance in this country The survey though rapid is compact and replete with essential facts. The author then takes us through the proposals of Mr Montagu and Lord Chelmsford to the appointment of the Meston Committee and the financial settlement which it chalked out The system thus introduced is examined meticulously province by province and so far as the province of Bengal is concerned Prof Chand notices the injustice that has been done to it by this Award "Bengal has," he observes, "since the augouration of the scheme of decentralization, received far less than its due "

The author by way enlightening the readers as to the financial arrangements in other federal states gives us a rapid survey of the systems in vogue in the U S A, Canada, Switzerland, Australia and Germany In the light of the experience which has already been earned in India and in the light of the systems which obtain in other federal countries, the author proceeds in Chapters VI and VII to recommend a re-allocation of sources and the redistribution of revenues between the central and the provincial authorities

A special feature of the book is a number of tables that have been inserted in the book From these tables one gets at once an idea as to the comparative financial position of a particular province For an

instance it may be pointed out from these tables that if in 1927-28 the Government of Bengal was financially in a position to spend only Rs 100 per one thousand population for education, that of Bombay could spend Rs 315 and for medical purposes if Bengal could spend Rs 100 Bombay could Rs 141

The printing of the book is too close for the general reader and neither in treatment of the subjects nor in the marshalling of facts the author has allowed himself to be very lucid and smart. In this respect the book compares unfavourably with Prof Adarkar's volume But none the less it is a useful companion to all students of Indian finance

NARESH CHANDRA ROY

DHARMA AND SOCIETY *By Guartherus H Mees, M A , LL D Published by N V Servire—The Hague Luzac & Co—46, Great Russell Street, London W C I Pp XV + 200*

Sociologists all over the world have always been deeply interested in the social organization of India Some have, however, tried to understand it before distinguishing clearly between the actual organization and the ideals of organization which Indian social leaders set before themselves By failing to do so, they also failed to understand Indian society and came to the helpless conclusion that it was not at all possible to do so But a few scholars like Risley or Nesfield went down to actual facts and tried to frame a history of Indian social development as best as they could They disregarded the social theories of the Hindus and thus underrated one of the factors which was intimately concerned in social evolution This school of "realists" was followed by another who gave more importance to the theoretical speculations of Hindu sociologists Among these, the names of Bhagawan Das and Ketkar deserve special mention Das was not so much concerned about the history of Hindu society as Ketkar was, and so we find more of historical facts, and comparison between theory and practice, in Ketkar's book than in that of the former

The present book by Dr Mees belongs to the second category It is his principal task to explain the Hindu conception of varna and the different meanings attached to dharma in connection with varna organization

In order to do that, Dr Mees has constantly had to compare varna and caste, and draw out the distinctions between them He has complained that the later Hindu lawgivers often made a confusion between varna and caste We believe Dr Mees is not justified in this remark If Hindu lawgivers changed the meaning of varna from its original one to what Dr Mees means by caste, then it is our business as scientists not to complain against it but to note the fact and search for the causes which led them to do so

Originally varna organization may have meant an organization of society in which men were divided into 'natural' classes marked off by differences of character both mental and spiritual But it is sure that in the actual work of social organization when newly conquered tribes had to be incorporated legislators did not discover their varna by a dispassionate examination of habitual actuals and inner temperamental character, but went by the simple rule of birth There was also a decided tendency in them to relegate all conquered or foreign tribes into the fourth and last varna Manu's theory of heredity is too well known to require recapitulation

Dr Mees has not duly emphasized the historical events of conquest and subjugation which led to a change in the meaning of varna Moreover, the economic aspect of varna or caste organization has not also received adequate treatment from his hand. Just as varnas were marked off from one another by differences of spiritual abilities and moral codes (p 151), so we should not also forget that there was difference in their estimates of purity or otherwise And these estimates were made on the basis of occupation Manual labour generally, and many occupations in particular were looked upon as impure Dr Mees says that varna has had nothing in common with economic class divisions as in the West That may have been so in the very earliest times, but varna-organization in the time of Manu, was certainly another form of class division, which secured more leisure and honour and privileges to the upper three varnas and less of them to the Sudras or the working class

We must say that Dr Mees has brought out the original meaning of varna very clearly, but he has not been equally successful with regard to its subsequent development His examination of Indian social theories has been more intensive and less based upon an extensiveness of facts than it might have been And that is why he has been more successful in the interpretation of dharma, which was less subject to historical changes than varna

In any case, Dr Mees's book will remain a valuable addition to the understanding of Indian social theories

NIRMAL KUMAR BOSE

LIFE AND SPEECHES OF SIR VITHALDAS THACKERSEY *By Hiralal Lallubhai Kaji with a Foreword by Sir M Visvesvaraya Pp XVI and 665; D B Taraporevala Sons & Co, Bombay*

Sir Vithaldas Damodar Thackersey was an all-India personality Born in 1873 he became a Justice of the Peace in Bombay at the age of 24 a member of the Bombay Municipal Corporation at 25, a member of the Bombay Legislative Council at 30 President of the Bombay Corporation at 34, a member of the old Indian Legislative Council at 37 and a member of the Indian Legislative Assembly from the very beginning His merit was recognized by the Government by a Knighthood at 35 At one time or another he held most of the important public position ordinarily open to an Indian of his day He was President of the Indian Merchants Chamber, President of the Mill-owners' Association Chairman of the Bombay Back Bay Scheme and a member of the Bombay Port Trust He died early at the age of 49 in 1922 His uncommon business ability, his rapid rise in public life and the high standard of industry, self-discipline and public duty which he set before himself deserve to be more widely known and better appreciated Mr Kaji has discharged his duties well The value of the Life has been enhanced by the inclusion of the Speeches and an index It is indeed an addition to the none too large number of Indian political biographies The printing and get-up are of that excellent standard we have come to associate with Messrs D B Taraporevala

PANDIT MOTILAL NEHRU—HIS LIFE AND WORK *Published by Modern Book Agency, Calcutta Price Re 1-8*

This is a nicely printed volume of 176 pages giving in the words of the compilers 'in a handy form a brief account of the life and work of Pandit

Motilal" The life proper is given in the first 25 pages Chapter II and Chapter III describe the last scenes and funeral rites and the Sradh Ceremony and Motilal Day Chapter IV describes the feeling in the country on his demise Chapter V and Chapter VI give the leaders' tributes and press appreciations This finishes the book proper and in two appendices are given the Pandit's Presidential address at the Calcutta Congress and the Indian Constitution as drafted in the Nehru Report

The idea of getting together leaders tributes and press appreciations in a permanent form along with the life proper is an welcome one It gives one an idea as to how Pandit Motilal's activities appealed to men, competent to judge of men and things, in various spheres of life but to enable the intelligent reader to make his own estimate the life ought to have been a fuller and more detailed one The sketch of life as given is in some places obscure and a little care would have made it more intelligible For example at p 7 it is said —'When the Jehangirabad Amendment relating to communal representation came up for discussion before the Council, he boldly spoke out his mind although the Opposition included such names as Pandit Madan Mohan Malaviya and although the Press and the public in one accord were loud against him" Apart from too lavish use of capitals it does not say who moved the Jehangirabad Amendment, what it was about and what was the original motion, or when it was moved Of the various leaders tributes and press appreciations in Chapters V and VI if dates were given when those appreciations appeared it would have lightened the tasks of a future biographer and made the perspective clearer The book is illustrated with several blocks depicting various scenes from Pandit Motilal's life, but in these days of high class block printing one would have expected much finer pictures.

JATINDRA MOHAN DATTA

THE COBBLER AND OTHER SHORT STORIES *By M Fathulla Khan Published by the New Hyderabad Press Station Road, Secunderabad Deccan, India Price As 10*

The book under review contains eight short stories chiefly meant for boys and girls of tender age The stories have a peculiar pathetic touch specially appealing to the young readers As an illustration may be mentioned the story of The Purple Book" which is highly interesting The stories are written in a simple style well-suited for students of high English schools It would have been of greater interest if some of the stories were illustrated While going through the book one wishes that the proof reading was better and several printing mistakes that have crept in would not have marred the beauty of the book The get up and printing are good

BOOK OF RAM BY MAHATMA TULSIDAS *Rendered into English by Hari Prasad Shastri Published by Luzac & Co ,46, Great Russell Street, W C I , London Price 5s 6d*

The Ramayana or Book of Ram sets forth the life-story of Ram Chandra known as the Eighth Incarnation of God upon earth The teachings of the Ramayana are well known to the masses of India These teachings were put in an epic poem by Mahatma Tulsidas who was one of the mediæval Hindu saints His "Ramayana" is read daily by millions of souls and has been a source of inspiration to a very large number of people during the nearly four hundred years since it was written Only such extracts from Tulsidas Ramayana as contain the ethical and philosophical teachings are translated in this book These translations are meant for those who have no acquaintance with the Hindu literature of India The translator thinks that the teachings of the Ramayana should be read by people all over the world as the teachings of the mighty and compassionate world-teacher Ram are India's contribution to the dawning day of peace on earth and goodwill amongst men We cannot however predict how far the translator's ambition will be fulfilled but it must be admitted that he has presented in a good readable form the principal teachings of the Avatara before the English-speaking public The translations have preserved the charm of the original and have been a faithful rendering To make the cited texts more intelligible to non Indian readers the translator has introduced foot notes and remarks under almost all the difficult passages The printing and get-up of the book leave nothing to be desired

DIRECTIONAL ASTROLOGY OF THE HINDUS *By Dr V G Rele Published by D B Taraporevala Sons & Co , Hornby Road, Fort, Bombay Price Rs 3*

This is an exposition of the Astrology of the Hindus as propounded in Vimsottari Dasa. It consists of two parts, the first part gives the theoretical rules and is an effort to find out the basis of Vimsottari Dasa which is mostly used by Indian Astrologers for predicting future events, in the second part its applicability to the horoscope is worked out in detail mentioning at the same time the principles of prediction, according to the Indian System so as to save the trouble of hunting after them in the mass of Sanskrit literature on the subject In the first part the author gives the methods of directing and describes the Vimsottari Dasa System, he also shows how different periods are assigned to the Planets and by way of comparison mentions the applicability of Vimsottari Dasa to European Horoscope In this connection the author gives a chart to explain the periods of planets But the important work begins with the second part where the author gives the precessional quantities and shows how to cast a horoscope and what the houses and their peculiarities signify, he describes the peculiarities of different planets what the different planetary periods signify and how to judge them He also gives in detail the general effects of periods and sub periods of planets according to their position in the horoscope The subject is treated in an interesting and illuminating manner and will prove a very good handbook for ready reference to those interested in Hindu Astrology The printing and get-up are excellent

SUKUMAR RANJAN DAS

THE PAISA FUND SILVER JUBILEE NUMBER *Published by D H Ranade, B E Secretary Paisa Fund, 626, Shanwar Peth, Poona. Pp 108*

The book is a history of the Paisa Fund which was meant to be made up of contribution of a piece each per year from at least half the population of India The money thus raised was to be used for fostering different industries in the country But rules

Example mathematics have a habit of going astray when human factors are involved We therefore find the organisers faced with the difficult problem of translating into action a noble idea with the modest resource of a couple of thousand rupees instead of the anticipated lacs Activities are consequently narrowed down to one field which by accident happens to be the Glass Industry Nevertheless the efforts are laudable

However much we may differ in opinion as to the method applied for attaining the end we must pay our tribute to the organisers for their pioneering zeal, and a determination to succeed in their enterprise in the face of great odds Their efforts have produced the experimental glass plant at Talegaon which is turning out skilled glass workers whom the plants located in the Western Presidency find profitable to employ

The book is useful as a review of the Indian Glass industry It would have been of greater value if it had dealt more with the facilities for scientific investigation on glass which exists at Talegaon and avoided the cynical remarks about other Indian industries and the sarcasms on insignificant personages not connected with the glass industry The presentation of the subject matter has somewhat been impaired by the loose use of scientific terminology We find ourselves in agreement with much that have been written about the causes of the present deplorable state of the Indian Glass Industry But the evidence of a bold initiative on the part of the industry, to put its house in order is lacking One cannot help wishing for the rise of a Jamshedji Tata for this industry, who will have the vision to realise that mass production of commodities and the application of scientific method in their manufacture are the surest ways of cutting down the cost of production

H K Mitra

THE FATHER OF MODERN INDIA COMMEMORATION VOLUME OF THE RAMMOHUN ROY CENTENARY CELEBRATIONS 1933 *Compiled and Edited by Satis Chandra Chakravarti MA on behalf of the Rammohun Roy Centenary Committee Office of the Rammohun Roy Centenary Committee 210-6 Cornwallis Street Calcutta Royal Octavo Cloth More than 800 pages With a frontispiece in colours and 12 other illustrations and facsimile copies Price Rs 5 per copy packing and postage Re 1 extra Members of the General Committee of the Centenary Celebrations will get the book at a concession rate of Rs 4 packing and postage extra*

Mr Satis Chandra Chakravarti has done his work carefully and with great industry The result is a very valuable volume which is indispensable to all lovers of India who want to know Rammohun Roy from the points of view of numerous Europeans and Indians acquainted with his many-sided personality and achievements It contains

(*a*) Addresses Papers Articles and Messages in connection with the Centenary Celebrations of Raja Rammohun Roy in 1933 by such eminent persons as Rabindranath Tagore Mahatma Gandhi Sir J C Bose Sir P C Ray Prof Sylvan Levi C F Andrews Rev J T Sunderland Rev F C Southworth Rev W H Drummond Rev W S Urquhart Sir B N Seal Sir C V Raman Sir S Radhakrishnan Dr R C Dr Ramaprasad Mahamahopadhyaya Pramatha Nath Tarkabhushan Pandit Sitanath Tattvabhushan Sir Brajendra Nath Mitra Sir Albion Banerji Rt Hon'ble Srinivasa Sastri Sir Shanmukham Chetty Sir P Sivaswami Iyer Prof Ruchi Ram Sahni Mrs Sarojini Naidu The Dowager Maharani of Mourbhanj Hemlata Devi, Rajkumari Amrit Kaur Madame L Morin T L Vaswani Sir Syed Ross Masood Maulavi Abdul Karim Sir Abdul Qadir Ramananda Chatterjee C Y Chintamani Dr Naresh C Sen-Gupta Dr V Ramakrishna Rao Mr Pramatha Chaudhuri Prof Kshiti Mohan Sen Dr Kalidas Nag Dr Saroj K Das etc

(*b*) Reminiscences and Tributes by Maharshi Debendra Nath Tagore Keshub Chunder Sen The Abbe Gregoire The Earl of Munster Max Muller Madame Blavatsky, Sir Gooroodas Banerjee Dr Mohendra Lal Sircar Sir Surendra Nath Banerjea Mahadev Govind Ranade Bipin Chandra Pal Dr Heramba Chandra Maitra Sir R Venkata Ratnam Naidu, etc

(*c*) Full Reports of Meetings held in connection with the Centenary all over India and in various countries of the West a short Biography of the Raja a Bibliography a Catalogue of his relics tri-colour and monochrome portraits facsimile copies of the Raja's handwriting etc

(*d*) Mr Amal Home's *Rammohun Roy the Man and his Work* the Publicity Booklet of the Centenary which was so well received at the time of its publication

The book supplies the need of a comprehensive and exhaustive study from all points of view of the Inaugurator of the Modern Age in India and the Universal Man It is a unique record of an India wide homage which had its counterpart in England France and the United States of America

The get-up of the book is commendable

SILVER JUBILEE VOLUME OF THE POONA SEVA SADAN SOCIETY *containing Review and Report of the Varied Activities of the Society at its Headquarters in Poona and its outside branches Price Rs 10 Postage Re 1 4 extra*

This nicely got-up volume gives one a clear idea of the great and very useful society known as the Poona Seva Sadan Society whose beneficent influence has been felt even outside the scene of its philanthropic activities It consists of 10 sections (1) A short account of the Society (2) Album containing sub sections I to XII in which are to be found numerous portraits of celebrities connected with the Society in some way or other and photographs of the Society's multifarious activities (3) Extracts from Reports of Indian and Bombay Educational Departments and Royal Agricultural Commission (4) Speeches Remarks Tributes etc by the Viceroys and the Vicereines of India and the Governors of Bombay (5) Extracts from Books Reports and Newspapers relating to the Society (6) to (9) Remarks of visitors from foreign countries and of visitors from the Central and Provincial Governments the Indian States and from British India (10) Supplementary There are besides index of visitors in sections (6) to (9) and index of visitors in section (10)

C

THE UNIVERSITY OF NALANDA *By H D Sankalia Published by B G Paul & Co., Madras Pp XXVI+259 Price Rs 5*

A complete and detailed cultural history of ancient and medieval India is yet to be written Unfortunately materials for such a history are not abundant and what materials exist have not been fully

exploited In this valuable contribution to such a history Mr Sankalia tells us the story of Nalanda Nalanda was one and perhaps the greatest of the Buddhist *viharas* and *sangharamas* which for more than a millennium were the centres of Indian culture in all its varied aspects Their story would be the story of the cultural life of India in all the centuries extending from the beginning of the Christian era up to the time of the Mohammedan conquest

Mr Sankalia has mainly depended upon the descriptions of the Chinese pilgrims for the materials of his history He has also freely used the results of excavations carried on the site of Nalanda by the Archaeological Department The outcome has been excellent His book can be looked upon as the most authoritative history of Nalanda that has been published up till now

Though a specialist Mr Sankalia has successfully avoided the usual defects which often creep into the works of specialists Their books have a tendency of becoming too technical dry and lifeless stringing up of historical facts But Mr Sankalia's book will be read with interest not only by historians but also by laymen interested in the story of Indian culture To students of education this book will be particularly welcome because here perhaps for the first time we get a connected and detailed account of a great Medieval University its life and students and the subjects they studied under some of the greatest teachers of India

THE LEAGUE OF NATIONS COVENANT *By A R R Sastry Published by the Desa Press Madras Pp 133+4 Price Rs 2*

This is an excellent juridical study of the Covenant of the League of Nations by a sympathetic student of International Law Just now the League is in disgrace and it is not fashionable to champion it Yet we cannot doubt that the League of Nations however imperfect and rudimentary it be has been so far the first international organization of importance working for world peace Whether or not the League will survive the onslaught of warring nationalistic and imperialistic interests of today its history and ideology will always be worth our study Mr Sastry has ably discussed the juridical aspect of the Covenant and has incidentally given a short account of the origin of the League and some of its achievements in the field of international law

The book is a reprint of two lectures delivered by the author before the Madras Law College As such it shows some of the defects common to lectures There are perhaps too many quotations But on the whole the author has succeeded in maintaining his thesis and giving us a readable book on the League and some of its activities

A N Basu

POVERTY AND PLENTY *By W P Lester Hogarth Press Pp 31 Price 1s*

This pamphlet is one of the well known Day to Day Pamphlets it deals with an interesting subject, but unfortunately, in an uninteresting manner That the present "times are out of joint" is usually admitted and most of us are only too thankful that we do not have to complete Hamlet's phrase It is natural therefore that various remedies some old some new should be brought forward and it is desirable that each suggestion or theory should be examined Mr Lester is an ardent follower of the late Henry George who traced all our difficulties to the monopoly of land rent by private individual

The monopoly of land rent by private individual is the greatest of all the mistakes of civilised society (p 28) If land values are created by the community then they should belong to the community and this would enable the community to carry on without needing any other source of income The present depression can therefore be ended by first using the value of land as public revenue second by the abolition of the taxation of industry, and third the promotion of Free Trade The whole idea has the merit of simplicity but though it might have had some advantages in the past it has none today Henry George was trying to bring about what might be termed Capitalism without Tears and in the nineteenth century when he wrote his celebrated Progress and Poverty rent was certainly a proportionately larger item in the costs of production than it is today The increased mechanical progress of the present century has made machinery a more important factor and has also enabled the manufacturer to avoid the more congested areas for the situation of his factory Any attempt therefore to apply this theory would result in the scattering of manufacturing institutions and the land values would as a result fail to rise Another set of critics have also pointed out that land monopolists are not the only ones who exploit the need of the community and especially in America the exploitation of the cities by the public utilities companies (electricity water gas etc) is being increasingly resented The second theory dealt with in this pamphlet is known as the Douglas Social Credit Theory During the Great War Major Douglas was struck by the way in which money was forthcoming for production when in times of peace the same productions were held up by lack of money In short it seemed to him that production was dependent on money and that as the bank controlled the money by the issuing or refusing of loans credits or overdrafts therefore the banks were the rulers of the communities His ultimate aim therefore is that the banks must be controlled so that the amount of money is dependent on the amount of production The Social Credit analysis of how this comes about is interesting and put briefly it is as follows production can continue only so long as the Selling Price is equal to the Cost of Production secondly the Cost of Production always exceeds the *purchasing power* of the community because part of the Cost of Production represented mainly by loans credits etc instead of being used for the purchasing of commodities is invested again for the purposes of further or increased production, therefore only a part of the money spent in producing is available for purchasing and there must always be a surplus of unsold commodities unless the amount of money is deliberately increased thereby increasing the purchasing power of the community The dangers of uncontrolled inflation are realised and a formula is suggested by which increased production can be continually absorbed by increased creation of money These ideas are more modern than those of Henry George and are more popular In the recent Canadian elections for example the Social Credit Party in Alberta completely captured the legislature Mr Lester has no difficulty in pointing out certain weaknesses in the arguments and also some of the difficulties in the way of the theory being put into practice and above all the fact that the present scheme will not do anything to level out the present monstrous inequalities of fortune' (p 23) A Mr C P Loftus an ardent Douglasite once said

Social Credit will solve the social problem "without asking anyone to give up an atom of his wealth"

Now whether one agrees with either of the above outlined theories or not, it is obvious that both theories are based on a realisation of existing injustices and inequalities The Social Credit schemes in England for example are strongly supported by many socially-conscious clergy such for example as the present Dean of Canterbury They seem to promise a painless solution of the Unemployment problem, and are also entirely constitutional in the sense that propaganda, and ultimately success at elections is the policy to be followed—no talk of Class War or Violence Unfortunately it is doubtful how far such dreams can come true, especially if one considers for a moment the implications of Mr Lester's remark "the present monstrous inequalities of fortune' Some of the Social Credit writers—who are agreed together about as much as the economic experts—think that the destinations of increased Social Credit money can be controlled but even if this is possible still the monopolies will remain, and it is becoming increasingly clearer that the progress of civilisation means that the big establishments gradually absorb the smaller and come to terms with their equals until the whole field of production is parcelled out After that comes Rationalisation which means reducing the Costs of Production practically always, either directly or indirectly, by reducing wages

The weakness of the present pamphlet is the fact that it is uninteresting The matter itself is all right but the manner in which it is stated is dull it is like good food badly cooked A pamphleteer must remember that he is not writing a book and that his object is to arouse interest, to start people thinking Lack of space prevents him from writing conclusively or exhaustively Lightness of touch is essential satire and epigram should enliven his pages the rapier is the weapon to be used not the bludgeon Unfortunately an enthusiast is usually so much in earnest that he becomes tedious except to the already converted Such is the case with Mr Lester In all his thirty-one pages the one really effective and interesting point he makes is contained in a footnote on page 23 when he quotes from the British Inland Revenue Report for 1931 giving some idea of the distribution of wealth in the nation

CHRISTOPHER ACKROYD

INDIGESTION AND CONSTIPATION *By J C Basak P O Dayalbagh, Agra Pp 410 Price Rs 2-0-0*

Most people after their prime specially those living in cities are victims to the disorders which form the scope of the book and they will find practical suggestions for keeping fit in the pages of this volume The companion volumes on care of the nose teeth mouth, eyes etc., show that thorough care and attention must be the price with which we may buy that rare commodity, health and this particular volume may safely be recommended to seekers after "a sound mind in a sound body"

P R SEN

SANSKRIT ENGLISH

HATHA-YOGA-PRADIPIKA OF SVATMARAMA SVAMIN *Part I & II (Oriental Series No 16) Published by Theosophical Publishing House, Adyar, Madras*

The name itself is an announcement of the contents of the book Part I of the book is an English rendering of Part II which is in Sanskrit But the translator feels that *all* occult practices cannot be made public without any risk whatsoever The translation of some portions of the original has, therefore, been omitted 'as the same may be considered obscene" (Part I p 63) This is not a compliment to the Science of Hatha-Yoga

In *Hatha-Yoga*, we are told, "the least mistake may end in death or insanity," and "it is absolutely necessary to have with us a Guru who has passed successfully through the course" (Part I. p 8) As we have no such Guru to lead us to light, we refrain from making any further comment But we cannot overlook the fact that the book is published by the Theosophical Publishing House

U C BHATTACHARJEE

HINDI

YASKA-YUGA By Chamupati, M A Published by Bhimasena Vidyalankara Aryapratinidhisabha, Lahore Punjab Pp 108 Price Annas 8

It is quite clear from the Nirukta of Yaska that in and before his time the interpretation of Vedic texts was not definite there being different views held by different teachers Gradually there came into being different schools of interpretation, which could not be ignored and Yaska has referred to them in his work The present treatise is concerned with the method or methods of interpretation attended to above and as such is an interesting study showing considerable labour and thoughts of its author, though one may differ from him on certain points

Yaska often speaks of *akhyana* 'legend,' or *akhyana-samaya* 'agreement of those who are well versed in legendary lore and *Aitihasikas* 'Historians' Mr Chamupati in his book deals with these two schools and the school of the Nairuktas 'Etymologists'

Events of nature in the Veda are often described in a legendary form and Yaska says that Rishis were delighted in doing so

It appears that the Aitihasika school owes its existence to the *akhyanas* or legends Our author has gathered some passages from Yaska as well as some mantras on which they are based containing legends and has discussed as to what they actually mean His interpretations however appear in some cases to be very fanciful and farfetched

That the Vedic mantras are eternal (*nitya*) is a very old view This can be proved even by the statements of a Brahmana It has strongly been established by Mimamsists meeting all objections that can be put against it One of these objections is that in the case of eternality of the mantras there can be no mention of things in them which are not eternal, but in fact mention is made of such things in them For instance names of particular Rishis are to be found there Certainly those Rishis are not eternal Mimamsists have, however, attempted to explain it away in their own way (see *Mimamsasutras* I 1 31, II 10 39 with sabara) Mr Chamupati does not refer to it, but accepts the view maintaining that Yaska too is of the same opinion It seems however, that the latter is not so definite on the point, for while he actually says that mantras are visioned (*drsta*) by Rishis it can equally be shown from his own words that a Rishi is the author (literally 'maker' *karta*) of mantras Mr Chamupati would explain it away saying that the word author (*karta*) means here 'revealer' (*anukarta*) According to him there is originally no proper noun as a name of a person, all

being common nouns which afterwards became proper ones.

It is well known that in accordance with Yaska the fight between Indra and Vrtra is in fact the fight of wind and the cloud the former meaning wind and the latter the cloud Similar legends also represent the different events of nature The author points out that the commentary on the Nirukta by Skandasvamin (properly speaking, by Mahesvara and Skandasvamin) helps one much in this matter

It is true that Yaska interprets the mantras in the light of nature, but he has not confined himself only to it, for his explanation is sometimes also *adhyatma* or with reference to soul For instance, he expounds (X 26) the meaning of Rigveda X 82 2 first with reference to the sun and then with reference to soul (*atman*) The author has shown that it is not a solitary case

Indra is not, according to Nairuktas, lightning as says the author (pp 14 16), but *Vayu* 'wind' His interpretation of the mantra on p 29 (*tritah kupe 'vapatitah*) seems to be fanciful Here the word *atahita* does not mean 'careful' (*savadhana*), but 'placed into' or 'fallen into,' as Sayana rightly explains (*patita*) The discussion on the word *Priyameda* is not sound It may be pointed out that the word in the original is not in the plural number, as the author says

VIDHUSHEKHARA BHATTACHARYA

GUJARATI

GATA ASOPALAV *By 'Sneharashmi' Published by the Prasthan Karyalaya, Ahmedabad (V S 1990), Cloth bound Pp XII + 243 Price Re 1-8*

Sjt Zinabhai R Desai better known by his pen-name 'Sneha rashmi', has already won himself a name as an accomplished poet and patriot Here, in the book under notice, we meet him, however in a new role, that of a story-writer, and we welcome *Gata Asopalav*, a collection of his seventeen short stories 'Sneha-rashmi' remains essentially a *poet* even when he takes to story-writing

Mr Desai is labouring it appears, under certain limitations Eight of the seventeen stories either end in, or centre round, somebody's death The plots as also their developments, are such as would appeal to the more speculative type of readers to those who live, move and have their being in urban atmosphere In some places however, the author strikes an entirely original note, characteristic of the poet in him, which will make a universal appeal On the whole the book will certainly enhance the reputation of Mr Desai as an ingenious story-writer

PADADHVANI *By Bhawanishanker Vyas Published by Urmi Prakashan Mandir Karachi (V S 1990), Cloth bound Pp 234 Price Rs 2*

This is a collection of eleven stories by Sjt Bhawanishanker Vyas, who seems to be conscious of the world that he describes and is wide awake to the grim realities of every-day life A sensitive and sympathetic observer of the tragedies occurring in the lives of ordinary folk Mr Vyas gives us his life-like reflections in these stories and he writes mostly in the sarcastic mood One would wish his technique would be more perfect and that the book would contain fewer mistakes of spelling

MANILAL PATEL

ISVARNO INKAR *By Narsinghbhai Isvarbhai Patel Published by Prasthan Karyyalay Ahmedabad Rupee One only*

This is a treatise (No 5) included in the series known as *Vrihad granthavali*, and discusses an old but interesting question in an interesting way Is there a God? Did He create this world and does He still guide it, listening to our prayers? If not, why have generations of men, and among them the best and the holiest offered their homage and worship to Him? But, then had the primitive man any religion or dogma? Is it not truer to say that man made God in his own image? These are some of the questions with which Sj Patel deals, and deals in no uncertain manner but as a man who has been seasoned by years of study and thought and who writes from conviction, not for the love of display The work is published in the 60th year of the author's life, and so can claim to be the expression of his mature opinion

One is however tempted to remark that such an opinion maintained carefully through years of youth and age has grown for the author into a habit which it is difficult if not impossible, to remove Secondly, the well known lines of Omar Khayyam rise to the readers lips though without any cynical association. The beautifully expressed ideas are nevertheless enjoyable, because evidently they are prompted by the desire to seek truth

P R SEN

FANSIGAR *By Namaksar Published by Manilal I Desai, B A , Bombay Pp 190 Thick card board Full page coloured illustrations Price Rs 5/- (1934), Part I*

Col Medows Taylor's *"Confessions of a Thug'* has been translated into Hindi, Marathi and Gujarati The Gujarati translation was made more than a generation ago and was merely a translation The present work (translation) by Manilal has many novel and attractive features Not only is the translation free and therefore the rendering more natural but the Introduction and the several footnotes disclose a deep study of the subject from a historical and psychological point of view The Thugs come from both communities, Hindus and Mussalmans They both took a vow at the altar of the Goddess Bhavani and were given to understand that they were conferring a boon on humanity by killing men without shedding blood Thus a religious background was given to this cruel practice of strangling unsuspecting travellers with a handkerchief and robbing them Col Sleeman's work in this connection is well known, it has been studied by the writer Social conditions obtaining in India about a hundred years ago also are brought out prominently by him in his observations In short it is an intelligent work accomplished from a scholarly point of view

RAS KUNJ *By Mrs Shanti Barfiwala Printed at Mir Khadayla Printing Press Ahmedabad Paper cover, pp 204 Price Re 1 4 (1934), Second edition*

RAS RAJANI *Published by Nandalal Mohanlal Thakkar, Princess Street, Bombay Cloth bound with illustrated Jacket Pp 314 Price Re 1-8 (1934) Second edition*

RAS NANDINI *By Janardan Nanabhai Prabhaskar Printed at the Anand Printing Works, Bombay Thick card board cover Illustrated Pp 100. Price As 8 (1934)*

RAS NIKUNJ *By Muljibhai F Shah Printed at the Anand Printing Works Bombay Thick Card Board cover Illustrated Pp 8? Price As 8 (1934)*

The very fact that we have to notice at one and the same time four books on the subject shows how popular Ras composition and Ras singing has become in Gujarat The fact that the first two which are well made selections from Ras poems have run into two editions The first is a selection from his other Ras poems by the author and the fourth is a collection of original writings Ras songs and poems now deal with a wide range of subjects and are confined to the love of Radha and Krishna only Mrs. Shanti has been fortunate enough to secure two fine forewords one from N V Divatia and the other from Mr Meghani who has now made considerable progress in his study of this and allied subjects We repeat what we said in reviewing Mrs. Shanti's first attempt *viz Ras Rajni* that the compilation is one of the best of its kind *Ras Rajani* presents a selection of 285 songs all worthy of selection it has hardly left out any deserving composition *Pas Nandini* shows how well the composer of these 72 pretty songs has entered into the spirit of the subject and produced attractive work *Ras Nikunj* contains a short introduction from the pen of Mr Ramanlal Desai a rising novel writer of Gujarat and the contents show Mr Muljibhai at his best

K M J

GOVERNMENT OF INDIA CIRCULAR LETTER ON EDUCATIONAL RECONSTRUCTION

By K S VAKIL M ED IES (Retired)

IT is indeed, gratifying that after a period of inaction dating from the abolition of the Bureau and the Central Advisory Board of Education on the recommendation of the Inchape Retrenchment Committee in 1923 the Government of India have publicly recognized the genuineness of public dissatisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments Notwithstanding the transfer of Education to the control of the Provinces the Government of India cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it India is represented, treated, and judged as *one* unit in all international educational organizations, committees and conferences, such as those of the League of Nations Committee on Intellectual Co operation and the World Federation of Educational Associations The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces The Indian citizenship of the people is indistinguishable from their provincial citizenship The provincial Departments of Public Instruction were all organized on the general lines indicated in Wood's Education Despatch of 1854 and still retain much of their original character Further, as the Auxiliary Committee of the Indian Statutory Commission (p 277) observed,

> Education is a subject in which fresh advances are being constantly made and India cannot afford to remain behind other countries in educational progress New and more efficient methods of teaching are constantly being introduced all over the world Moreover it is essential that each province should be kept constantly in touch with the experience and progress of other provinces The Annual Review published by the Government of India and the Quinquennial Review are quite insufficient for the purpose

The first resolution of the last Universities' Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of enabling Universities to improve their standards of admission, "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions" This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on completion of the secondary stage of their education The Conference appears to have left out of consideration the educated unemployed standing below the level of matriculation *e g* passed boys and girls who are turned out by our primary and middle

schools in larger numbers every year than are matriculates by our secondary schools If the problem of unemployment of the educated is to be effectively attacked it appears necessary to take into account not only the unemployed graduates and matriculates but the much larger numbers of the unemployed primary and middle school pupils for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and swells ultimately the number of those seeking admission to the Universities

Further if a radical readjustment of the present system of education is to be attempted the readjustment should proceed from the bottom upwards *i e* from the primary stage to the secondary and from the secondary to the University not from the top downwards as appears from the wording of the second resolution to have been done by the Conference The Conference first laid down the minimum period of study at the University for the Pass degree and then the normal length of the total period of instruction at school and college This contrarywise treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India They built from the top and began with the establishment of colleges and universities and thought of organization of the primary stage of education at a much late date They worked on the downward filtration theory that the higher education of the few would in course of time filter down to the bottom and be the means of education of the masses of the population It is however satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction

Lastly one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so scrappy and so inadequate (Dr Paranjpye who moved the first Resolution in the Conference did not himself consider the Resolution satisfactory or of great immediate practical use) that the resolutions as they stand can be used only as basis for further and fuller discussion of this very important subject as they have been used by the Government of India To do full justice to the subject it appears desirable and necessary for the Government to treat Education as an organic whole including in it all its stages from the lowest to the highest and to make it the subject of detailed consideration by a body of educationists concerned not only primarily in University education but in Education as a whole from start to finish as a means of progress and uplift of the entire population of the country For such comprehensive consideration nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture The Indian Education Commission of 1882 considered the primary and secondary stages of education the Indian Universities Commission of 1901 considered only the University stage and the Calcutta University Commission considered largely the problems concerning the Calcutta University The question of Education in all its stages has not yet been considered in a public and comprehensive manner

The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into four stages called Primary Middle *Higher* and University Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to readjust their present systems of education as indicated below —

(*a*) *Primary stage* consisting of standards I IV and covering a period of 4 years with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives It is pertinent to note in this connection that the Bengal Government have proposed in their *recent scheme a four years course* for the Primary School stage

(*b*) *Middle stage* consisting of standards V VII and covering a period of 3 years with the vernacular as the medium of instruction Its objectives should be to give a fair knowledge of the mother tongue *elementary arithmetic provincial* history and geography elementary physiology and hygiene drawing light wood work needle work for girls and where there is an effective demand for it English and pre vocational training in agriculture industry or commerce

(*c*) *High stage consisting of standards* VIII X and covering a period of 3 years with the vernacular as the medium of instruction in all subjects except English Its objective should

be to give general school education corresponding to what is given at present in our high schools and, where there is an effective demand for it, vocational training in agriculture, industry or commerce, and, for girls, in home economics

Education in this stage should close with a School-Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognised by Government and other public bodies as qualifying for admission to lower branches of the public service, to primary training colleges, and to industrial and technical institutions Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction The University should have nothing to do with it Thus would High Schools be enabled to free themselves from the domination of the University Matriculation Examination

(*d*) *Higher stage* consisting of a course of 2 years for High School pupils who have passed the School-Leaving Examination and who desire to prepare for the University Matriculation Examination The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination It should give instruction of a higher grade, than is at present given in our High Schoools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Science courses of the University The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and Science subjects The proposed Higher School would be a higher type of secondary school between the present-day High School and the University likely to produce a better quality of recruits for the University Inspection and Recognition of the Higher schools proposed should rest entirely with the University The Government Department of Public Instruction should have nothing to do with it

(*e*) *University stage* covering a period of 3 years, offering bifurcated courses in Arts and Mathematics and and Science from the first year

The scheme of educational readjustment outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education If education is to be divested of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula for the different stages Under the scheme outlined above, the Primary school pupils would do drawing and handwork The Middle school pupils would do drawing, practical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a pre-vocational character, if there was an effective demand for it The High School pupils would in addition to their ordinary instruction, receive agricultural, industrial commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four years of the Primary course, three alternative Intermediate courses, each of 3 years, *viz*, a General Course, a Farming Course, and a Trade Course are provided to suit different needs and aptitudes of pupils Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, *viz*, (*i*) a General Course (*ii*) a Home Economics Course, (*iii*) a Farming Course, (*iv*) a Trade Course (*v*) a Commercial Course, (*vi*) a Normal Course for those who would be elementary teachers and (*vii*) a Nautical Course for sons of sea-faring people living on the sea coast

The 'Mittelschule' which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction

Even in England, the Education Committee of the London County Council has recently suggested "the establishment of a system of post-primary education which will function as an integral whole rather than in separate departments or types of school like the present system of senior, central, secondary,

and technical schools which are now administered under different sets of regulations" and the organization of "a new type of school which would be large enough to provide within its four walls most of or all, the activities now carried in existing types of post-primary School" It is considered that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent" This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another"

The suggestion that vocational training should be ordinarily provided in separate vocational institutions after pupils have completed the proposed shortened secondary course does not appear likely to produce the desired result Pupils who have been nurtured on literary instruction for 9 years are hardly likely to turn back from the literary course they have pursued for such a long time and take willingly to an altogether different kind of course in a separate institution designed for pupils considered unfit to proceed to the higher secondary course and, by so doing get themselves damned as 'inferior' in public estimation The history of industrial and technical schools in the country bears witness to the fact that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools

According to the scheme above outlined there would be only two public examinations

(i) The School Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and

(ii) the University Matriculation Examination at the end of two years' instruction in a Higher school

COMMENTS AND CRITICISMS

"What the West can learn from the East in Hygiene"

After explaining the necessity of washing the part after attending a call of nature and other matters Dr S L. Bhandari has in the July number of this journal, concluded by saying that "in spite of Kipling East and West combined can bring out the salvation of the world much quicker " May I suggest that these remarks apply very well in case of personal cleanliness after attending a call of nature That is, if paper is used first and then the part is washed (preferably with Carbolic soap and water) it will avoid the unpleasant feeling of touching foul matter with one's own fingers and at the same time secure thorough cleanliness

Another matter that the doctor could have mentioned is the clean and hygenic habit of all the upper class Indian ladies and many (unfortunately not all) Indian gentlemen of washing the part after urination.

Western doctors and thinkers have lately realised the necessity of washing on these occasions, *vide Ideal Marriage* by Dr Van de Velde and *Practical Birth Control* by Mrs Hornibrook.

In big cities, where a tooth stick (datuna) is not easily available everyday, I think we can reduce the disadvantages of a tooth brush to a minimum by purchasing a good sterilised one holding it under a tap at various positions after use and drying it in the sun besides washing it with Carbolic soap or a solution of permanganate of potash after cleaning the crevices with a fine stick daily or occasionally

NIRMAL CHANDRA DAY

ERRATUM

June, 1935, page 635, column II, line 6
for Sailendra Sen *read* Sailendra Chandra Bannerjee

FOREIGN PERIODICALS

Culture and Religion

Do Culture and Religion go hand in hand? Mr S Walter Yeomans is of opinion that a learner's years in a University are wasted In *Blackfriars*, September, 1935, he puts the situation thus.

Love of learning, or learning itself? Culture, or the acquisition of specialized knowledge? This is the great problem which faces every university in the modern age. Some, indeed, claim to have solved it to their own satisfaction Others are still grappling with it

The problem has been created with the passage of time and the opening up of fresh fields of thought and knowledge Applying equally to both the old and the new worlds it is of universal importance inasmuch that on the solution of it depends the future, not merely of our educational systems, but of our civilization itself

Culture does not necessarily mean the accumulation of large quantities of uncorrelated knowledge Any system of education that aims at being cultural must consider both sides of the question The acquisition of a certain amount of knowledge may be, and is, important, but equally important is the knowledge of how to use our leisure Modern education makes no attempt to train the growing mind to use the time of leisure profitably —in fact, the student of to-day has no time left for mental leisure, so great is the demand and the necessity for the acquisition of more and still more knowledge No provision is made for that wide reading which is so essential for a true conception of life

This is the one great handicap that the university graduate has to overcome when he or she, goes out into the world The university man may have a far more extensive knowledge of his subject than his less fortunate brethren but he lacks the experience necessary to apply it

In one respect the universities are worse off to-day than they were in the Middle Ages—they lack the ideal that religion used to give them. Religious thought at the modern university is in a state of chaos It lacks co-ordination and unity No attempt is made to link up education and religion While admitting that a return to the old religious conditions of the universities is impossible they could at least insist on a greater degree of religious instruction, based on fundamentals, and avoiding controverted dogma

AE

Aodh de Blacam pays the following tribute to the famous Irish man of letters, Mr G W Russell (Æ) in *The Irish Monthly*, September, 1935

Few men of letters in our time have made a bigger stir than Mr George W Russell ("Æ"), who died in July The many tributes paid to his memory, by men of different lands, races, creeds, callings tastes, interests, tributes which had the ring of grief, prove the range of his influence He had become a legend even while he lived, like Dr Samuel Johnson, with whom he may be likened—not as to nature, indeed, but in this that he wrote little that will live of its own merit, yet was the centre of a circle of writers, and a leader of many

He expressed his nature best in his paintings of sunsets and dawn on the sand-dunes of Donegal, great sweeps of coast, light spilt through trees, flashing water, dim, glimmering twilight scenes. He resembled Turner in his intoxication with light and many hues. He was made to be a sensuous painter of landscape It was a pity that he lacked the discipline to turn his gift to perfect use The best impression of him can be got from the bust in the Municipal Gallery, Dublin a great leonine, meditative head among the images of many other men of distinction whom no land but Ireland could breed This was the man, denied the art that he loved, and working with words that he never had mastered, who yet was a mover of his time, admired and even loved by many How did that mind affect so many others? By the gift of talk Æ was the greatest talker of the times.

Where Æ was at his best with the pen was in those remarkable essays week by week, in the *Irish Homestead*, in which he dealt with the co-operative system, and with rural life in general He developed a plan for a co-operative commonwealth which amounted to a draft constitution. Many thought his scheme Utopian, but it was more practical and sound than many schemes which have come into actuality in Europe since the World War His book on Co-operation, and that fine volume *The National Being*, set forth his ideas on these matters, and deserve study Perhaps some part of his proposals will be embodied in an Irish constitution yet.

It is needless to discuss his doctrine, his pantheism, which made gods of us all and denied the transcendent God of Heaven He declared that Prometheus was just as historical as Christ—that Christ Himself was simply another symbol, raised by man's myth making mind In facile, highly-coloured verse, he sang of our supposed journey home to a heaven from which long ago we descended into the earthen world He believed in reincarnation and once in youth told Mr Yeats that he was resigned to wait until his next life on earth for the realisation of his desires in art or poetry

His influence lives, perhaps, in many disciples of his co-operative doctrines, but yet more in the many whom he helped and encouraged who were stimulatd by his mental eagerness, differed from him, yet went farther in more orthodox paths than they would have gone if he had not set them thinking hard

Lancashire and India

Under the caption 'Lancashire Looks at Missions,' Mr Cecil Northcott presents the

following pen-picture in *The International Review of Missions*, October, 1935

The great weaving section of the cotton industry in north-east Lancashire was almost wholly dependent on its enormous trade with India The simple white *dhotis* poured out ceaselessly through the Liverpool docks Repeat orders came almost automatically every six months, warehouses emptied, weaving sheds rattled money was saved and the magic phrase 'boom went round Then came Mr Gandhi's boycott difficulties in the silver market and increased Japanese competition in the Far East The bottom fell out of the industry manufacturers went penniless in a night and thousands of workers were thrown on the unemployment dole

In 1931, Mr Gandhi stood in the centre of Darwen—a typical east Lancashire cotton town—and watched the people as they passed him in the street He had been brought from London by a well-known Congregational family, deeply interested in the work of the London Missionary Society, in order that he might see for himself the state of a Lancashire town He watched the people pouring from a matinee at a cinema and noticed that most of them were well dressed and well fed He could hardly believe that they were unemployed and asked how much relief they got He gasped at a figure like twenty-eight shillings a week for a man and his wife fifteen shillings for a single man and thirteen for a woman Some of his Indian brethren were only getting that a year

That visit of Mr Gandhi was a revelation to many Lancashire people of the real state of the people of India For the first time many realized in their own terms that bad though the slump and unemployment were the permanent state of villagers in India was indescribably worse and that their great industry had grown up and boomed on trade with people infinitely worse off than themselves. For the Lancashire mind at its best is international in its thinking and its great doctrines of individualism, international peace and free trade have been practical ideals as well as practical politics and good business The little figure of Mr Gandhi in his robe by the tram track was a sign to the town that their religion and their industrial prosperity were international

There has been little resentment against India as far as I have noticed in Lancashire although here and there one has heard of decreased support of missions because of the Indian situation There is resentment and bitterness against Japan as the arch villain in the piece and many monstrous stories about slavery in Japanese mills, low standards of living and unfair competition are readily believed But the ordinary man is reasonable enough to see that Japan is passing through a period of industrial expansion similar to the British expansion of a hundred and more years ago and that she is able to take over *en bloc* the gifts to industry of science and discovery which have made her growing pains less arduous and her achievements more spectacular

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So, Mars has Staged a Comeback

The following observations on the doom of disarmament appear in *The People's Tribune*, October, 1935

Several years ago the fact was joyfully proclaimed around the world that war had been outlawed by all civilized nations, but it is now very evident that Mars has "staged a comeback," as the sports-writers say, and the outlaw has returned to his former haunts as bold as ever, if not bolder With the League of Nations prostrated on a sick bed from which it is doubtful whether it will ever get up again recent events at Geneva have very clearly shown there is no prospect of anything practical being done in the direction of disarmament for a long time to come It did not need the Italo-Abyssinian crisis to make this fact clear Four years ago a certain "incident" at Mukden indicated the coming of a storm which would wreck all hopes of any international agreement in the way of reducing armies and navies and air forces What has happened in various parts of the world between mid September 1931 and the ninth month of 1935 has made it only too painfully clear that until there is a very considerable change of heart all round, disarmament is doomed As Britain's Prime Minister recently said — The only defence is in offence which means that you have to kill women and children more quickly than the enemy if you want to save yourselves"

Thus it is not surprising to read of a handbook being published by the British Government for the guidance of its citizens as to the most effective precautions to be taken in the event of air raids upon England It is seriously stated, in this official publication that every house and every business establishment should have at least one room to which all inmates could retire in the event of a gas-attack from the air To provide effective home precautions against gas attacks would mean setting up gas-proof shelters for the entire population of Great Britain at an estimated cost of between 1 000 and 1,500 million pounds, which even the British Government cannot afford to lay out in these hard times But according to the Home Office handbook every house in England should have one room selected beforehand and suitably equipped to meet the emergency

Naturally nervous people have not been made less so by the result of a recnt "raid" on Portsmouth Gosport, and Southampton, conducted at the request of the naval and military authorities who wished to test the plans they had made to defend Britain's great naval base For nine hours the three towns were completely "blacked out"—not a light was allowed to be seen save the rays from fifty searchlights trying to 'spot" several squadrons of heavy bombing planes, which succeeded in dropping hundreds of bombs ' upon vital spots in the naval base of Portsmouth and the shipping port of Southampton. If the attack had been a real one, the enemy would have destroyed his objectives with much the same success as attended an earlier "raid" on London, when the 'enemy" reached the places he desired to bomb with a facility which showed that progress in planning effective defence against air attack has not kept pace with the increasing powers of attack. And in the event of a real enemy hovering overhead the only thing for non combatant men women, and children to do is to make tracks for the nearest bomb-proof gas proof shelter where they may meditate at leisure upon the fact that mustard gas and Lewisite lie on the ground in liquid form and may continue to kill for several weeks after a raid, and that boiling may be necessary to free clothes from contamination and that anyone who walks in a street which has been contaminated with poison gas may have to take his leather boots to be treated at a special depot, and if a concrete surface has been soaked with liquid mustard gas it may be necessary to break it up and relay it Of all forms of death known to man there are few more painful than that which results from the effects of mustard gas, though some of the new gases, which are being kept in reserve in various countries as the "surprise weapon" with which every army hopes to win the next war, are said to produce even more intense agony

All of which shows that Mars today is more malevolent, as well as more powerful, than ever Not only are soldiers and sailors to be blown to bits, blinded, maimed for life, and shell shocked, but civilians of all ages and both sexes are to be exposed to the most fiendish torments which can be devised by the devilish ingenuity of chemists.

Exclusiveness of European Clubs in India

In an open letter to His Excellency the Viceroy, Sir Chimanlal Siatalvad of Bombay has raised the question whether official patronage should be extended to the clubs which excludes Indians The Australian cricketers who are now in India have refused invitation from such a club at Karachi Philip Morrell discusses this 'very delicate question' in *The Asiatic Review*, October, 1935, and says

I know the argument for not admitting Indians, even when highly cultivated and intelligent men—the sort of men whom we meet as friends in England—to English clubs in India A club, it is said, is a purely private affair, and if Englishmen in India like to have their clubs to themselves, so as to preserve the home atmosphere, what right has anyone to object? But the answer is, I think, that a club composed almost entirely of people in official positions can never be a purely private affair and the existence of these exclusive clubs tends no doubt to make social intercourse between Englishmen and Indians far more difficult than it would otherwise be It is a pity that the admirable example set by the present Viceroy in the founding of the Willingdon Club at Bombay has not been more generally followed

I now come to the second difficulty that Indians themselves are often over sensitive and therefore unreasonable, but here again there is a bad tradition to be overcome If Indians are sensitive, it is because too often in the past they have had their feelings hurt, and because they are not yet convinced that in social matters, as well as in political the English who have so many social advantages in India, are ready to disregard differences of race and creed and what is called the colour bar In the Indian States these troubles hardly exist In Mysore in Jaipur and Indore we found admirable clubs, at which English and Indians met and played bridge and tennis and polo together on perfectly easy terms, and one of the happiest evenings I remember in India was at a dinner party at Bangalore in which the members were exactly divided between the two races, and the conversation was as frank and unrestrained as at any English table and in some ways far more interesting The trouble in fact is the same though seen from a different point of view As the ascendancy spirit disappears on our side—as sooner or later it must and will —the over sensitiveness on theirs will disappear also

A Cotton War?

The Living Age, October, 1935, makes the following comment on the 'Heaven sent opportunity' of having a Jap-America Cotton War

Japan's attempt to develop a cotton empire of its own in the Far East bids fair to become one of the outstanding factors in Roosevelt's 1936 campaign The United States grows about 13 million bales of cotton a year and exports about 7 million, of which Japan buys nearly 2 million, Germany and England taking less than 1½ million bales each Now Japan will plant 2 million acres of cotton next year in five Chinese provinces—Hopei, Shantung, Kiangsu, Honan, and Shansi Already China produces 2 million bales of cotton a year and next year is expected to produce 3 million bales, not including those areas enumerated above, where the Japanese are distributing cottonseed free of charge What has made this scheme possible is Japan's military conquest of North China and Manchuria, where the best land for cultivating cotton lies Needless to say, British propagandists, eager to involve the United States in war with Japan, have a Heaven sent opportunity here Roosevelt depends on the home of King Cotton for re-election and is not likely to let American control of half the cotton markets of the world pass into Japanese hands without a challenge The fact that Japanese capital must subdue China by force of arms before undertaking the economic conquest of our Southern States supplies the necessary moral impetus for the next crusades to make the world safe for democracy

Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial But there has been no settlement of a very troublesome dispute' —so laments W N Ewer in the *Daily Herald*, the Labour Daily of London, and proceeds on to say

King Iban Saud and the British Government are, and have for some time been at loggerheads over the ownership of some hundreds of square miles of sandy desert—completely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions. And the British Government is equally stubborn in its claim that the patch rightly belongs to the British protected princes, whose tiny 'states' lie dotted along the Trucial Coast of the Persian Gulf.

Why should there be any quarrel over such an undesirable freehold property, across which no one has ever troubled to mark out a boundary? Why has it become as coveted as Naboth's vineyard? The answer is to be found in a single syllable—oil

We are not quarreling over the sands of the desert. We are quarreling over the oilfield that may—or may not—lie beneath There is oil across the Gulf in Southern Persia There is oil in Kuwait at the head of the Gulf There is oil in the Bahrein Islands, a little way up the coast Likely enough the geologists say there is oil under the desert lands of Hasa and under the desert lands behind the Trucial Coast. Anyway the chances are good enough for big oil companies to be very interested for governments to be very interested.

A Road to Ruin?

There are people who think that Abyssinian War is nothing short than Italy's race on the road to ruin *Giustizia e Liberta*, an anti-Facsist paper of Paris, says

Even if one counts on a rapid victory (which is putting the best possible face on the matter), the African war means for Italy the road to ruin The billions that we are spending and shall spend on roads, cannon,

provisions, soldiers' pay, etc., we shall certainly not get back when the Abyssinian war is over—any more than we got back the far fewer billions spent in Eritrea and Libya If for the soldiers the war means death for the Italian economy it means inflation and ruin Exchange rates, debts, money, prices will rise vertically while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe

The Next Viceroy

Lord Linlithgow has been appointed Viceroy of India 'He has been influential behind the scenes rather than prominent on the stage of public life' and the following observation by P Q R in the *Spectator*, the Conservative Weekly of London will be read by Indian readers with much interest

In appearance and manner he is a fine type of British aristocrat Tall, robust, and erect in figure, he has a way of inclining his head like Jove on Olympus. An impression of dignity and poise is conveyed as he walks, and still more when he takes the chair An observer is first struck by his deep voice and powerful lower jaw but is reassured by a humorous mouth, kindly eyes, and the brow of a thinker Clearly a dominating personality with a force of character and subtlety of intellect above the average

Lord Linlithgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. Succeeding to his father's title and estates in 1908 at the age of twenty-one, he married at twenty four and served with distinction in the Great War After filling the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies As chairman of the Committee on Distribution and Prices of Agricultural Produce and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal committee chairman—tactful, hard-working, subtle, and quick to seize a point and, when necessary, to steer clear of the rocks He can administer a rebuke with devastating pungency or disarming mildness, as the occasion demands. But much of his success is due to a Puckish impromptu humour, which breaks out now as light badinage, now as brilliant repartee, and frequently as a lightning-conductor in an atmosphere charged with thunderclouds. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be leader of others.

Of his qualities of mind the most outstanding are versatility, sound judgment, and tolerance Agriculture and India are his special subjects, but he can hold his own with experts on literature, art, economics, and scientific research He knows more about business than the average economist and more about economics than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or an outline of the effect on China of America's silver policy, as well as a racy tale of his Scottish tenantry His cast of mind is curious, skeptical, judicial, not positive and dogmatic He is more prone to listen than to preach, and, if he lays down the law in a challenging epigram at one moment, he will in the next be weighing up and accepting a large measure of truth in its precise opposite As Mr Baldwin said in reply to a parliamentary question, the older he gets the more impressed he becomes with the many sidedness of truth but, whereas Mr Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of, science and economics, Lord Linlithgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr Baldwin, he judges men by their character and ideas by the character of the men who hold them But, like many of the survivors of his age who fought in the War, he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for tradition and stability has to make its peace in a rapidly changing world Lord Linlithgow has had the advantage of contact with all classes, particularly of his fellow Scotsmen, and has the gift of making varied friendships in all walks of life In this he resembles his great uncle General Andy Wauchope of Niddrie, whose popularity with the Scottish working classes was remarkable

Like his predecessor, the new Viceroy will be greatly assisted by the personality of his wife Tall, stately and serene, with a ready smile and easy manner, she is ideally suited to play her part in promoting the right atmosphere for introducing the new era in India She accompanied him during his visit to India in 1926-28 as Chairman of the Royal Commission on Indian Agriculture and shared his intimate studies of village life It must have fallen to few Englishmen to have obtained so detailed a knowledge of Indian life and politics without having served in the Indian Civil Service, and, indeed, there must be few Indians who have acquired so clear a picture of agricultural conditions and problems in every province Lord Linlithgow worked with terrific energy during his two years in India All who have served with him in that or any other field testify to his kindness and generosity to colleagues and subordinates and to the thoroughness and quickness of grasp with which he tackles the business in hand.

The Viceroy Designate is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration But his friends feel every confidence that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical times.

Twelve Years of the Turkish Republic

Frederick T Merrill who visited Turkey in 1934 and has made a special study of Turkish nationalism, writes in *Foreign Policy Reports*, October 9, 1935

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles republicanism, secularism, nationalism modernization of industry and agriculture, and controlled economy The flight of Mohammed VI on the English battleship *Malaya* in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the secularization of education in March, 1924 the abrogation of the religious provisions of the constitution in 1928, and the more recent acts restricting the garb and speech of the clergy, Turkey has become a secular state Fear that unsympathetic minorities might prove to be a source of reaction and unrest intensified the nationalist fever which resulted after the war in the final eradication of the Armenians, while

All of which shows that Mars today is more malevolent, as well as more powerful, than ever Not only are soldiers and sailors to be blown to bits, blinded, maimed for life, and shell shocked, but civilians of all ages and both sexes are to be exposed to the most fiendish torments which can be devised by the devilish ingenuity of chemists

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Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial But there has been *no settlement of a very troublesome dispute'* —so laments W N Ewer in the *Daily Herald,* the Labour Daily of London, and proceeds on to say

King Iban Saud and the British Government are, and have for some time been at loggerheads over the owner*ship of some hundreds of square miles of sandy desert*—completely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions And the British Government is equally stubborn in its claim that the patch rightly belongs to the British protected princes, whose tiny 'states' lie dotted along the Trucial Coast of the Persian Gulf

Why should there be any quarrel over such an undesirable freehold property, across which no one has ever troubled to mark out a boundary? Why has it *become as coveted as Naboth's vineyard? The answer is* to be found in a single syllable—oil

We are not quarreling over the sands of the desert. We are quarreling over the oilfield that may—or may not—lie beneath There is oil across the Gulf in Southern Persia There is oil in Kuwait at the head of the Gulf There is oil in the Bahrein Islands, a little way up the coast Likely enough, the geologists say there is oil under the desert lands of Hasa and under the desert lands behind the Trucial Coast. Anyway, the chances are good enough for big oil companies to be very interested for *governments to be very interested*

A Road to Ruin ?

There are people who think that Abyssinian War is nothing short than Italy's race on *the road to ruin Giustizia e Liberta,* an anti-Facsist paper of Paris, says

Even if one counts on a rapid victory (which is putting the *best possible face on the matter),* the *African* war means for Italy the road to ruin. The billions that we are spending and shall spend on roads, cannon,

provisions, soldiers' pay, etc., we shall certainly not get back when the Abyssinian war is over—any more than we got back the far fewer billions spent in Eritrea and Libya If for the soldiers the war means death, for the Italian economy it means inflation and ruin Exchange rates, debts, money, prices will rise vertically while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe

The Next Viceroy

Lord Linlithgow has been appointed Viceroy of India 'He has been influential behind the scenes rather than prominent on the stage of public life' and the following observation by P Q R in the *Spectator*, the Conservative Weekly of London will be read by Indian readers with much interest

In appearance and manner he is a fine type of British aristocrat Tall, robust, and erect in figure, he has a way of inclining his head like Jove on Olympus An impression of dignity and poise is conveyed as he walks, and still more when he takes the chair An observer is first struck by his deep voice and powerful lower jaw but is reassured by a humorous mouth, kindly eyes, and the brow of a thinker Clearly a dominating personality with a force of character and subtlety of intellect above the average

Lord Linlithgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. Succeeding to his father's title and estates in 1908 at the age of twenty-one, he married at twenty four and served with distinction in the Great War After filling the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies As chairman of the Committee on Distribution and Prices of Agricultural Produce and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal committee chairman—tactful, hard-working, subtle, and quick to seize a point and, when necessary, to steer clear of the rocks He can administer a rebuke with devastating pungency or disarming mildness, as the occasion demands But much of his success is due to a Puckish impromptu humour, which breaks out now as light badinage, *now as brilliant repartee, and frequently* as a lightning-conductor in an atmosphere charged with thunderclouds. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be leader of others.

Of his qualities of mind the most outstanding are versatility, sound judgment, and tolerance Agriculture and India are his special subjects, but he can hold his own with experts on literature, art, economics, and scientific research He knows more about business than the average economist and more about economics than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or an outline of the effect on China of America's silver policy, as well as a racy tale of his Scottish tenantry His cast of mind is curious, skeptical, judicial, not positive and dogmatic. He is more prone to listen than to preach; and, if he lays down the law in a challenging epigram at one moment, he will in the next be weighing up and accepting a large measure of truth in its precise opposite As Mr Baldwin said in reply to a parliamentary question, the older he gets the more impressed he becomes with the many sidedness of truth, but, whereas Mr Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of, science and economics, Lord Linlithgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr Baldwin, he judges men by their character and ideas by the character of the men who hold them But, like many of the survivors of his age who fought in the War he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for tradition and stability has to make its peace in a rapidly changing world Lord Linlithgow has had the advantage of contact with all classes, particularly of his fellow Scotsmen, and has the gift of making varied friendships in all walks of life In this he resembles his great uncle, General Andy Wauchope of Niddrie, whose popularity with the Scottish working classes was remarkable

Like his predecessor, the new Viceroy will be greatly assisted by the personality of his wife Tall, stately and serene, with a ready smile and easy manner, she is ideally suited to play her part in promoting the right atmosphere for introducing the new era in India She accompanied him during his visit to India in 1926 28 as Chairman of the Royal Commission on Indian Agriculture and shared his intimate studies of village life It must have fallen to few Englishmen to have obtained so detailed a knowledge of Indian life and politics without having served in the Indian Civil Service and, indeed, there must be few Indians who have acquired so clear a picture of agricultural conditions and problems in every province Lord Linlithgow worked with terrific energy during his two years in India All who have served with him in that or any other field testify to his kindness and generosity to colleagues and subordinates and to the thoroughness and quickness of grasp with which he tackles the business in hand

The Viceroy Designate is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration. But his friends feel every confidence that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical times.

Twelve Years of the Turkish Republic

Frederick T Merrill who visited Turkey in 1934 and has made a special study of Turkish nationalism, writes in *Foreign Policy Reports*, October 9, 1935

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles republicanism, secularism, nationalism, modernization of industry and agriculture, and controlled economy The flight of Mohammed VI on the English battleship *Malaya* in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the secularization of education in March, 1924, the abrogation of the religious provisions of the constitution in 1928, and the more recent acts restricting the garb and speech of the clergy, Turkey has become a secular state Fear that unsympathetic minorities might prove to be a source of reaction and unrest intensified the nationalist fever which resulted after the war in the final eradication of the Armenians, while

INDIAN PERIODICALS

Toward Understanding India

Professor George P Conger, the American author of *The World of Epitomizations A Study of the Philosophy of the Sciences,* who last year spent a few months in India, studying the philosophies and religions of the country, sets down, in an interesting article in *The Aryan Path* on *Toward Understanding India,* a few points which seem to him to mark the way of understanding

The first point is geographical In this respect, India is, in rather striking fashion, comparable to Europe If we take Asia and Europe together as the continent of Eurasia, Europe is a peninsula at its western end and India is a peninsula at its southern end Each peninsula is a subcontinent with a mixture of races languages governments, and religions. Each peninsula has records and remains of ancient cultures among them in each case one culture which extended over the boundary lines of many present-day divisions and is still widely influential The influence of that which we may call Sanskrit culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin culture in Europe, it would be a profound and richly rewarding study to pursue this comparison in detail Each of the two peninsulas affords a home to more than one of the world s principal religions, although the Muslims in Europe are less important in their peninsula than are the Indian Muslims in theirs. Consciousness of racial and political unity and community, if not actually further advanced in India than in Europe is at any rate a more living ideal.

My second point concerns morals and social conditions If we of America would understand India we need to remind ourselves pointedly of the obvious fact that every social system has its evils as well as its excellences. It scarcely befits an American to expose or deplore the evils of India, unless he thinks also of gangland in Chicago, the divorce merry go-round at Reno the false glamour of Hollywood, the long story of injustice to the Negro, and the growing bitterness of American economic conflicts. A just comparison of evils of India and America is hindered by a characteristic almost ingrained in each of the two peoples The Indian coming from the East, is naturally sensitive to the finer things of life and sensitive to any failure to achieve them and to any criticism because of such failure On the other hand, the American, coming from the West is temperamentally less sensitive, and has often been reared to regard the essential soundness, and even the superiority of his own civilization as beyond question Each man in this respect needs to meet the other halfway

If we of America would understand India, we must get rid not merely of the notion—this is not so difficult—but also of any lingering attitudes which here and there accompany the notion—that differences of skin pigmentation give any man cultural or spiritual prestige as compared with any other man.

If we of America would understand India, we must get away from missionary situations and missionary problems. This is not denying that if we wish to *help* India, the missionary point of view may be valuable, still less is it denying that there are in India many missionaries who understand Indian life with real insight and appreciation With all this granted, I think it is of primary importance that if we wish to understand India, we should learn about it from the Indians themselves.

I doubt if "the man in the street" in India is any more religious, or any better example of his religion, than is the man in the street in America

Finally, if we would understand India, we must think of India as increasingly helping herself out of her own difficulties Notable achievements are beginning to show —witness the brilliant administration of affairs in some of the native states the developing solidarity and sense of brotherhood within if not as yet altogether between, various communal groups, and the work of the beloved Gandhiji in the villages Everyone sees that there are still formidable obstacles We of America cannot yet see how India can help herself effectively so long as the caste system is allowed to stifle ability or cramp a person's choice of occupation, nor how agriculture can hope to prosper without sterner measures against animal pests But the heartening fact in the whole situation is the number of Indians who in their own ways if not in ours, are devoting themselves with utter consecration to the problems of their people

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The Pioneer of Indian Folk-Lore

Freda M Bedi writes in *Contemporary India*

Love for one's country is not only expressed in political activity, or in more obvious forms of social service Anything that demands one's whole life in the service of some form of national renaissance is of great value—of inestimable value—in the rebirth of a country Prof Devendra Satyarthi has, since 1925, devoted his whole life and small personal resources to the single-minded ideal of collecting for India in some organised and permanent form the rich treasures of her folk lore from their hiding places in the villages He has listened to the people of India saying their immemorial songs, and has written them down and translated them from their original dialects into both English and Hindi, so that all India will be able to share their unspoiled beauty He has gone into the villages of Bengal, into the mountains of the Frontier to Gujrat, to the mines of culture in the United Provinces, to the lonely shepherds of Kashmir —no corner of India has failed to contribute to his unique collection, and it grows more varied and representative every month

The very soul of a people bubbles forth in its indigenous songs and dances—those marks of joy in life and village festivity that are as old as the festivals themselves. Its heart pulses in the beat of the music

and speaks in the simplicity of the words. The elemental sorrows and happinesses of the people's lives, their love for home, for nature, the infinite compassion of those who live near the earth for wild animals, their belief in the understanding and pity of the gods—all are mirrored in their spontaneous expressions of song and dance Uday Shankar has made the old and golden world of ancient Hindustan live again in his dances, till the crust of the seven worlds echoes with the beat of his dancing feet. He has reproduced the peasant dances of Mattra on every stage of the world, and made the postures of the figures in the Ajanta Caves live again on the soil of Modern India. Devendra Satyarthi is doing the same work in the sphere of music, lest the turmoil of change and the invasion of the machine, we lose sight of the sources of our being and our inspiration—the black and fertile soil of the plains and the mountain heights of India His message is one for every lover of India, and it may be that like another messanger of national rebirth he will follow in the footsteps of Uday Shankar as a great ambassador of Indian revival and culture to the Western world

The result of Devendra Satyarthi s collection will be published in the near future from Calcutta. The exact time depends on the co-operation of patrons There must be many lovers of music and India who will be glad to contribute however little for the publication of a work of such outstanding value, and in some way associate themselves with it. Prof Satyarthi needs their help in money, in encouragement, and in new followers of the path he is taking with so much enterprise and courage A special presentation copy inscribed with the names of patrons will be given to all who show that they have the cause of the people of India and their heritage at heart. The address is The All India Folk lore Mission Bhadour, Patiala State

The Hindu Tradition in Maratha Politics

In showing that Shivaji's emergence into power during the epoch of the Hindu Renaissance in Southern India is not an accident of history, but is in keeping with the Hindu tradition and idea of non-submission to foreign domination, Prof Benoy Kumar Sarkar observes in *The Hindustan Review*

The Maratha positivism such as in politics that took shape in the *Dharmarajya* of Shivaji is not an isolated phenomenon in the Hindu culture of Southern India or of the Deccan Among the formative forces of Shivaji's *Hindavi Swarajya* are to be detected from his mother's side the memories of the war of self-defence against the Moslems conducted by the Yadavas of Devagiri (c 1200-1318) And on account, again, of his father s experiences in the Vijayanagara Empire (1346-1646) which successfully upheld Hindu liberty for several centuries, although with vicissitudes of fortune, the ideas of Hindu statehood were imbibed by Shivaji as a matter of course. Shivaji can thus be regarded but a continuator, under Moghul conditions, of the traditional Hindu spirit, the *dharma*, which is obstinate enough not to submit to foreign forces. In Shivaji s ambitions, exploits and achievements are further to be seen the embodiments of the same *parakrama* (prowess) and *digvijigisa* (conquest of the quarters) which enabled Chandragupta Maurya to emancipate the north-western frontiers of India from the Hellenistic Seleukos (c 305 B.C.). In subsequent times the same assertion of the Hindu spirit against foreign domination found expression in Skandagupta's expulsion of the Huns (c 455 A.C)—furnishing thereby another precedent to Shivaji's triumphant service to Hindu culture Historically, however it is the South Indian exploits of the Yadavas and of the Vijayanagara Raja that in point of time as well as region served to inspire Shivaji with direct examples

Shivaji was a nationalist in culture "Back to Hindu tradition" may be said to have been his war-cry It is the language of the *Manu Samhita* and the *Niti Sastras* that was on his lips on the most important problems of life

It is as an apostle and embodiment of *Hindavi Swarajya (Hindu independence) and Dharmarajya* (kingdom of *Dharma*), *i.e.*, Law, Duty and Justice as conceived in the *Niti Sastras* that he wanted to hold forth

There are other items in the Maratha *milieu* which point likewise to the strength of the Hindu tradition It is out of tailors, carpenters potters, gardeners, shopkeepers, barbers and even untouchable *mahars* that the *Maratha* saints and prophets of the fifteenth and sixteenth centuries arose

The rise of the lower tribes into the higher orders of the Hindu society has been an eternal fact of Indian culture-history since the earliest epochs

Shivaji the Bhonsle himself is alleged to have belonged to a low caste (cultivator) And prior to coronation he had to be dubbed a Kshatriya. Not only Shivaji but all his successors down to the last Peshwa had to recruit the army from the lower tribes or castes. Husbandmen carpenters, shopkeepers, men of mean birth always constituted the backbone of the Maratha army, as says the *Tarikh i Ibrahim* towards the end of the eighteenth century

In the matter of organizing his army from among the lower orders Shivaji was but following in the wake of the Hindu generals and statesmen of yore He followed the Hindu tradition in other ways too

Message of Rabindranath

The *Visva-Bharati* News of November appears with this message of Rabindranath on its front page

There are sufferings about which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit

A School of Mankind

The same paper contains an article from the pen of the former director of the Odenwaldschule of Germany, Paul Geheeb, who discusses the century-old idea of *A School of Mankind* In dealing with the question of the relation of the individual and the nation to mankind he says

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind bound

basis of his doctrine and his teaching was "God is one, He is the God, not of the Hindu, not of the Mussalman, not of the Christian, but of mankind Under whatever name He is worshipped—Jehovah, Allah or Ram—He is the One, Invisible, Eternal, Uncreated" According to him knowledge of God is the most important of all knowledge, which all have a right to seek for themselves and worship of God is a service, in which every man has a right to participate It is a duty which cannot be performed by one man on behalf of another but a personal one, which must be done in truth and devotion, needing neither incense, nor burnt offerings, nor sacrifice He gave a very *high place to* morality in his teachings and the exalted moral code that is to be found in the Granth Saheb is rarely found elsewhere Purity of life is said to be *the highest object of human* endeavour and that nothing which man can attain is more acceptable to God

He enjoined on all a righteous life, characterised by brotherly love and hospitality, abjuring all superstitions and fear

The Englishman at Home

In *The Young Builder* Shriman Narayan Agarwal gives the following description of the Englishman at home

Except the high class papers like the *Times* or *Manchester Guardian* all the rest are full of nothing but murder trials, divorce-cases and thrilling events, especially in the world of sports There is hardly any mention of the Parliamentary proceedings in the popular dailies, frequent articles on serious subjects are bound to reduce their sale The *proceedings* of the India Bill in both the Houses of Parliament were given no prominence at all, and the general public is absolutely ignorant of the details of the new India Act They never care to know the true facts about India, their only sources of information *are some* films like "The Lives of a Bengal Lancer" or 'The Clive of India," which give the worst possible impressions of our country To the mind of an average Englishman India is a hot and uncivilized country with black, ugly, uneducated and dull people, and full of *wild* beasts and snakes. It is difficult for them to believe that we can also speak and write English, and that there are Indians who are as fair and handsome, as they think themselves to be

I have great admiration for the Englishman's smartness and the *capacity* to keep his house in order It is almost impossible to find a house which does not possess a small, but well kept, garden In the houses, everything is neat and clean, arranged in proper order But the people are very backward in personal hygiene They do not wash their mouth after meals, and very few care to clean their teeth Their system of *lavatory* and bath is most defective Very few Englishmen feel the necessity of taking bath more than once a week even during summer which can be sometimes very hot, indeed

Nobody *can* fail to mark the democratic spirit of the people Even the ordinary labourer and the newspaper seller is conscious of his political rights and shows no inferiority complex before officers, who are imbued with the true spirit of public service The London police, especially, is very efficient and helpful Unlike the Indian policeman the London policeman is very well familiar with all the roads and localities, and can give all kinds of information about shops, hotels and transport service

The intense loyalty and love for the Royalty among these democratic people sounds, at first, like a paradox The Jubilee celebrations were most remarkable for the love of the people for the King, the Queen, and the Royal Family This strange paradox is solved when it is realised that the King is regarded not as 'the first official of the Nation,' but as the head of the big, National family

England is legitimately proud of its countryside Thanks to the enclosure movement in the past, the rural landscapes are very pretty indeed The countryside looks like a well laid out garden, and the undulating ground adds to its charm The whole country is equipped with nice roads, and there is hardly any village which does not have a regular bus-route near it In the villages, the houses are built apart from each other and are not crowded together like those in India

A Diploma in Journalism

The Educational Review of Madras has the following note on a diploma in journalism

The recommendations of the Committee appointed by the Syndicate of the Madras University to lay down courses in journalism seem to be generally quite sound. The entrance qualifications have been fixed at the B.A degree with groups of subjects suitable for journalistic work, though we are not sure if science men also should not have a chance, particularly in these days of increased scientific activities and the need for well informed writers on scientific subjects even in ordinary newspapers and magazines The Committee recommends that the course in journalism should extend over only one year, though we are not sure if two years would not be more suitable. It is also recommended that candidates should learn shorthand and type-writing, as it is difficult for any journalist to make headway at least in the earlier stages without these qualifications The following subjects are intended to be taught in a compulsory way (*1*) Indian constitutional law, (2) legal studies and (3) composition, precis-writing, news editing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislature, interviewing, reporting of sporting events, radio and film news analysing It is also recommended that not less than two of the following subjects should be studied as optional subjects (*i*) the constitutional law of England and the British Dominions, (*ii*) modern political constitutions (*iii*) public administration (*iv*) public finance, (*v*) international trade and tariffs, (*vi*) banking and exchange, (*vii*) rural economics and co-operation, (*viii*) civics and self government. It seems to us that Foreign Affairs might very well *form a separate subject though it is included partly* in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars in connection with the course There is increasing scope in *India for development* in vernacular journalism and it is obviously an advantage for a journalist to know at least the modern Indian language with which his neighbourhood is concerned It is also desirable that the English journalist should be familiar with what is being written in the vernacular press. Otherwise, he cannot have his pulse on the real public opinion in the country The students will be expected to work in a newspaper office and acquire practical experience If these recommendations, with the modifications we have suggested are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform, in advance of all other Universities in India

Psychology and Medicine

In an article on Psychology and Medicine in the *Journal of the Indian Medical Association*, Major T H Thomas makes this interesting observation:

Throughout the history of medicine there have been some doctors who have shown the right kind of appeal to the minds of their patients and who have been described as having a good bed side manner On the other hand, there have always been others who have entirely failed to gain the confidence of their patients One might almost say that to the one type medicine is a vocation to the other a mere means of livelihood

To a certain extent the true physician is born not made, some doctors seem naturally to gain the correct niche in the minds of their patients and from the very outset of their careers are able to show that sympathy which makes the true appeal

It may be said that on the whole the doctor with the greater knowledge and skill and the greater capacity for applying it is naturally more capable of inspiring confidence in the minds of his patients than his professional brother of lesser attainments This may certainly be true to some extent but there is no doubt that some men who are endowed with excellent medical and surgical knowledge and practical skill are completely lacking in that tact which makes so much difference to the welfare of their patients

It is within comparatively recent years that medical men as a whole are beginning to realise that their patients' progress depend not merely upon the treatment they receive but also upon what they are told and what they are led to believe about themselves

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Man and the Universe

Dr Dhirendra N Roy of the University of the Philippines concludes an article on man and the universe in *The Orient Gong* with the following remarks

At any rate it is now very clear that our planet does not hold an exalted position in the grand scheme of the universe Compared with the vast outside it stands like a simple grain of matter

And how does man stand in this wonderful scheme? Is he not just a 'subatomic creature" on this grain of matter?

But that need not be a depressing fact for man The comparative insignificance in his outward cosmic existence does not minimise his essential greatness He loses the real joy of his greatness in his self-conscious egotism, or as soon as he builds up his own world centering around him His greatness lies in his ability to transcend his narrow self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by finite objects and if he cannot see anything more in them it is because his own egotism obstructs his vision and sets limitation to all perceived objects. That egotism vanishes in his unconscious meditation upon the finites and he begins to see the infinite unfolding itself in and through them Take, for instance, just a little seed Does it not tell the story of the infinite in its own finite form? It can produce a number of seeds each of which again can produce an equal number and so on and on until you can see that their numbers together may mount to any possible figure almost pointing to the infinite That one little seed holds such possibility in it Take again a cosmic dust even an atom Are we not told that each minute atom is a wonderful world in itself? Do we not know that every bit of microcosm has all the realities of the great macrocosm? The man who can realize this profound truth has his own greatness which bears no comparison Is the spark smaller than the flame in any essential aspect? If not man has no reason to be depressed on account of his place in this cosmic order

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Civic Life

Professor Diwan Chand Sharma in an article in *The New Call* on constructive citizenship estimates the value of civic life

At the very outset it is needed that a young man should think himself to be an Indian first and everything else afterwards This is, however, something very difficult to do India is at present a pandemonium of communal cries We are all Hindus or Mahomedans, Sikhs or Parsis, Brahmins or non Barhmins, but not Indians It was a very bitter reflection which a gentleman who was a member of a royal commission, made, when he said, "We have examined many witnesses and they are all either Hindu or Mahomedan, Christian or Bhuddhist, Sikh or Parsi It is a pity that we have not come across any Indian so far" What he meant to say was that though Indians were communally conscious, they were not nationally conscious They were sacrificing their national heritage for a mess of communal pottage Thus every Indian young man who has a desire to serve his motherland has to affirm his faith everyday of his life in his being an Indian first and last If this is once grasped everything else becomes easy Co operation then becomes a watch word and much waste of national effort is eliminated for then we come to feel as the Romans felt in days gone by

> *"Then none was for a party*
> *Then all were for the State,*
> *Then the great man helped the poor,*
> *And the poor man loved the great,*
> *Then lands were fairly portioned*
> *Then spoils were fairly sold,*
> *The Romans were like brothers,*
> *In the brave days of old"*

But it is not only the spirit of pulling together that is necessary, we also need self effort This will mean a faith in ourselves and not placing too much trust in others It is really painful to see how much time young men waste in blaming others and especially the Government for the sad plight in which they find themselves This does not mean that the Government is not at all to blame but what is needed is the girding up of our own loins. Only by doing so can we achieve real national greatness for which all of us clamour so much

THE ALL-INDIA MUSIC CONFERENCE

AND THE ALLAHABAD UNIVERSITY
MUSIC CONFERENCE AND COMPETITIONS

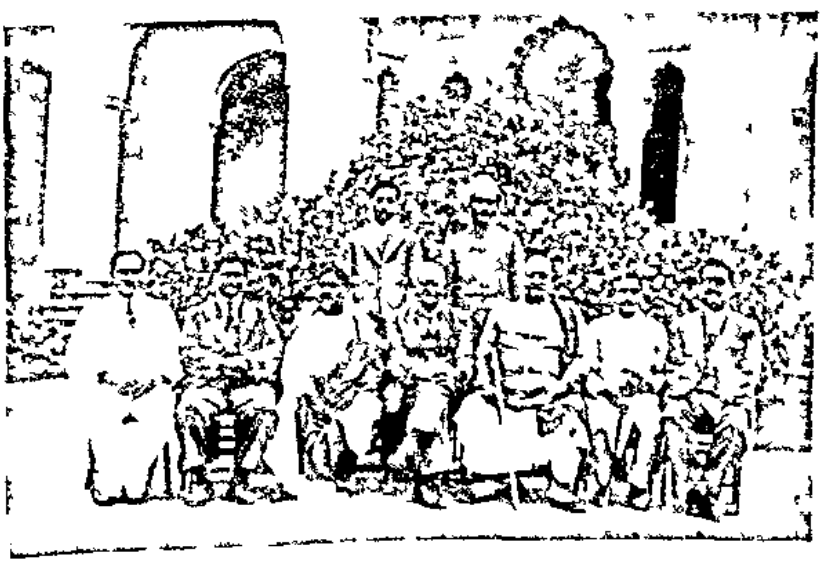
The seventh All India Music Conference which terminated on October 30 was unanimously declared to be a grand success Over a hundred and twenty five musicians and about two hundred and thirty competitors took part in the Conference Among the competitors the following were declared to have obtained honours in the subjects noted against their names —

1	Miss Shantana Bhattacharya	Dancing
2	Miss Renuka Saha	Sitar
3	Miss Shova Bhattacharya	Dancing
4	Kumari Shova Kundu	Sitar
5	Miss Sudha Mathur	Tabla
6	Miss Bivas Kumari Deb Burman	Vocal
7	Miss Bindu Basini Roy	Harmonium
8	Mr Debi Prasanno Ghosh	Tabla
9	Mr Santosh Krishna Biswas	Tabla
10	Mr N R Bhattacharya	Harmonium

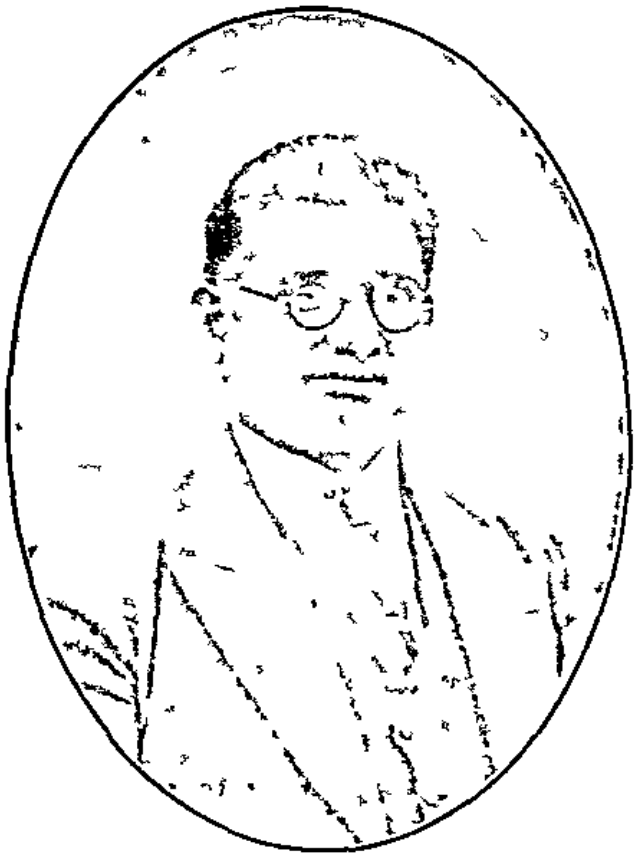
The demonstrations by Musicians in 75 per cent cases were of the highest order All provinces in India were represented and the musical treat provided for a



Judges

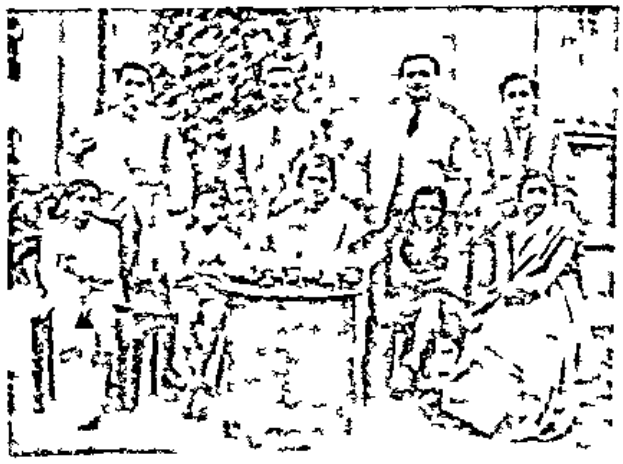


Presidents and Office Bearers



Dr D R Bhattacharya D.Sc Ph.D
Chairman Reception Committee

week at Allahabad has never been surpassed before The management was all that could be desired



Bhattacharya Family,
Winner of Championship Cup for 3 year

There were 51 gold medals and 187 silver medals awarded by the public

1 The Championship cup has been awarded to Bhattacharya family for obtaining the highest total of marks i e 88 Bhattacharya family stand 1st for three successive years and wins the cup outright

2 The Runner up Cup goes to Sangit Kala Bhawan Calcutta which obtains 65 marks

3 The Third cup is awarded to Gyan Vadan Kala Bhawan Jubbulpore and Biswas Family (Bracketted Third)

First prize is awarded to Prof Girija Shankar Chakravarty his pupils having obtained the highest total of marks

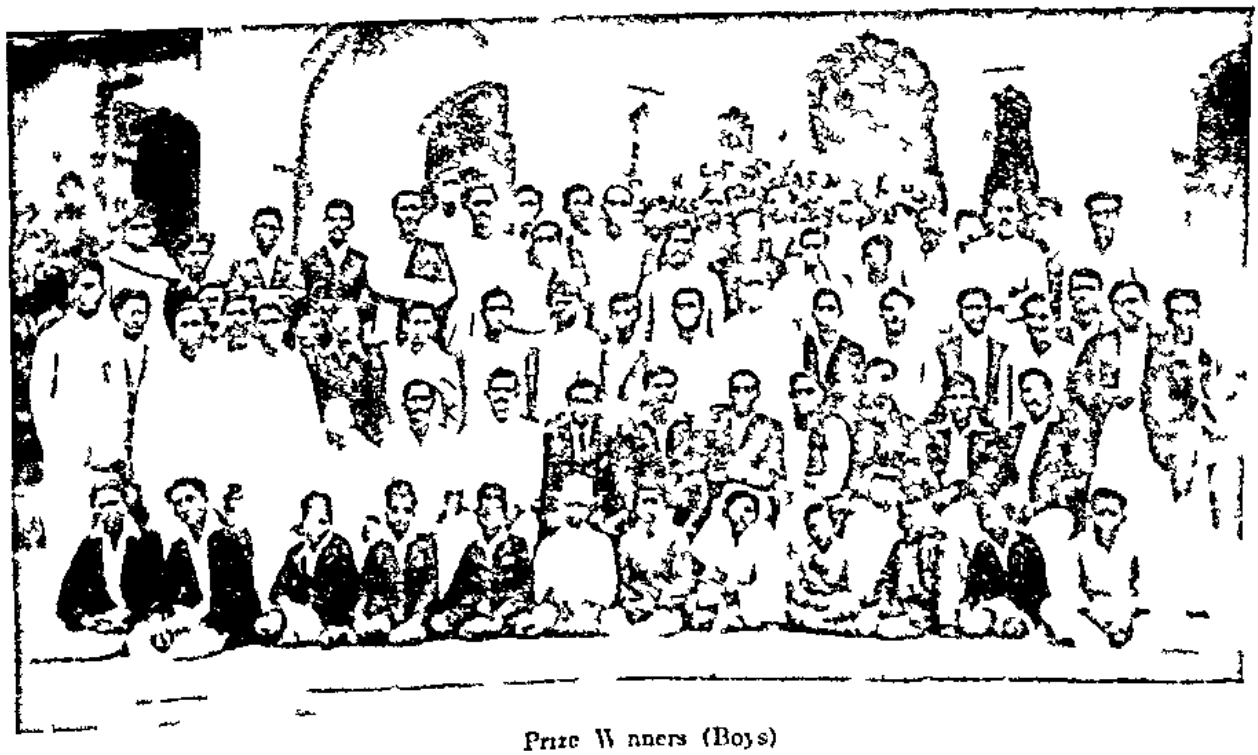
Second prize is awarded to Prof N R Joshi and Prof Beni Prasad who stand bracketted second



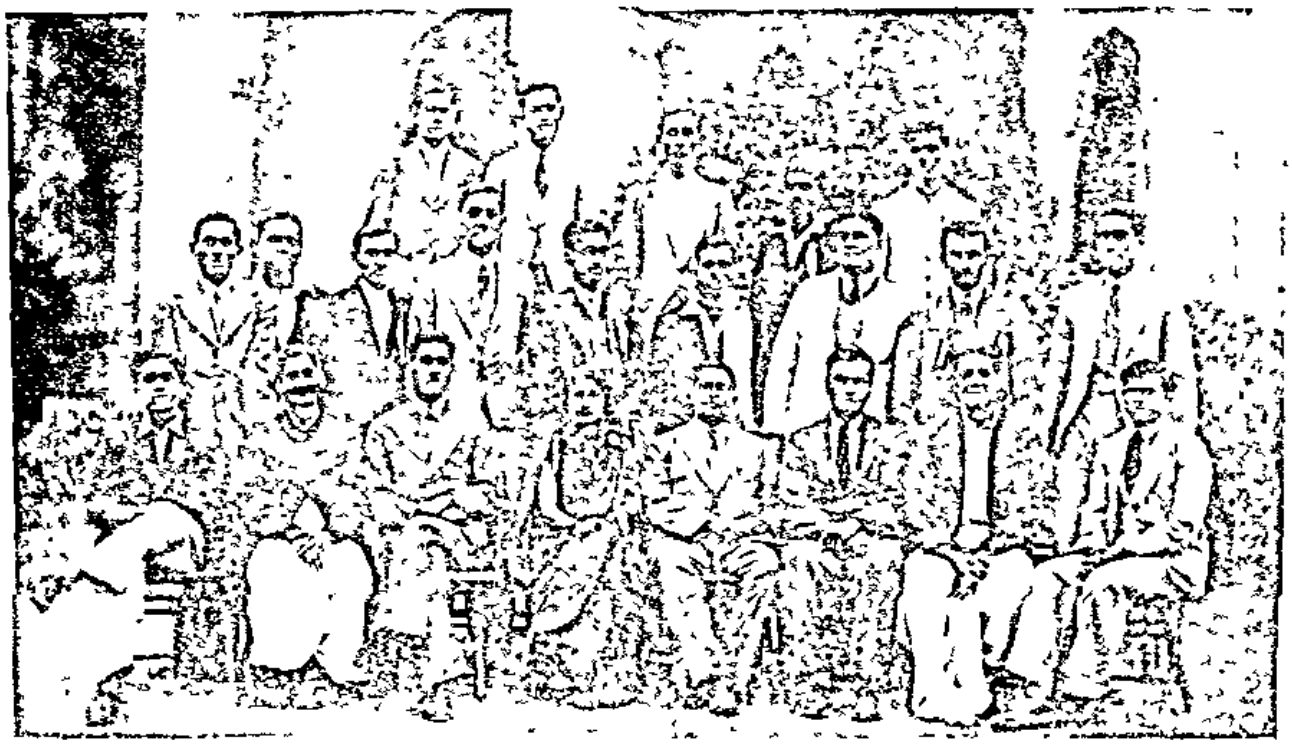
Musicians



Prize Winners Girls



Prize Winners (Boys)



Volunteers and Workers

INDIAN WOMANHOOD

Mrs Comolata Dutt, has been appointed head of the Board of Studies in Music in the Nagpur University As a musician she has a style of her own in which she uses Indian *ragas* in their purity with the European method of counter-point, which means playing one or more melodies against each other and yet keeping to the notes of the *raga* Some of her European songs have been and are frequently *broadcasted in Europe, and she has been asked* to send her compositions to the B B C so that a whole hour can be devoted to her works



Mrs Comolata Dutt

Mrs Mrinmoyee Roy has returned to India, after undergoing a course of Nursery School training in England and gaining first-hand knowledge of the working of different types of schools for the children in Scotland, Ireland, Paris, Berlin, Vienna and other places *She intend to open an infant and nursery school* in memory of her dead son, Jatindra Narayan She holds her Kindergarten Teacher Certificate from the Maria Grey Training College of London

Miss Sujata Ray, secured a first class first in English in the last M A Examination of the Calcutta University.



Mrs Mrinmoyee Roy



Miss Sujata Ray

Miss Manjari Das Gupta daughter of Mr D N Das Gupta Professor of Chemistry Maharaja's College Vizianagram stood first amongst the successful girl students in the last Matriculation Examination of the Calcutta University She was bracketted with Miss Arati Sen in the list of successful candidates In the August issue of our *Review* another name was inadvertently substituted for Miss Das Gupta The mistake is all the more regrettable as Miss Manjari passed away on 28th August last

NOTE ON LABOUR IN JAMSHEDPUR

By J L KEITNAN

General Manager Tata Iron & Steel Works Jamshedpur

BEFORE I speak about labour in Jamshedpur I think we should consider labour, in general and in India, in particular, in this year 1935

We have always been too prone to sit back and feel contented We have seen statistics showing that the labour in Jamshedpur are higher paid than anywhere else in India and that our Welfare work including Hospitals and other amenities far surpass that paid in any other part of India As a general rule, we heave a sigh of relief and consider ourselves as having carried out, not only the Welfare work that we personally would like to see done, but we think that we are carrying out what that great Founder, J N Tata intended us to do It is my personal belief that we are falling very far short and I think in this note I will be able to prove that we are not doing what he aimed at doing

In this connection I would like to give a few facts compiled by the American Iron & Steel Institute on January 30th of this year —

"AMERICAN STEEL WORKERS BEST PAID IN WORLD

The steel industry's pay roll in this country last year totalled $457,842,517 according to a compilation by the American Iron and Steel Institute which showed that an average of 409,319 persons were employed by the industry throughout the year

At the same time the Institute made public a survey based on records of the department of labor and the League of Nations which showed that mill employees of the steel companies in this country

earned an average of 120 to 650 per cent more in hourly wages than workers in foreign mills

"American workers who are paid on an hourly piece work or tonnage basis earned an average of 64 7 cents an hour in November 1934 the latest month for which such information is available the Institute said This average hourly rate compares with the unweighted average of 20.6 cents in Belgium Czechoslovakia France Germany Great Britain India Italy Japan and Sweden according to latest available figures

"The Japanese wage rate was 9 7 cents per hour and in India 8 6 cents per hour in 1933 Employees of Belgian mills averaged 17 cents per hour in 1933 while in Germany in 1934 the average hourly rate was 25 9 cents French steel mills paid an average of 20 cents per hour in 1933 The 1933 average in Great Britain was 25 1 and in 1932 employees of Swedish mills averaged 29 cents per hour In Czechoslovakia the hourly wage rates for 1934 averaged 22 7 cents Italian steel workers earned an average of 27 6 cents per hour in 1933

The e figures speak for themselves

Some of your readers will remember the great CARBINE who carried ten stone seven pounds and won the Melbourne Cup some forty five years ago Another horse whose name I have forgotton but who I think was was named LIGHT ARTILLERY ran second to him carrying seven stone seven pounds and this horse came to India and won the Viceroy's Cup two years in succession and had no trouble I am speaking on Racing only to shew you that the difference between TATAS and the general run of labour in India is nothing to brag about At the present time TATAS can consider themselves as LIGHT ARTILLERY foremost in India but you will notice they are three stone behind CARBINE and Mr J N Tata never contemplated that Indians would require a handicap of three stones against outsiders However we are sitting down here we think we are doing good work, we brag about our hospitals, we boast about our wages paid but do we stop to think and make a comparison between India and Europe or America? I certainly can state that we do not

When comparing the wages we pay now with the wages paid by other firms in India we are not living up to the principles set down by our FOUNDER We know that he studied the history of India we know that he realised the poverty of India we know that he decided that he would spend his life to raise India from the social status that he found it in when he was born and tried to bring that up to the status of the West and rightly so He realised that India from the time of Manu was condemned to be a country of capitalists and slaves He decided that he would try to change the old order that had gone on for some thousands of years HE BELIEVED IN THE DIGNITY OF LABOUR He knew that in India before his time the mere name of a labourer must be expressive of contempt so that the labourers proper standing would be immediately known and if you have any doubt about this you have only to consult Manu, Chapter X Section 120 in Jones' Vol 3, page 401 and again this law was pointed out by Mill in his *History of India* Vol 1 page 195 We also know from reading the histories of India that a labourer was actually forbidden to accumulate wealth and though he was a slave even if his master gave him freedom, he was still a slave THAT GREAT LAW GIVER, MANU stated FOR A STATE WHICH IS NATURAL TO HIM BY WHOM CAN HE BE DIVESTED'—*Institute of Manu* Chapter 8, Section 414, *Works of Sir William Jones* Vol 3 page 333

There is no instance on record of any tropical country in which wealth having been extensively accumulated the labourer has escaped his fate no instance in which the heat of the climate has not caused an abundance of food and the abundance of food caused inequality which made the RICH MAN RICHER and the labourer poorer

India has its Ganges valley, the rains bring an abundance of water with resulting crops India has its physical aspects of nature its earthquakes and various other features which inspire superstition and fear in the minds of the populace J N Tata decided that the installation of industrial units in this country would relieve the minds of Indians and give them an opportunity to advance The Tata Iron & Steel Company Limited, Jamshedpur the Empress Mills at Nagpur, and the Tata Hydro Electric Company on the Bombay side are the results of his dreams and energy We have done a lot, but let us not compare the wages we pay our workmen with the wages that are paid to others nearby or afar off We must compare the emoluments we pay our workmen with the wages that are paid in Europe So much for that

II

In thinking about labour today, in this year 1935, we must bear in mind two concrete facts we have two kinds of labour, one, labour that works through 'NECESSITY" and the other labour that works for "PROGRESS The sooner the countries of the World not only India but my own country, America, and Europe, realise these facts, the

sooner the earth shall slumber lapt in Universal Law"

Say what we may, the World has slipped back, and in most of the countries, men are labourers of 'NECESSITY'

In looking over labour of NECESSITY, we can go back a few thousand years and find the Jewish race in their Bible in GENESIS stating that GOD commanded Adam to go out and work and earn his bread by the sweat of his brow that was the start of labour of NECESSITY The world rolls on in the lathe of time and we find Homer describing Ullysis on the island of Ogygia labouring and labouring for the same reason the labour of NECESSITY Later on in the same book we find Ullysis arriving in Ithaca only to find his wife Penelope pursued by three hundred suiters walking into the garden he finds his father, Laertes tilling the soil WHY? LABOUR OF NECESSITY In olden times in Europe we had only one form of Labour LABOUR OF NECESSITY in olden times in India and up until the time of J N Tata we had only one kind of labour in India LABOUR OF NECESSITY LABOUR OF NECESSITY seldom paid dividends Men had to work by the sweat of their brow it was necessary for them to work for the small wages given and they, in return only gave the physical exertion required to earn these wages In olden times they were satisfied Even though they were asked to build pyramids in Egypt on Starvation wages they pretended that they were satisfied The day of labour of PROGRESS had not as yet arrived

Some seventy years B C there was born in Mantua the golden voiced VIRGIL To my mind he was noted for two things one he predicted in his fourth Ecologue the coming of a BOY who would *end the reign of Saturn* His prediction came true half a century later in Bethlehem Again he devoted his time to writing his Bucolics in which he taught the husbandman how to increase his production per acre so that the mans labour would not only be a LABOUR OF NECESSITY but by following out his teachings it would make his labour one of PROGRESS He would not only be able to raise sufficient food to exist as Adam taught but he would have a surplus which he could sell and purchase luxuries For this surplus he must be paid He certainly would not exert the added toil to produce this surplus unless he expected a return The day of labour of PROGRESS was then advertised to the World

Again, the world rolled on and times were not too good The world forgot about Virgil Again men ceased to labour for PROGRESS and we have, as a result, the Dark Ages and no dividends are being paid

We have to wait until the THIRTEENTH, the greatest of centuries and the FOURTEENTH until we find Europe overrun with wandering Friars They came to England and one of their greatest songs was, without doubt, the cause of the French and the present Russian Revolution They started to sing When Adam delved and Eve span, who then was the Gentleman" The workmen of England began to realise that when this song was heard anything that Adam gained from delving or Eve won by spinning belonged to Adam and Eve and it was not necessary to pay any fifty per cent tax to the Lord or the Maharajah As a result of this song we all know that Wat Tyler caused a rebellion in the month of May in the year 1381 and we can take this month and date as the real start of LABOUR OF PROGRESS

It was possible for men to go from seventy B C until Wat Tylers rebellion in 1381 *and forget* LABOUR OF PROGRESS" At the present time in my opinion due to economic factors the entire labour of the steel world with the exception of the labour of the Tata Iron & Steel Company Limited have forgotton that they are LABOUR OF PROGRESS and they are LABOUR OF NECESSITY" The United States of America is hunting and searching around for a method to end the depression They have not found it yet and what it took this little old World about 1400 years to do cannot be cured in a few moments The labour must again be taught to be LABOUR OF PROGRESS' There is nobody in the United States of America today, in my opinion at least in the ranks of labour who are attempting to get out of the category of LABOUR OF NECESSITY and we have at the head of the country a President assisted by a group of asinine Professors Instructors in Economics who never knew what it was to have a callus on the hands attempting to tell Mr Roosevelt how to get out of his difficulties With LABOUR OF NECESSITY you are born you exist and you die With LABOUR OF PROGRESS you are born you buy luxuries and pass on some of your earnings to your offspring When labour works in this manner the country in which this labour works undergoes what is commonly called a BOOM' When labour works the other way, papers orators writers and speakers talk of a depression There is no doubt that each and

every one of us realise that we have had a depression from 1928 until 1933 in India The same depression exists in other countries The Tata Iron & Steel Company, in my estimation is the only Company in the steel trade which has advanced and as far as making steel in India is concerned that Company has ended the depression in that trade and I think that Company should be proud of this fact

If two men work for a rupee a day and both men do the same amount of work and only produce what they are paid for a Company *does not earn dividend* If however one of those men so works that he produces Rs 2 a day while the other man only produces Re one he will demand pay for that extra exertion and rightly so When we employ workmen who only work for NECESSITY we can take it that we will never pay dividends on the other hand if we employ workmen who are LABOURERS OF PROGRESS' you can take it that the Tata Iron & Steel Company will pay dividends

In 1929 and in 1930 our entire staff were labourers of NECESSITY From 1931 our entire monthly staff with the exception of a few whom you could count on the fingers of two hands were LABOURERS OF PROGRESS The Steel Company earned dividend last year and this Steel Company rightly paid their 'LABOURERS OF PROGRESS a reward for that extra effort which they had put forth The labourers had given their all during the lean years between 1931 and 1934 and the Company rightly repaid them Again this year, with added incentive partly due to that payment our men have so worked and have so carried on that this Company should be proud to realise that the return which the men have given places the Tata Iron & Steel Company as the Company which can shew the greatest percentage of returns in the Iron and Steel Industry in the world today This I think is something to be proud of This is something I think the FOUNDER would be proud of You can take it that this hundred per cent body of workmen who are LABOURERS OF PROGRESS" must receive due consideration and you can take it that these men deserve the same consideration which they received last year They all feel that they are now sharing in the profits and this feeling must be encouraged

III

I have already written a note on an extension to our Hospital to take care of our injured men After talking this matter over with Mr Bhide our Town Engineer, I find that the expenditure will be four and a half lakhs I know that the expenditure will be sympathetically received and I suggest that the two Ward in the proposal which I am putting up should be called the SIR DORABJI TATA WARD and the R D TATA WARD

IV

A short time ago I went on a trip to the Mine We have saved a lot of money by letting out contracts on the tender system In fact the cost of mining ore at one of our Mines had dropped from annas fourteen to annas seven but I might tell you that I have found out on enquiry that the average wages of labour at one of our Mines has dropped to three quarter of an anna per day The price of rice has dropped a good deal I know But at the same time I cannot say THAT THE WAGES THAT OUR CONTRACTORS ARE PAYING AT THE MINES IS ANY CREDIT TO THE TATA IRON & STEEL COMPANY AND IT IS HIGH TIME THAT WE TOOK SOME DRASTIC ACTION TO ENSURE TO THE WORKMEN A WAGE SUFFICIENT TO KEEP THEIR BODIES AND SOULS TOGETHER For the past three weeks Mrs Keenan has been impressing this fact on my mind morning noon and night While we were at one of the Mines a girl who was about eighteen years of age carrying a baby in her arms who could not be over two months stopped my wife's trolley The girl's breasts were not only useless but they were sagging Although my wife could not understand the Kohl language even an amateur could gather that the woman was trying to show that her child was starving and pointing to her belly that she also was lacking in food and illustrated the child's condition by lifting one of her breasts Instead of the child being appeased although it appeared to be receiving milk, it kept on crying which only emphasised the fact that there was *no milk in that breast*

We can cut down our costs in the Works Let us by all means not imitate Mr Woolworth and have all our goods on DISPLAY IN JAMSHEDPUR but let us also think of the aboriginals who live back on the hills many of whom live on top of the ore properties which we now own and whose ancestors have lived there for centuries Let us realise this fact and ensure that these workmen get a living wage Even if the cost of mining ore does go up, by a small amount I think you can take it that our Show Window will reduce our costs by other

methods—but I certainly believe that we have no right to so curtail our cost of ore at the expense of these poor people

The labour employed by the Tata Iron & Steel Company are now "LABOURERS OF PROGRESS" As such, they expect a return for their endeavours Let us do nothing to attempt to drive these 19,750 labourers in our works back into the category of "LABOURERS OF NECESSITY" We only have to read our Balance Sheets of the year 1934-35 when our labourers were "LABOURERS OF PROGRESS" and compare that Balance Sheet with one of 1930 31 and we have the answer

UNIVERSITY FOR ASSAM

By ANILCHANDRA BANERJEE M A

THE inauguration of Provincial Autonomy seems likely to usher in a fresh period of disintegration in the history of this country Whether there is any causal relation between the former and the latter, it is very difficult to ascertain, but the movement for the creation of new provinces and of new Universities, and the cry for the reservation of every province for its 'natural-born' citizens leave no room for doubt that the unity which centralized British administration and a new born national consciousness gave to India is steadily giving place to the upstart creed of provincial nationalism It is yet too early to pronounce upon the merits or demerits of this significant transformation in our outlook, but we cannot afford to allow it to go too far

The question of the establishment of a separate University for Assam has of late come into prominence A few months ago Maulvi Munawar Ali gave notice of the introduction in the Assam Legislative Council of a Bill prepared by him called the Assam University Bill Sir Michael Keane, the Governor of Assam,

> "took the responsibility of refusing sanction to the introduction of a private member's bill which would impose so great a charge on the revenues of a province at the present moment bankrupt"1

But His Excellency felt that he owed

> "it to the very considerable volume of public opinion that daily voices its deep interest in this question to initiate a proper enquiry into the various aspects of this difficult and controversial subject"2

His Government has therefore, appointed Mr Cunningham, who has been serving for some years as the Director of Public Instruction in Assam as a special officer,

> to make a survey of the possible alteratives with a brief note of the facts, historical and practical underlying such alternatives and of the cost of different schemes 3

In the meanwhile attention has been focussed on the subject We are told that,

> our Assamese brethren have carried on a vigorous agitation to impress upon the authorities the need of a separate University for Assam Public meetings have also been held by them to press for the demand articles have been contributed to newspapers with that end in view, and what is more Assamese students in Calcutta and other places have gone the length of observing the Assam University Day All this gives an idea of the warmth and zeal with which the Assamese have been trying to have a University of their own 4

On June 1 last the Assam Legislative Council passed a resolution recommending to the Government that a scheme for a University in Assam be immediately prepared and placed before the Council, the members of the Treasury Bench remaining neutral 5

If however, we enquire into "the very considerable volume of public opinion that daily voices its deep interest in this question," we find that the proposal is 'supported by the Assamese and opposed by the Bengali residents of the province, while the Hill tribes maintain an attitude of indifference'6 Maulvi Abdul Hamid, Education Minister of Assam, admitted in a speech in the Assam Legislative Council that 'a substantial body of opinion in the

1 Sir Micheal Keane's address to the Assam Legislative Council on May 27, 1935 *Amrita Bazar Patrika* Town Edition May 29, 1935

2 *Op cit*

3 *Op cit*

4 Editorial remarks in *Amrita Bazar Patrika* May 29 1935

5 *Amrita Bazar Patrika Town Edition* June 2, 1935

6 *Op cit*, June 25 1935 Article by Mr S K Pal

Assam cannot afford to treat her Bengali-speaking sons with step-motherly affection

The gradual encroachment of the Bengali language upon Assamese should not make the Assamese suspicious and jealous We are told that,

> even in matter of language their script is the same (indeed with small exceptions) and many are the similarities of words syntax and verb-endings which have led to the consideration of the Assamese Language as having a common origin and concurrent development with Bengali If they (*i.e.* the Assamese) cannot keep up their separate identity it is surely due to the credit and potency of the Bengali culture and civilization to the inherent weakness of theirs 18

If the weaker and poorer Assamese language and culture cannot defend itself against the virile strength and accumulated wealth of Bengali language and culture the latter is not to blame, for here we find the operation of a well known historical law Moreover, the Assamese should welcome this opportunity of enriching themselves and of widening their intellectual horizon by coming into close contact with a culture which is far more developed than that of their own Diversity of cultural types is a recognised stimulus to the progress of civilization If the Punjab Bombay Madras Central Provinces and Bihar and Orissa can tolerate and even foster bilingualism within their borders there is no reason why Assam should be afraid of the language spoken by 42 per cent of her population

Racial and linguistic jealousy is probably at the root of the University problem The Assamese want to give the impress of Assamese culture on the province as a whole forgetting that it is unjust to ask a progressive majority to accept the culture of a backward minority in preference to that of their own The Bengalees want to preserve their own culture to maintain their close historical and social relations with their kinsmen beyond the artificial administrative borders to refuse to sacrifice their mother-tongue at the altar of a language which offers very few intellectual advantages It is a keen contest between Assamese and Bengali culture not a free contest in which each party is allowed to prove its case by its own merits but an unfair contest in which one party tries to exploit political and economic issues for its own advantage 19 We are extremely sorry to observe that ill feelings have already been imported into this contest, and that each party is betraying an increasing anxiety to put forward extreme demands A member of the Assam Legislative Council stated that 'even if Surma Valley people do not want a University there is no reason why Assam Valley should not have a University"20 He forgot that neither the principles of natural justice nor the ideals of democracy justify a Government in taxing the majority for the satisfaction of the minority On the other hand some of the Bengalees in Assam are claiming that the name of the province should be changed to 'Eastern Province"21 in order to correct the erroneous impression that the Assamese-speaking people are in a majority in Assam Let Assam retain her old and historic name but let her Bengalee sons have a place under the sun

We have already said that the Hill tribes of Assam have adopted an attitude of indifference to the University problem This indifference is partly due to their ignorance for they are as a whole not yet civilized enough to take an intelligent interest in cultural questions The Hill tribes speak diverse languages, they are in no way connected with either of the two principal languages It is difficult to decide which of them would best suit them and probably the question will admit of more than one answer But if one language and cultural type is to be imposed on them preference should be given to the richer and more progressive one

Let us assume for the sake of argument that the Bengalees in Assam should be made to pay for the establishment of a University which is calculated to destroy or at any rate weaken their culture What sort of a University can Assam afford to have? Sir Michael Keane refused sanction to Maulvi Munawar Ali's Bill on the ground that it "would impose so great a charge on the revenues of a province at the present moment bankrupt' That this bankruptcy is not a temporary phenomenon is clear from the fact that

> "Assam's indebtedness to the Central Government at the close of the current financial year will be no less than 211 lakhs of rupees, which means that her debts will be almost as high as a whole year's revenue receipts"22

For Assam in this deplorable financial plight a separate University is more than a luxury

18 *Amrita Bazar Patrika* Town Edition June 25 1935 Article by Mr S K Pal

19 A member of the Assam *Legislative* Council plainly accused the Government of "step motherly affection for the separate University for Assam" *Amrita Bazar Patrika* Town Edition June 2 1935

20 *Op cit* June 2, 1935

21 See a letter published in *op cit.*, July 17, 1935

22 Editorial remarks in *Amrita Bazar Patrika* Town Edition May 29 1935

The University of Calcutta depends more on fee income than on Government subsidy can the proposed University for Assam do the same? The following figures[23] speak for themselves

Number of institutions and pupils in Assam

Class of Institutions	Recognized Number of Institutions	Number of Pupils
Arts Colleges[24]	3	1 181
Law College	1	68
Secondary Schools	496	67 912
Primary	5,864	266 346
Training	11	387
Other special	138	4 460
Unrecognised	Details not available	

It will be seen, therefore, that the number of institutions to be controlled by the University is 500[25] (Arts Colleges, Law College and Secondary Schools) and that the number of students coming within the range of the University is 6916[26] It is a poor prospect, indeed, for a self-sufficient University

We may be practically certain, therefore, that the new University in Assam if we have one will be crushed down by poverty even from the day of its birth, there is absolutely no chance of its being born with the silver spoon in its mouth A poor University is a poor instrument of progress In these days education, specially higher education, is very expensive A University that cannot afford to impart instruction in the higher branches of Arts, Science Law Engineering and Medicine does not deserve its name Will the Assam University be able to do it? Will it be able to appoint teachers of recognised merit and eminence to equip useful laboratories to encourage research work by scholarships? Will it be able to offer to the children of Assam the opportunities now enjoyed by them under the Calcutta University? Will it be able to provide for the establishment of a school of Assamese culture and fulfil the desire of our Assamese brethren? Or shall we have a pseudo-teaching University acting mainly as an examining body?

A University which is unable, through poverty to discharge its proper functions is not only useless but also dangerous from one point of view It creates ill-trained ill-equipped matriculates and graduates who steadily swell the number of the unemployed and thus endanger the economic stability of the country That Assam is not free from this potential risk will be readily admitted by anyone familiar with her present condition The *Census Report* for 1931[27] says that the problem of unemployment "is now getting to a stage where if a solution is not forthcoming, an infinity of misery and disillusionment will be in store for the youth of the coming generation" *The Times of Assam*[28] observed in a leading article

> "The problem of unemployment among the educated young men of this province is now getting increasingly acute Until a few years ago the employment market in this province was wide enough to absorb the increasing numbers of young men that were turned out annually by the educational institutions. Times have however greatly changed and the supply has now far exceeded the demand in the employment market"

As things stand now, 'the supply" will go on exceeding 'the demand" in the natural course of events If an artificial stimulus is given to the production of graduates by the creation of a University crippled by poverty and unable to satisfy the demand for true education the problem of unemployment will be more serious still The existence of unemployment is generally speaking no argument against the creation of a University, but with regard to the peculiar condition of Assam the problem should be considered from this point of view as well

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23 *Assam Census Report* 1931 Part I p 166

24 *The Census Report* includes the Sylhet Sanskrit College (with 30 students) within this category but this College will not come under the jurisdiction of the University So there were 2 Arts Colleges in 1931 Now there are 5 Arts Colleges (Gauhati Sylhet Silchar *Habiganj and Jorhat)* We do not know whether the number of students has increased

25 Now 502

26 *This number includes 39,563 pupils who read* in the Secondary Schools but belong to the primary stage Of the total number probably not more than 5 000 are Matriculation candidates, and probably not more than 500 are I.A., I.Sc., B.A., B.Sc., B.L. and M.A., candidates These numbers give us a rough idea about the prospective fee-income of the University

27 Part I, p 127

28 May 16 1931

POEMS OF THE WINTER SOLSTICE

By MAUD MacCARTHY

(At the time of the Winter Solstice there is a birth in every soul This is the real festival upon which Christmas is based)

Eve of the Winter Solstice

INVOCATION

Be Thou born in me —
Thou Ineffable without name or form!
Thou Beauty beyond the sun
I look to Thee!
Thou Sweetness treasured by the bee
Live in me!
Verdure of the pleasant earth
Clothe me!
Sap of plenty
Adornment of the poor
Enrich me!
Star beyond darkness —
Shine into me!
Mystery of the deep sea
Enrich me!
Love of all loving things
Enfold me!
Fragrance creeping on still nights
Intoxicate me!
White wings of the Dove
Carry me!

Carry me O Dove —
With a swaying motion
In the bright air
And through scintillating ethers
Away and away
To the feet of my Dearest
Carry me White Wings —
Moving towards that
For which I have panted
In the arms of a thousand loves —
The Beloved without name or form —
The Still —
The Ineffable

Let not the beating falter
Waver not
Be it a certain flight —
Direct

Tarry not upon the pastures —
The gay fields
Laid out
With odorous flowers of spring
Press — press on —
Bird of Life —
Bird of single flight!

CONFESSION

I have thought of Him
But thought ended
Sleep took my mind
When it sank into that Infinitude

I panted for Him but found Him not
I laboured but His beauty came not to me —
I lay in wait for my Beloved
But the night wore on unresting

Came death
And I awoke to life
I am made one —
I am taken into That
Which is without name or form

Night of the Winter Solstice

THE MESSENGER (FATHER CHRISTMAS)

Holy messengers go forth to bring the Birth Gifts to the world A messenger is received in the household of a devotee in a far off city of the West

Thou comest with gifts —
In Thy hands roses
In Thy breath peace

Thou comest with gifts —
In Thy voice music
In Thy feet rest

Gifts are with Thee
Gifts within Thee
And about Thee rich gold clouds!

Thou comest in clouds of gold with gifts
For golden riches are Thy portion —
O Poor Man from a far off mountain!
Thou comest with gifts
To men less poor than Thee

Stealing over sleeping multitudes
At the birth hour
Thou comest
With gifts of gold
Frankincense and myrrh
From that lowly cave wherein Thou dwellest
O Poor Man from the far off mountain
Thou stealest forth!

Only children have remembered
That Thou comest with gifts

Father of this birth time!
Only babes await Thee still
In childish ignorance
The wise ignore Thee
Who art here
With gifts the richest

Thou hast come into our house
With Thy gifts of golden beauty
And laid them upon each sleeping soul therein
O I was asleep when Thou camest
Father of this birth-time!

Mine eyes were open
But I saw Thee not
Yet — I felt the weight of Thy gifts
Pressing upon my couch
I heard the music of Thine attendants
And Thy garment
Brushed my face

Thou camest with gifts
But O my soul slept —
I saw Thee not!

THE KINGLY VISITOR

The Devotee sees a Kingly One approaching the dwelling and joyfully receives him

O King!
Graciously pass through my house —
Gathering your cloak in tight folds
About your shoulders!

The pointed ends have touched
The threshold of this dwelling
You pass through,
Out with a sweeping curve —
But your kind eyes look back
Upon the eyes that look after you!
In that look
Is the promise of remembrance

O King!
Gazing after you,
I move not from the point of your departure
Presently I will turn back
To the dwelling which has been honoured —
And there
Mark the imprints
Of your footsteps

THE ANGEL

A holy Angel comes to the home of the devotee

You wanted to show me your face —
But I only smelt the perfume of your presence
Your great heart's love
Would have shown me
Your face as you stayed there by my window
But my blindness conquered your love!
I only smelt the perfume
Of your sweet hidden presence

Trying again, you smiled at me
From my doorway
Then my heart saw your face —
So far you prevailed
But even your love
Could not open my blind stubborn eyes

You wanted to show me your face,
But instead
I only *felt*
Your heart of flame

THE BIRTH IN THE HEART

At the solemn midnight hour, the devotee enters into contemplation and the Holy Birth of the Winter Solstice takes place within the Cave of the Heart in the presence of the Guru

Laved in the waters of my birth
I am born in a cave
Rising as a flame
Through a stream which extinguishes not

Thou bringest the waters of my cleaning
From an eternal fount
And this is my birth and my baptising —
My reception into Thy world
And the end of long waiting

Thy world takes birth in me
As a dripping of dew —
The sweet, cool stream
As a pillar of crystal
Descends upon me

Lo! Thou hast stolen into my heart
With a lamp
Which is Thyself!
And there, the little child —
My Spirit —
Gazes into Thine eyes without hindrance

With a swift movement
Thou sayest
"Be born!"
And the little child comes forth alone,
With Thee

THE DEORIS

By A V THAKKAR

ON the morning of the 22nd October, 1935, I was taken to the village of Nam-Deorigaon, Sibsagar which is about six miles from the Ghat or the steamer landing place on the bank of the Brahmaputra

The Deoris are one of the 16 aboriginal tribes, mentioned by Mr C S Mullan, in the Assam Census Report of 1931 It is said that they number about 8 000 and live in Sibsagar and Lakhimpur Districts of Upper Assam They are a section of the Chutiyas some of whom have preserved their own dialect and have not become Hinduised like the Hindu-Chutiyas and the Ahom Chutiyas (Assam Census Report, Part 1, page 222)

The three prominent features of the villages inhabited by the Deoris that will strike any new visitor are (1) the special construction of their houses, which are called *Changs,* (2) the presence of pigs in large numbers in their straight wide streets and underneath their houses, (3) their open weaving sheds, in which you will find the women at work on their above-ground looms working on either mill-yarn or endi or muga The house or *chang* consists of a big long platform, three or four feet above ground and supported on bamboo or wooden piles On the top of the piles is laid a frame-work of bamboos and a flooring of split bamboos, well-woven The platform is about 20 feet wide and 40 to 80 feet long as per individual requirements One end of the platform is used as either covered or uncovered verandah and the remaining part is enclosed by walls of split bamboo woven work and roofed over by thatching grass Though the split bamboo walls allow plenty of ventilation, as they are not plastered with anything they do not allow sufficient light, as no windows are kept The one long room, say, of the size of 50 feet by 20 is divided into several compartments by the same kind of split bamboo partition

They object to their changs being mounted by anyone who is not an Assamese highcaste man They will not allow a Kaibartta or a Namasudra much less an ex teagarden coolie, who may have his cultivation even next door to him This is because all coolies imported from other provinces for tea garden work are considered very low, whether they may be working in the gardens, or time-expired men settled as ordinary cultivators

They rear pigs and eat them also They make some money out of this animal and though they consider it below their dignity to go to a *hat* or weekly market for selling them they pass them on to Miris who sell them in bazars The streets of a Deori village, and specially the open spaces below the chang, are very much fouled by the pigs The kitchen water from the chang platform drops down on the ground below and not being drained away, prepares an ideal place for the pigs to welter in Each house is isolated from the other and all built in straight lines The streets and cross streets are also at right angles to each other and are fairly wide, being 10 feet to 30 feet wide

The art of hand weaving is as fresh in Assam as ever Every girl before she can get married must learn how to spin and weave At Nam-Deorigaon the Deori village visited, almost every house had a small weaving shed detached from it and in which 2 or 3 looms fixed on bamboo frames could be seen at work It is the women's exclusive prerogative in Assam to weave Not only cotton, but also endi and muga fabrics are woven Though the mill-yarn has mostly supplanted hand-spun the hand spinning is yet practised by women and they also gin the cotton and make slivers after carding But the endi and muga yarn is still spun by them and woven into very durable fabrics In the matter of clothing the Deoris seem to be self-sufficient and do not buy mill-made, much less any foreign cloth Their small spinning wheels and their other appurtenances form part of the household of every family

The Deoris are, both men and women, very industrious Besides rearing pigs, they keep buffaloes and sell their milk in the nearest market town of Jorhat They also keep poultry and also cows and bullocks They are good agriculturists, and on their plots of land they grow chiefly mustard and paddy and also sugar-cane They also grow potatoes, more for their own food than for sale Young boys and girls go fishing in streams close by as a morning pastime

Besides being industrious and devoted to manual labour, they are not averse to literary pursuits There is a Deori practising lawyer in the town of Dibrugarh The village of Nam-Deorigaon has been supporting a primary village school for over the last two years, unaided by any organization There are 40 boys reading in it, but no girls

NOTES

Hot Ice, Frigid Fire, and Co operative Imperialism

Last month Lord Zetland delivered the Cust Lecture at University College, Nottingham on India—Retrospect and Prospect A very brief summary of a part of the lecture was at first cabled by *Reuter* Later a fuller summary has been received in India He began by saying

> The impact of Great Britain upon India had affected profoundly not only the political but also the social and cultural fortunes of its peoples but it was to its consequences in the political field that *attention* had been chiefly directed during recent years The first steps in the process of establishing Parliamentary government in India in pursuance of the policy enunciated in the Declaration of 1917 were taken with the passage of the Government of India Act of 1919 That process would now be carried a long stride farther under the provisions of the Act of 1935, in accordance with which not only would 11 Provinces be furnished with democratic electorates, Parliaments and Ministries to carry on the government and administration of nine tenths of British India, but India as a whole would be organized on a Federal basis with a Federal Parliament and executive exercising supervision and a large measure of control over the internal affairs of the sub-continent

It is not necessary to comment in full detail on this portion of Lord Zetland's speech Suffice it to say that, while in the Government of India Act of 1935 and its predecessor parliamentary forms and terms have been made use of to cloak a really autocratic system of foreign rule, the free spirit of the free and powerful parliaments of free peoples is entirely absent from them All real and final power has been reserved in the hands of the British Parliament and the British Governor General and Governors sent out from Britain When Lord Zetland said that "that process would now be carried a long stride farther under the provisions of the Act of 1935" he is right only so far as the externals of Parliamentary Government are concerned But so far as the inner spirit informing the parliaments of free peoples is concerned it has not only not been given freer scope in the new Act, but it has been banished from the new constitution imposed on India—autocracy taking its place to a far greater extent than is to be found even in its predecessor When his Lordship said further that 'a Federal Parliament and executive" would exercise 'supervision and large measure of control over the internal affairs of the sub-continent," it should be understood that the real and final supervision and control would rest with the executive, that the so called parliament would have no control not only over external affairs but also over defence, *railways, currency, exchange and 80 per cent of* the revenues as a certainty and uncertain control over the remaining 20 per cent

It has been said that the Provinces would be furnished with democratic electorates That is a misleading statement The Communal Decision, miscalled an 'Award," has played havoc with democracy, and further short work is being made with democracy by the process of delimitation of constituencies and the discriminatory franchise qualifications favouring Muslims and placing Hindus at great disadvantage

His Lordship proceeded to observe

> The conception was a stupendous one, and the task of giving effect to it was unparalleled in the annals of human history To many, indeed, even now it appeared to be little less than fantastic, and in view of the circumstances of India it was not, perhaps surprising that this should be so
>
> Of all the obstacles in the way the authors of the Act of 1935 had been fully conscious yet they had not hesitated to go forward with their task, building up brick by brick an edifice of popular self government modelled as closely as the circumstances would permit upon our own They had not done so without exhaustive investigation and discussion

7. The present caste system is the very antithesis of *Varnashrama*. *The former public opinion abolishes* it to the letter.

8. In Varnashrama there was and should be no prohibition of intermarriage or interdining. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore doubly wrong in that it has set up cruel restrictions about interdining and intermarriage and tolerates anarchy about choice of occupation.

9. Though there is in Varnashrama no prohibition against intermarriage and interdining, there can be no compulsion. It must be left to the unfettered choice of the individual as to where he or she will *marry or dine*. If the law of Varnashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the marital relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if untouchability lives Hinduism dies.

11. *The most effective, quickest* and the most unobtrusive way to destroy caste is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so-called higher classes will have to descend from their pedestal before they can make any impression upon the so-called lower classes. Day-to-day experience of *village work shows how difficult* the task is of bridging the gulf that exists between the city dwellers and the villagers, the higher classes and the lower classes. The two are not synonymous terms. For the class distinction exists both in the cities and the villages.

Except for his faith in Varnashrama which is non-existent, Mahatma Gandhi here preaches what the Brahmo Samaj has preached and practised for more than half a century.

Mahatma Gandhi on the Evils of Child Marriage

Gandhiji writes in *Harijan* with reference to some figures quoted from the Census Report for *India of* 1931, relating to child wives and child widows:

> The figures should cause us all to hang our heads in shame. But that won't remedy the evil. The evil of child marriage is at least as extensive in the villages as in the cities. It is pre-*eminently women's* work. Men have no doubt to do their share. But when a man turns into a beast he is not likely to listen to reason. It is the mothers who have to be *educated* to understand their privilege and duty of refusal. Who can teach them this but women? I venture to suggest therefore that the All India Women Conference to be true to its name has to descend to the villages. The bulletins are valuable. They only *reach a few* of the English-knowing city dwellers. What is needed is personal touch with the village women. Even when if ever, it is established the task won't be easy. But some day or other the beginning has to be made in that direction before any result can be hoped for. Will the A. I. W. C. make common cause with the A. I. V. I. A.? No village worker, no matter how able he or she is need expect to approach villagers purely for the sake of social reform. They will have to touch all spheres of village life. Village work, I *must repeat means real education not in the three* Rs but in opening the minds of the villagers to the needs of true life befitting thinking beings which humans are supposed to be.

Here again Gandhiji's position is the same as that of the Brahmo Samaj.

Cannot India Supply Boots?

The footwear market for British boot and shoe manufacturers in the Irish Free State has dropped in 14 years from £1,000,000 in 1921 (the year *before the establishment of the Irish Free State*) to £250,000 in 1934, and at the present rate of decline British exports of such goods to Ireland will cease altogether within ten years. This information is contained in the official journal of the Department for Industry and Commerce. This year (1935) the import duty on leather has been increased to protect the Irish home market. The new rate of duty is 37½ per cent (imperial preferential rate 25 per cent) with a minimum of 9d (preferential 6d) per lb. on all kinds of *leather*. Mr Sean Lemass, *the Free State* Minister for Industry and Commerce, recently opened the Irish Tanners, Ltd., at Portlaw Co. Wexford and drew attention to the establishment of several other tanneries within a few months. Apparently the British leather trade with the Irish Free State is faring very badly.

The following advertisement appeared in the Leather Trades Review of London under date October 16, 1935:

> The Director of Contracts, Army Headquarters, Simla, *invites tenders* for
>
> 60,000 sides boot half plain &c.
>
> Forms of tender obtainable from the Director General India Store Department Belvedere Road Lambeth London S.E.1. at a fee of 5s. which will not be returned.
>
> Tenders must provide for delivery of the stores in India and for payment in India in rupees. Any tender which does not comply with these conditions will not be considered.
>
> Tenders must be sent direct to the Director of Contracts, A. H. Q., Simla to reach him not later than November 11, 1935.

The above advertisement raises several questions. *(1) Is it an attempt to help the British* leather trade, especially as it is faring very badly with the Irish Free State? (2) Is not the heavy cost of the Army in India partly due to such extravagances on the part of the army authorities? (3) Are we to understand that with the importation of the British personnel of the rank and file, the importation of British boots is a necessary

Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Saha pointed out that the Deutsche Akademie will express by this election its gratefulness and admiration for Prof. Saha's great scientific achievements which are of importance not only to India but also to Germany.

The pioneer for Indo-German cultural co-operation, Dr. Taraknath Das, celebrated in June his 50th birthday. India Institute of the Deutsche Akademie decided on this occasion to name in future one of *its annual scholarships "Mary K. Das and Taraknath* Das Scholarship" in honour of Dr. Taraknath Das's merits for the promotion of cultural relations between Germany and India. The conditions for the award *of this scholarship will be published in the Indian* papers in near future along with the announcement of the scholarships of India Institute of the Deutsche Akademie for 1936-37.

The Deutsche Akademie recently arranged lectures by Dr. Sudhir Sen (B.A. Cal., B.Sc. From Lond.) *on Indian economics in certain German cities.* So spoke Dr. Sudhir Sen in the Chamber of Commerce Stuttgart, on "Indian Economic Problems" and in Dresden under the auspices of the 'Mitteleuropa Institut" and the Chamber of Commerce on "The fight for the Indian Market."—Dr. Sudhir Sen, one of the former scholarship-holders of the Deutsche Akademie, has already published numerous articles in some of the best German papers on Indian Economics, simultaneously he has been preparing a comprehensive *book in German on modern India* on the request of Verlag Korn Breslau.

The scholarships of the following Indian students were continued *for another term*:

V. G. Menon, Technical University of Munich.
A. K. Mitra, University of Munich.
B. K. Kar, *University of Leipzig.*
K. P. Mukhopadhyay, University of Heidelberg.
N. I. Khan, University of Bonn.
P. Narayanamurthy, Technical University of Danzig.
A. K. Ghose, Technical University of Dresden.

Dacca Muslin in Allahabad Exhibition

ALLAHABAD, Nov. 13.

The All India Swadeshi Exhibition held at *Allahabad* between October 21 and November 8, was concluded yesterday. About 80,000 people visited the exhibition and sales of *articles on the* exhibition grounds by stall-holders amounted to nearly Rs. 2 lakhs.

The exhibit which attracted the visitors most was a piece of Dacca *Muslin cloth* measuring 10 by 6 yds. and weighing 15 tolas, hand-spun and hand-woven and of 200 count. It took 6 months to spin its yarn *and its* weaving charges were Rs. 35 and the 'dhoti' charge Rs. 5. Brojendra Lal Saha of *Dacca spun* its yarn.—*United Press.*

First Indian Deputy Mayor, Finsbury

LONDON, Nov. 13.

Dr. C. J. Katial has been elected Deputy Mayor of Finsbury.

He is the first Indian to hold such an office in the Metropolitan borough.—*Reuter.*

"Cultural Interchange between India and China"

The Indian Social Reformer of November 16 writes:

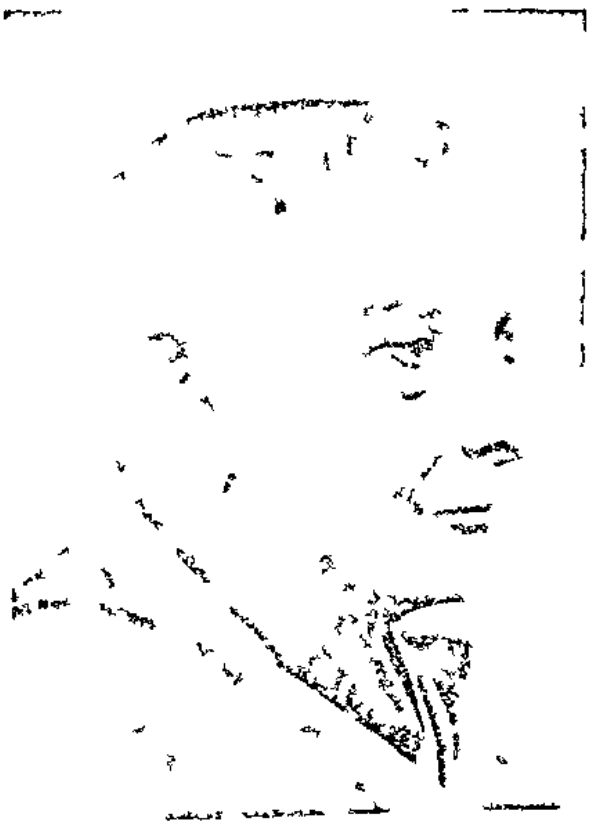
> Two eminent scholars from these lands [China and Japan], now or recently in India, have declared that India is held in high esteem in their countries for the spiritual and cultural benefits derived in ancient times. India, China and Japan constituted a single *cultural unit and was known as San Goku. In our* own time, Dr. Hu Shih, father of Chinese Nationalism, has founded and is directing the Crescent Moon Society and the Crescent Moon Magazine dedicated *to the memory of Dr. Rabindranath Tagore's visit to* China. Professor Tan Yun Shan, in his eloquent and learned lecture delivered at Shantiniketan and published in the current *Modern Review*, said: "As for the Poet's ideal and hope to unite Asiatic cultures and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him, and our leading scholars and leaders have also cherished for long the same idea and are willing to co-strive for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship." Professor Yone Noguchi, the famed Japanese Poet, *who arrived in Calcutta on Sunday, spoke of Japan's* friendship for India through Buddhism. India is thus historically cast for the part of mediator between these two great countries but she cannot fill that role except as an Asiatic nation acting on her own impulses and instincts. Indian Swaraj will be a poor thing if it does not leave her full freedom to serve *the world as peace-maker which her genius and* history mark her out to be.

"Nationalism and Islam"

The same Bombay weekly notices another article in our last number partly thus:

> In an article published in the current number of *the Modern Review, Pandit Jawaharlal Nehru asks*, with reference to Sir Mahomed Iqbal's theory of the solidarity of Islam, how it is affected by the growth of *nationalism in Turkey, Egypt, Persia, Afghanistan*, Iraq and probably also, Arabia. The question he observes is relevant even for a non-Muslim. For on the answer to it depends the political, social and economic *orientation of Indian Muslims and their* reactions to modern ideas and thought currents. He adds: "Islam being a world community, its policy must also be a world policy, if it is to preserve that sense of solidarity." The report of the proceedings of the first Conference of European Muslims held in Geneva of which we reproduce a part from *Islam* of Lahore, is even more suggestive of the weakening of pan-Islamism which bulked so largely in Indian and European politics before the War. It is not generally *known that there is a considerable Muslim population* in the Balkan States who do not enjoy any special rights as a community. The Geneva Conference passed a special Resolution thanking the Czecho-Slovakian Government for the specially favourable treatment accorded to its Muslim subjects. The French delegate complained of the treatment of its Muslim subjects *by France.*

panies He made good use of the wealth he acquired During his lifetime few knew of his many charities He spent large sums for anti malarial work in his native village and founded there a charitable dispensary named after his mother and a Middle English School named after his father He also excavated a big tank there built a temple constructed a road and sunk a



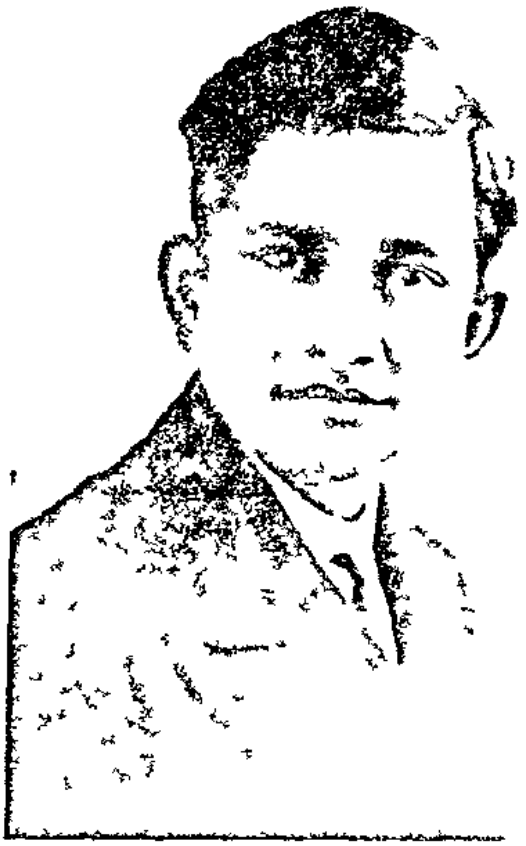
Late Chandra Ghosh

tube well At Kasauli he built a bungalow in memory of his wife for patients resorting to that place for Pasteur treatment At Jadabpur consumptives hospital he endowed a bed in memory of his daughter In his will he has left instructions for devoting a great part of his wealth to benevolent purposes

When he was alive his son Professor Prafulla Chandra Ghosh donated Rs 30 000 to the Calcutta University as desired by him for translating oriental classics into Bengali

A Deaf mute Artist

Mr Bipin Bihari Chaudhuri a deaf mute Indian artist belonging to the province of Orissa went to England to finish his training There he joined the Royal College of Art London from which he has recently graduated and is now an

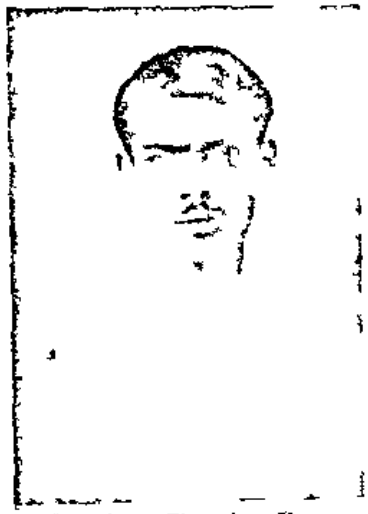


Mr Bipin Bihari Chaudhuri

A R C A His is a remarkable achievement He has recently returned to India

Prabhas Chandra Basu

Dr Prabhas Chandra Basu M B M Sc P R S a young anthropologist barely thirty one years of age is no more in the land of the living Dr Basu was a distinguished scholar He not only stood First Class First in the B Sc and M Sc examinations of the University of Calcutta but was also a distinguished scholar of the Medical College Bengal and was awarded the medical college scholarship He stood first with honours in Dental Surgery He was awarded numerous scholarships gold medals and prizes He was the first Medical Graduate to obtain the Premchand Roychand Scholarship His research work and his many papers on Anthropology and Ethnology published by the Asiatic Society of Bengal Zoological Survey of India and Bose Research Institute had won for him the admiration of distinguished scientists of India and abroad Dr Basu was attached to the Bose Research Institute Calcutta in the Biology



Prabhas Chandra Basu

Department and was the principal collaborator of Dr B S Guha Anthropologist Zoological Survey of India Calcutta in writing many papers on aboriginal Indian tribes He was an amiable and public spirited young man with enthusiasm for philanthropic work and was noted for his ascetic simplicity

The Vaishnava Saint Santadas

The Vaishnava Saint Brajavidehi Santadas Bawaji of Brindaban passed away last month at the age of 76 Before becoming a sannyasin he was known by the name of Tarakishor Chaudhuri He was a High Court Vakil in Calcutta and enjoyed an extensive practice He was a friend and contemporary of the nationalist leader Bipin Chandra Pal Mr Pal's autobiography contains references to him He was a profound scholar and a truly spiritual minded man He became *mahant* of the Nimbarka sect of Vaishnavas after the demise of his *guru* Kathia Bawa He is the author of many religious books in Bengali



Brajavidehi Santadas

All India Bengali Cultural Reunion

The thirteenth session of *Prabasi Bangasahitya Sammelan* will be held at New Delhi during the last week of this month Though this Reunion bears a name which means that it is a literary gathering of Bengalis living outside Bengal it has in reality a wider outlook as music and the fine arts are included in its scope and Bengalis living in Bengal also take part in it It is therefore an All India cultural gathering of the Bengali speaking people Last year it was held in Calcutta and the Poet Rabindranath Tagore delivered the inaugural address and Sir Lal Gopal Mukherji was the general president This year



Sir N N Sircar

the Bengalis residing in Delhi have very appropriately chosen Sir N N Sircar the chairman of the reception committee with a strong committee to help him Major A C Chatterji I M S, being the general secretary The names of the general president and the sectional presidents will be announced in due course

Ladies take part in the general and sectional sittings and have besides a separate section of their own of which Srimati Sailabala Devi wife of Dr J K Sen has been chosen chairwoman of the reception committee No better choice could have been made Last year she presided over the ladies' section in Calcutta She is a poetess whose poems are noted for their simple devotional appeal

Professor Sylvain Levi

In Professor Sylvain Levi of the University of Paris the world has lost perhaps the greatest Indologist and orientalist living He had a special knowledge of Indology and of the Chinese



Prof Sylvain Levi

and Tibetan languages literatures history and cultures He was for some time professor of Indology and Sinology in *Visvabharati* and he and Madame Levi became very popular with the students and staff of that University and the families resident in the neighbourhood Though he was 72 at the time of his death he maintained to the last the alertness and enthusiasm of youth Madame L Morin writes

He died at work as a soldier dies on the battle field At a meeting while he was talking to one of the members present he was suddenly struck as if by lightning and death was immediate



Photo by Haripada Pal
Mons and Mme Sylvain Levi at Santiniketan

For long years Monsieur Sylvain Levi had been a Professor at the College de France He was the President of the Department of Religious Sciences in the Ecole des Hautes Etudes the President of the Asiatic Society in France and of the Association Francaise des Amis de l'Orient He was also the organiser and animator of the Paris Institute of Indian Civilisation which has been steadily a nucleus of Indian lore ever since its creation In one word Professor Levi was the head and heart of Oriental Studies in France

In all that he did he was above caste and creed and party No brief biographical sketch can do justice to his personality and career.



Gopal Krishna Devadhar

The following paragraphs contain the salient facts relating to his life

Mr Gopal Krishna Devadhar was born in 1871 and received his early education in the New English School at Poona and later on in the Wilson College Bombay He took his M A degree in 1901 and afterwards served as Principal of the Aryan Educational Society High School, of which he was the Chairman of the Managing Board till his death Early in life he came under the influence of Lokamanya Tilak and Mr Gokhale Finally he joined Mr Gokhale in his public work in 1904 and was one of the first to join the Servants of India Society which was founded by Mr Gokhale in 1905 He organised the Bombay Social Service League which has today a large body of life workers He was awarded the Kaiser i Hind medal in 1914 in recognition of his social service work and the C I E in 1927

In 1918 he toured in England and the Continent as a member of the Indian Press Delegation

He was the founder honorary organiser and general secretary of the Poona Seva Sadan a society started in 1919 soon after his return from foreign travel, and which has now more than 20 branches all over India This Society offers women a comprehensive adult and vocational education At the time of his death, Mr Devadhar was engaged in completing a building for the Seva Sadan worth a lakh of rupees, for nurses' training class Before he fell ill a month ago he was also busy in arrangements for celebrating the Silver Jubilee of the Seva Sadan, in a fitting manner

For a number of years he was the General Secretary of the Indian National Social Conference and presided over the last conference held in Madras, 1933 When the Mopla Rebellion broke out in Malabar in 1921, Mr Devadhar and his colleagues went to Malabar and organised relief work for the refugees a fact well known to all After the relief work was over, Mr Devadhar organised the Malabar Reconstruction Work, which has now opened a number of rural uplift centres in the interior of Malabar

He was one of the pioneers of the Co-operative Movement in the Bombay Presidency and took a leading part in organising the Bombay Central Co operative Institute, of which he was the Vice-President for a long time He was connected also with the Bombay Provincial Bank as a director till his death He was a member of several co-operative committees of inquiry started by the Madras, Mysore, Travancore and Cochin Governments

He was the Vice President of the Servants of India Society since the death of Mr Gokhale and was its president for over 6 years from the time the Rt Hon V S Srinivasa Sastri vacated that office for reasons of health and duties abroad During his period of presidentship he gave a new orientation to the policy of the Society by emphasising the need for rural uplift and for raising the average capacity and character of the Indian masses

From his early days he was interested in Labour uplift and started the Debt Redemption Society in Bombay He had also been constantly fighting against the social disabilities of the untouchables. He took a leading part in the Harijan activities at the instance of Mahatma Gandhi and was the President of the Maharashtra Harijan Sangh

As president of the Deccan Agricultural Association he gave very valuable evidence before the Royal Agricultural Commission and the Government of India elected him three times as a member of the Agricultural Research Council He also interested himself latterly in the agricultural problems of Travancore and Cochin In 1924 he organised the South Indian Flood Relief Fund in Bombay and collected a large amount for the relief of the sufferers in South India During the cyclone havoc in South Arcot and Tanjore in 1933 he was of great assistance to workers in giving relief to the people Years ago he had done valuable famine relief work in the U P

He was a great believer in institutional work and in building up in the country the highest type of character and capacity for public work His mission in life had been to uplift women the depressed classes, the labourers and the peasants The work of the foreign missionaries appealed to him most and he always used to say that, while other leaders were engaged in the task of achieving national freedom it was equally an important duty to nationalise social service work His heart was full of love for all and he was ever willing to help any Indian who sought his assistance He leaves behind him two sons and four daughters.

Professor Yonejiro Noguchi in Calcutta

Professor Yonejiro Noguchi the distinguished Japanese poet, who has come to deliver a course of lectures in the Calcutta and other Universities arrived in Calcutta on the 11th November last and has already finished his lectures here He has become popular here, as his many engagements testify Interviewed by press representatives he made a statement, in the course of which he said

> I am here more to learn from you than to teach you There is nothing more audacious, I know than to think that a child can teach his mother When I accepted the kindly invitation your Universities honoured me with, I was brought at once to retrospection and then to self analysis I wondered and said "What am I?" But my mind grew gradually composed and even relieved when I thought that each person is not without his idiosyncrasy developed wisely or unwisely under the background with which he shares his fate If I go to India I thought I will take nothing but my own soul simple and naked and lay it open before her people to be examined freely If I can ever teach them and receive their returned courtesy that will be the unexpected joy that makes this life worth living



Sincerely yours
Yone Noguchi

As regards Buddhism, which is the conn ing link between Japan and India, the P observed

> I came to you let me confess with only imag t on which hardly touches knowledge because e what I know of Buddhism your ancient religion t is dying out I understand in your country today limited and shabby When I say that Japan kn India through Buddhism that means that we kn nothing about your present condition But it is without delight that we Japanese are still loyal w unflagging faith to Buddhism which the Empe Kimmei of the middle sixth century legally sanctifi the many hundred thousand Buddhist temples t flouri h even today with pagodas and bell towers n be taken for a symbol of the reverence we gladly to you Once in an essay on Nikko I sa d "It not too much to say that Ind a begins right I ere Nikko in the same sense that modernized Tol of the present day is spiritually a part of London New York"

He next proceeded to give some idea of h Indian programme

> As one of my Indian programmes I look forwa with a great pleasure when my work is done Calcutta to a pilgrimage to Buddha Gaya a Sarnath where beckoned by the scenes of great ever in Buddha s life my mind would promptly hum t holy name to which I have been accustomed sin my childhood Not being a religious student I not know how far apart Buddhism is from Hinduist but when the faithful believer of the latter haste to the Ganges for self mortification I would be r minded I think of the austerities which Buddh practised before he arose with "Enl ghtenment Again I do not know what the pl losophy of Yoga although an Indian friend tried to teach me in Japa if it means as one of its bel efs the withdrawal the senses from external changes I perfectly agr with it for once I wrote "Let me go to the fore not to write ep grams but to walk between tl e la written by life in a trance" I feel happy in th ant cipation of finding many beliefs in common wi you

His lectures in Calcutta have all been ope to the public

We do not know whether any of his poem which are written in English, have bee translated into any Indian vernacular excep Bengali In Bengali there are metrical transla tions of some of his poems which were made mor than twenty years ago by the late poe Satyendranath Datta They were included in hi *Mani manjusha*, published in 1322 B E One o his translations appeared in our *Prabasi* i 1319 B E., that is, some twenty three years ago

Presentation of Buddhist Relics to Sarnath Vihara

The fourth anniversary of the great Buddhis temple of Mulagandha Kuti Vihara at Sarnath was celebrated last month It was a big fai

attended by both Buddhists and Hindus About 400 Buddhist pilgrims came to Benares from Japan, China, Germany, Ceylon, Czechoslovakia, Burma, Siam, and Chittagong in Bengal The gathering of Hindus from Benares and other places was large The most important function was the presentation of relics to the temple by Mr Blakiston, *director general of archaeology*, on behalf of the Government of India These relics were found at Mirpur Khas in Sind in 1910 by the late Mr Henry Cousens of the archaeological survey department In the course of an interesting and informative speech Mr Blakiston stated "that the relic in all probability was a body relic of the Buddha himself and the funeral ashes perhaps those of Upagupta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind"

Sir Phillip Chetwode on Dr. Moonje's Public School

Those who have doubts as to whether *Government* would allow any public schools to be started of which military training is a part of the courses may be reassured on reading the following *letter which* Sir Phillip Chetwode the late Commander in Chief, has written to Dr B S Moonje, who intends to establish such a school

> 'I am quite certain that *from the army point* of view, we shall never get that constant supply of young men which is essential for the army unless more and *more* public schools are started in India and I can only hope that the one in which you are personally interested will set an example that will be followed all over the country I have great pleasure in enclosing a *donation of* Rs. 100 wishing you every success'

Dr Moonje has already got a donation of Rs one lakh for *his school from the gentleman* popularly known as Pratap Seth, and expects to be able to collect more

Aristocracy and Military Leadership

In his *last speech* to the Council of State as Commander in Chief, Sir Phillip Chetwode said that India had the men who after proper training could *become* military leaders and command armies but that they did not join the military schools The men he referred to belonged to *the class* designated the "natural leaders of the people"—the aristocracy and the ruling families It is not denied that some of their scions possess undeveloped military talent But in every country, including India, great military leaders have been born in humble families Napoleon Bonaparte was not a born aristocrat, nor Wellington, *nor* Clive Sivaji, the founders of the Scindia and Gaikwad families, Hyder Ali and Tipu Sultan had no royal ancestry *In France, from among her 2000 foundlings per* annum, many attain the rank of admiral, general, captain, and other officers

Muslim Fishermen in Assam

It has been repeatedly pointed out in this Review that there are so called "untouchables" among Muslims also In the course of a state*ment submitted to the Hammond Committee* by the Muslim fishermen of Sylhet in Assam, who form 25 per cent of the total Muhammadan population of that district, they say

> In spite of theoretical equality other Mussalmans do not enter into matrimonial alliances with us The fishermen and other Mussalmans form different punches even neighbours belonging to the two different communities are not permitted to belong to the same social punch' so that members of our *community are not invited to any social dinners*"

The Sylhet Chronicle observes

> In short this community represent the Muslim *harijans* It is very important to realise that just at present all the members of this community do not live by catching and selling fish Some of them have *gone in for higher education and have taken to other* professions But it seems acquisition of knowledge and property has not benefited this community any way They are still being treated as a separate caste on account of their birth' The considerations that led to the reservation of seats for the Hindu *harijans* apply equally here The interests of this community do not appear to be safe in the hands of the caste Muslims We only hope that after this revelation this community will not go unrepresented

Primary Education in Travancore

Perhaps the Travancore State spends a *larger part of its revenue on education than any* other State or British Province in India The Travancore Government makes primary education the first charge on educational funds, and spends 58 3 per cent of the total educational expenditure on it Over 99 per cent of the expenditure in primary education is borne by the State in Travancore as against 50 per cent in Madras, 61 per cent in Bombay, 33 per cent in Bengal

Husband and Wife Awarded Nobel Prize for Chemistry

The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie The daughter has taken after the mother—Madame Curie got one Nobel Prize jointly with her

husband, and another for her own individual researches

Nobel Prize for Physics

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron

Restricting Calcutta University Franchise

The Bengal Education League has submitted the following just and reasonable memorandum to Government on the proposed restriction of the Calcutta University Franchise

> It is a matter for extreme regret that while an attempt has been made to widen the franchise generally in so far as the Provincial field is concerned in the new scheme of constitutional reforms in the case of the franchise of the Calcutta University a different policy is proposed to be followed viz, restricting the franchise of the Calcutta University constituency for the Bengal Legislative Assembly under the new Constitution to members of the Senate and registered graduates alone in place of graduates of seven years standing as at present There can be no justification in the opinion of the Bengal Education League, for the proposed restriction of the franchise, inasmuch as this will have the effect of "narrowing down the electorate for the University seat from about eleven thousand voters to less than four hundred'
>
> The existing franchise was fixed on the recommendation of the Joint Parliamentary Committee on the Montagu Chelmsford Reforms It may naturally be expected that the long period that has elapsed since then and the experience that has been gained during this time fully entitle the public to expect that instead of reducing the franchise within the narrowest possible limits, the authorities would widen it so that graduates of five years standing may be allowed to vote instead of seven years only as at present
>
> The Bengal Education League urges that the reactionary proposal to restrict the franchise of the Calcutta University to Fellows and those registered graduates only who have paid their fees for the two preceding years be rejected and the existing system widened on the line suggested in this Memorandum

Andrew Carnegie Centenary

The first birth centenary of Andrew Carnegie, the promoter of world peace movements, was happily celebrated at the University of Calcutta (Asutosh Hall) under the auspices of the International Relations Club The speeches and tributes naturally developed into a veritable symposium on the problems of world peace and the urgent need of organising peace education Distinguished ladies and gentlemen, Indians, Europeans and Americans, participated in the function which, true to the spirit of Andrew Carnegie, breathed an atmosphere of peace and harmony The following touching message from Mrs Louise W Carnegie was read out by Dr Kalidas Nag, the Hony Secretary of the Centenary Committee "It gives me great pleasure to know that Mr Carnegie's Centenary will be celebrated in India on Nov 25th this year My husband was such a believer in world brotherhood that every indication of the growth of that ideal is most gratifying, and I pray that every effort to promote mutual understanding and good will may draw the world closer together, until there is no East or West and we are all one in our desire to understand one another's point of view, while living at our highest and best My earnest good wishes go to the International Relations Club of the Calcutta University" Dr. Nag announced that a series of meetings will be held in different parts of India and he thanked the different branches of the Carnegie benefactions for their interest in the development of International Relations Clubs in India and for the valuable reports, books and monographs presented to the Club by the Carnegie Endowment for International Peace, the Carnegie Corporation of New York the Carnegie Institution of Washington, the Carnegie United Kingdom Trust as well as of the Scottish Universities, including the Dumfermline Trust of Carnegie's native village

Mr Carnegie paid a visit to India and, after his return, gave his impressions in several articles contributed to periodicals In one of them, which appeared in *The Nineteenth Century and After, August, 1908*, he wrote "I do not believe God ever made any man or any nation good enough to rule another man or another nation"

Dr W S Urquhart, Principal of the Scottish Church College and Chairman of the Reception Committee, in his thoughtful address gave a brilliant character sketch of Carnegie who introduced a new era by making Justice the basis of the production and distribution of wealth

The Hon'ble Sir Manmatha Nath Mukherjee, the Acting Chief Justice of Bengal, in his Presidential Address, emphasised the importance of Carnegie's work in connection with the development of "Arbitration" as the only civilized method of settling disputes between man and man, and nation and nation

Dr C E Turner, Chairman, Health Section of the World Federation of Education Associations, observed that associations like the International Relations Club of the Calcutta University could do much to bring about better understanding between peoples of different races

Mr W. C. Wordsworth, Editor of the *Statesman*, in a thought provoking speech exposed the hollowness of the arguments of the milita

rists who pretend to make armaments the basis for peace

Mrs Kiron Bose, Secretary of the National Council of Women of India, brought her feeling tribute to Carnegie and his loyal wife on behalf of the growing womanhood of India She was followed by Mrs Leeloff of the International Peace League who vigorously attacked the lethergy of menfolk to organize peace education for children, for, she rightly observed "it was for the children of the future and not the hardened middle-aged utilitarians to develop peace as an instrument of human collaboration"

Womanhood of America was also ably re represented by Mrs Martha Fincke, professor of Music, Mt Holyoke College, who struck a note of optimism by pointing out that several influential groups of individuals are patiently and loyally serving the cause of peace against tremendous odds Mrs Marion Brown Shelton, a talented poetess, equally emphasised the need of co operative work in peace education, utilizing specially the best forms of cinemas for that purpose

Prof Benoy Kumar Sarkar and Dr Ankel saria, in their moving speeches urged the rising generation to follow the examples of Carnegie and very appropriately cited instances to show that Carnegie's spirit is manifest to day in India through the generous benefactions of Indian donors like Premchand Roychand, Sir T N Palit, Sir Rash Behari Ghose and others

Profiteering in Electric Supply

Last month a good deal of evidence was given before the Calcutta Electric Supply Corporation Charges Advisory Committee in relation to the price of electricity One of the witnesses, Mr I E Gilbert, argued that it was now admitted in the Corporation's reply that "Coal was cheap—Rs 6 a ton It was also on record that Labour was cheap But on the management side up went the graph of expenditure He maintained that much could be done to improve this part of the costs" "Mr Gilbert contended that there was obviously something very high shown or spent on manage ment in the Calcutta outfit"

The folowing extracts, taken from his evidence, show how dear electricity is in Calcutta and its neighbourhood

"Thirty six millions of Great Britain's population live in areas where electricity can be obtained

"Thirty millions of this number can obtain electri city on a two-part tariff at 1*d* per unit or less

"Twenty millions at ½*d* per unit or less,

"Ten millions at ¼*d* per unit or less .

"Nearly 350 undertakings are selling electricity at 1*d* per unit or less."

—*Electrical Times*

On the 4th June, 1935 Capt Cazalet asked the Minister of Transport in the House of Parliament if he could state the rates charged for electricity in Manchester, Leeds and Edinburgh, as also in any other four rural districts.

The following is the answer by Mr Hore Belisha, Minister of Transport

District—Unit rate of two part tariff for domestic supply,

Manchester—½*d* (half penny)
Leeds—½*d* (half penny)
Edinburgh—½*d* (half penny)
Rural areas
Norfolk—¾*d* (three quarter penny)
N Riding of Yorks—1*d* (one penny)
Bucks—¾*d* (three quarter penny)
Wilts & Berks—1¼*d* (one and quarter penny)

—*Electrical Review* '35

In this connection attention may be drawn to an article in the November number of *Science and Culture* dealing with Public Supply of Electricity, in which it has been shown that the electric supply companies in our country are profiteers

Bengal Administration Report for 1933 34

A copy of "Report on the Administration of Bengal, 1933 34 (with a summary of political and general events for the calendar year 1934)" was "forwarded" to us "by order of the Government of Bengal" on the 11th of November last On account of the rather late publication of these official reports, they lose their news value to a considerable extent Hence, as there is no dearth of fresh news of great importance, these reports are not discussed as they ought to be What must also to some extent contribute to the disinclination of publicists to discuss them is the fact that no body appears to be responsible for the opinions expressed therein For, in the introduction to the Report under comment it is stated

> The Report is published under the authority and with the approval of the Government of Bengal but this approval does not necessarily extend to every particular expression of opinion"

Nevertheless, we shall refer to a few items in this Report

Government's Communal mindedness

In the Bengal Administration Report for 1933 34, page 220, we read

> "Nationality of editors—563 Information about caste or nationality of the editors is not available in many cases But the broad division into Hindu, Moslem and Christian may be taken as clear and on this division there were 622 Hindu (including Brahmo), 68 Moslem and 72 Christian publications

Are Hindus, Moslems and Christians different "nationalities" or "castes"?

Offences Against Women

The latest Bengal Administration Report observes

> "It is deplorable that offences against women coming under sections 366 and 354 of the Indian Penal Code again show an increase There were 52 cases more compared with the figure of the previous year, or an increase of 7.5 per cent"

The official mind tries to derive some consolation—we do not—from the fact that

> 'The increase reported in 1932 as compared with 1931 was 9*1* or 15 7 per cent, so that though the position is far from satisfactory the rate of increase has declined"

The increase in 1933 took place in 16 districts, that is, in the greater part of Bengal

We are told,

> 'The matter is one which continues to engage the attention of Government, and the question whether the *Whipping Act of 1909 should not be amended* so as to make persons convicted of offences against women liable to the punishment of whipping is now under examination"

"The attention of Government will give the public *satisfaction when it* produces adequate results In the words "now under examination how many days, weeks, months, or years is the word "*now*" equivalent to?

The Report gives the figures for the offences coming under sections 366 and 354 of the Indian Penal Code, *i.e.*, kidnapping or abduction of women, and use of criminal force to women with intent to outrage their modesty *It does not* give the figures for offences coming under section 376 (rape by a person other than the husband) for which 231 persons were tried

Punishment for gang rape should include forfeiture of property Those persons also ought to be tried and punished, if found guilty, who harbour offenders and conceal their victims

Sometimes the girls and women victimised are never traced In such cases, the property of the offenders, if proved guilty under any of the sections referred to above, should be confiscated

All-India Oriental Conference

MYSORE *Nov* 28

In connection with the seventh session of the All India Oriental Conference which will be held in Mysore, at the end of December the following persons have been elected as presidents of the several sectional meetings to be held under the auspices of the conference

Vedic section—Dr Lakshman Sarup, Lahore
Iranian—Mr Anklesaria *Bombay*
Islamic—Dr Nazamuddin Hyderabad
Classical Sanskrit—*Dr* S K *De* Dacca.
Philosophy—Professor Hirayanna, Mysore
Prakrit—Dr P L. Vaidya, Bombay
History—Rev Henry Heras Bombay
Archaeology—K N Dikshit, Delhi
Ethnology—Rai Bahadur Ramaprasad Chanda, Rajshahi
Fine Arts—Dr Abanindra Nath Tagore, Calcutta
Philology—Dr V S Sukthankar, Poona
Dravidian Languages—Rao Bahadur R Narasimha charya Mysore
Indo-Aryan Languages—Dr Suniti Kumar Chatterjee Calcutta—*United Press*

Indian Population Conference

It has now been decided to hold the first *Indian Population* Conference on January 27 and 28 in Lucknow with Sir U N Brahmachari as General President under the auspices of the Institute of *Population Research, India*, which was organized in February last Dr Radha Kamal Mukerjee Head of the Department of Economics and Sociology Lucknow University, is the convener of the Conference

The Conference will devote itself to a discussion of problems of social biology, hygiene, vital statistics, nutrition, production and population trends in the different provinces, on which the institute has been inviting papers and research work

Has the Incredible Happened?

> A book in English entitled Can the Hindus Rule India? by James Johnston M A, printed by F J Ashelford St Helier Jersey and published by P S King and Son Limited Orchard House Westminster London has been forfeited by the Bengal Government on the ground that the said book contains matter which promotes or is intended to promote feelings of enmity or hatred between different classes of His Majesty's subjects and which is deliberately and maliciously intended to outrage the religious feelings of the class of His Majesty's subjects who are Hindus by insulting the religion or the religious beliefs of that class, the publication of which is punishable under sections *153A and 295A of the* Indian Penal Code

Books which give offence to Hindus—for *instance* "*Mother India*" by an American woman—are not usually proscribed Hence, one is led to suspect that "Can the Hindus Rule India?" perhaps tends to bring the British Government into hatred or contempt, besides being offensive to the Hindus We say 'perhaps," as we have not seen the book

Birth Control

Mrs Margaret Sanger, the American champion of artificial methods of birth-control, has come out to India at the invitation of the Indian Women's Conference We do not like artificial methods of birth-control,

meet in full measure the aspirations and wishes of many, but they undoubtedly constitute a great advance and throw open a wide avenue by which the people of India can show the measure of their capacity and progress"

We flatly deny that the coming so-called "reforms" have met in full measure the aspirations and wishes of any We assert that they constitute a great step backward But that is not what we want to lay stress upon in this note

Lord Willingdon and other British Imperialists do not perhaps understand how galling and insulting the attitude of superiority of the political schoolmaster-examiner assumed by Britishers towards Indians is to the latter The former should know that Indians are not political babies They are entitled to rule themselves and quite capable of doing so, if left alone Besides if their capacity is to be measured, Englishmen are not in a position to measure it impartially, because they are interested in prolonging if not perpetuating the dominance of themselves and the subjection of Indians It is not we Indians alone who think that we are capable Many competent foreigners including Englishmen have said so It makes us ashamed whenever we have to quote their testimony But we shall do so again in some future issue in some detail

Health of Mrs Kamala Nehru

We are re-assured to learn from a Berlin telegram of the 29th November last that after a set back, Mrs Kamala Nehru's health has been improving again

Italy and Ethiopia

It would seem in spite of Italian denials, that there has been recently a turn of the tide in favour of Ethiopia and that Italy has had some reverses

A Paris telegram dated the 29th November says that M Laval has informed Sig Cerruti the Italian ambassador that France would stand by Britain in the event of Italy taking any warlike measures against Britain including attack on British warships, because such action would mean war not only against Britain but against the League and France As it is believed that Mussolini will resist new sanctions with force there is some apprehension of a sort of world war breaking out

Japan and China

Perhaps taking advantage of the European situation arising out of the Italo-Abyssinian war Japan has been trying to establish overlordship over China and extending her empire there

Robbing Peter to Pay Paul?

Just as in the various Provinces in succession there has been legislation to arm the executive with so-called emergency powers so bills are being introduced and passed in different provincial legislative councils ostensibly to wipe out or reduce the debts of the cultivating classes It would be good if the raiyats could be freed from debts without confiscating what legally belongs to the lenders and without virtually hitting particular communities and rewarding others

Banning of Hindi and Gurmukhi

It is the natural right of every child to be taught through the medium of his or her mother tongue And it is recognized in the Minority Guarantee Treaties concluded under the auspices of the League of Nations It is hoped, therefore that the N W F P Government will withdraw the unjust and unstatesmanlike order banning Gurmukhi and Hindi in primary schools in all but the two lowest classes Of course even if the order is not rescinded Hindi and Gurmukhi will not be crushed Even the former despotic governments of Russia Austria and Germany could not crush Polish in Poland when under their sway

Women's Conference at Allahabad

Lady Wazir Hasan Chairwoman of the Women's Conference welcomed the delegates.

Mrs Pandit Vice-President in welcoming Lady Maharaj Singh President said that women all over the world were making themselves heard but Indian women still lagged far behind their sisters in other countries, though the urge of progress had come to them also If this Conference helped even a little in the joint effort to free not only our sex and our country but humanity from the shackles that bound them this Conference had justified its existence"

Lady Maharaj Singh, during the course of her Presidential address said that the coming reforms opened out great opportunities for women and they should begin to educate themselves for the work that lay before them The President advocated the formation of girl guides and the education of Harijans. Among the resolutions adopted was one requesting the British Parliament to safeguard the interests of women by making provision in the Instruments of Instructions that women should be given chances of association in the administration of every province and also the Central Government

When Lady Maharaj Singh said that the coming reforms opened out great opportunities for women she spoke like the wife of a Government servant For the so called reforms will not open out great opportunities either to men or to women It is astonishing how the merest crumbs can satisfy women Is it because they have been hitherto starved?

Prevention of Further Injury to Indian's Colliery Business

Mr W C Banerjee, who is a noted Colliery owner, has contributed to some dailies a paper on the 'Ruin of Indian Collieries,' which he concludes by suggesting some remedies

They are

> Not only should the raisings from the Railway collieries be not increased, but, in the interest of the public, avenues found to curtail them. The 15 per cent surcharge on freight should be abolished at once and a reduction in railway freight effected In view of the sacrifices suffered by the Bengal collieries in the past the difference in basic freight from the Bengal and Bihar collieries and from those in the C P fields should be removed If preference is to be given surely the Bengal and Bihar collieries deserve it Necessary protective duty should be imposed not only on foreign coal but also on foreign crude oil used as fuel
>
> TEXTILE INDUSTRY : DUTY
>
> The Tariff Board rightly suggested that the textile industry should purchase its requirements from within the country as far as practicable If this is not insisted upon th Bombay and Ahmedabad mill owners getting 50 per cent protection against Japanese and 20 per cent against British piece-goods would thrive at the cost of Bengal and perpetuate the injustice they have been perpetrating in the name of Swadeshi These non Bengalee mills sell cloths worth Rs 12 crores a year in Bengal every year The time has come for a clear understanding and a decision about our future course of action

British Labour Votes for Constituent Assembly for India

LONDON Oct 3
(By Air Mail)

India came into prominence for discussion at the Labour Party Conference at Brighton on Friday afternoon The conference had before it a Resolution from Mrs Fraser, delegate from the London University Labour Party

Mrs Fraser's Resolution asked the Conference to reaffirm its support for Indians right to self determination and self government It also condemned the India policy of the National Government and the continued repression in India Mrs Fraser in moving her resolution declared that the only way in which self determination for India could be implemented was by the convening of a Constituent Assembly, consisting of the representatives of the people of India and elected by adult suffrage She led a vigorous attack on the Attlee Minority Report of the Joint Select Committee She felt it was inconsistent with the policy laid down by the Labour Party at its Conference held at Hastings

On behalf of the Executive Major Attlee the president accepted the resolution of Mrs Fraser But he made a half hearted and very lame defence of his Minority Report He also attempted to suggest to his fellow delegates that the Parliamentary Labour Party has performed its task in interpreting the policy of the Party to its best ability, a suggestion which was received with derisive cheers The resolution was carried unanimously

If and when the Labour Party comes into power, will it act up to this resolution?

The Mohmands and Ethiopians

In the course of a letter addressed by the Secretary of the League Against Imperialism to Mr Baldwin, the British premier, on the subject of the military operations in the N W Frontier the former says

> The position of the Mohmand tribes is that they unlike Ethiopia, are unable to appeal to the League of Nations But, nevertheless the British Government are signatories of the Covenant of the League of Nations at the same time as being signatories of the Kellogg Pact Under the terms of the Kellogg Pact the British Government pledged itself to renounce war as an instrument of national policy in favour of submitting all disputes to international arbitration

The European writer wants that hostilities against the Mohmands should be suspended and the dispute between the British Government and the tribes referred to arbitration

We are pleased to find that crying in the wilderness is not a special failing of Indian publicists

Why Potential Indian Army Leaders Are Not Forthcoming

Sir Philip Chetwode Commander in Chief, concluded his last speech in the Council of State on the 24th of September last in the following words

> I know you have got these young men in India They are there They are fit to lead your army but they are not coming forward and I can only hop that what I have said today may be taken note of throughout India and that you will get them.

What have the Government done to get them? Every possible inducement is offered to young Britons to come forward to serve in India in the civil and military services, and they come as British patriots Mercenaries cannot, as a rule make leaders Unless there is self rule in India and unless those Indians who adopt a military career feel that they are serving not Britain, but their own country, how can one expect to get the best out of them, and how can one get the best type of military students?

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